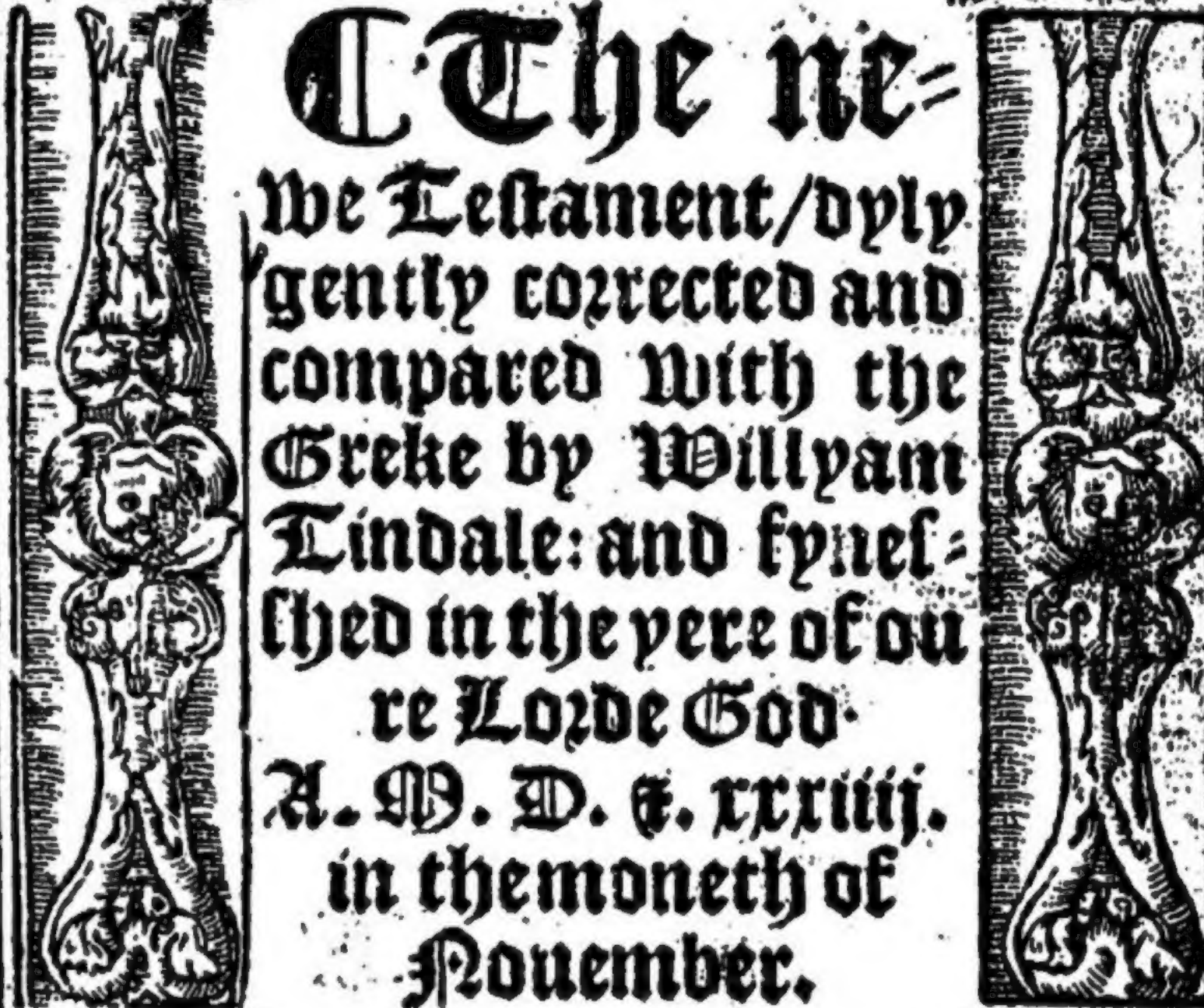




WILLIAM TINDAL



**T**he ne-  
we Testament/dyly  
gently corrected and  
compared with the  
Greke by Willjam  
Tindale: and fynel-  
shed in the yere of ou-  
re Lorde God.  
A. M. D. & xxiiij.  
in the moneth of  
November.





**C. W. C. Unto the Reader.**



**E**re thou hast (moost deare reader) the new Testament or covenant made wyth vs of God in Christes bloude. Which I have looked over agayne (now at the last) with all dylygence / and com-

pared it vnto the Breke / and have wedded oute of it many fautes / which lacke of helpe at the begynnyng and oversyght / dyd sowe therein. If ought seme chaunged / or not all to gether agreynge with the Breke / let the fynder of y<sup>e</sup> faute consider the Hebrue Phrase or maner of speche left in the Breke wordes. Whose preterperfectence and presentence is ofte both one / and the futuretence is the optative mode also / and the futuretence is ofte the imperatye mode in the actyve voyce / and in the passyve ever. Lykewyse person for person / nombre for nombre / and an interrogation for a conditionall / and soche lyke is with the Hebrues a comen vsage.

I have also in manye places set lyght in the margent / to vnderstonde the text by. If anye man fynde fautes ether with the traslacion or ought besyde (which is easyer for manye to do / then so well to have translated it them selves of their owne pregnant wyttes / at the begynnyng wthoute forensample) to the same it shalbe lawfull to traslate it them selves and to put what they lust therto. If I

shall

**W. C. to the Reader**

Shall perceave ether by my selfe or by the information of other / that ought be escaped me / or myght be more playnlye translated / I will shortlye after / cause it to be mended. Howbe it in manye places / me thynketh it better to put a declaracyon in the margent / then to run it so farre from the text. And in manye places / wher the text semeth at the first choppe hard to be vnderstonde / yet y<sup>e</sup> circumsances before and after / and oft readinge together / maketh it playne ynough. & c.

Moreover / because the kyngedome of heaven / which is the scripture & worde of God / maye be so locked vp / that he which readeth / or heareth it / cannot vnderstonde it / as Christ testifieth how that the Scribes and Pharises had so shut it vp. Mat. xxiii. and had taken awaye the keye of knowledge. Luke. vi. that their Jewes which thought them selves with in / were yet so locked out / and are to this daye that they can vnderstonde no sentence of the scripture vnto their salvacion / though they can reherse the textes every where & dispute therof as sottelye as y<sup>e</sup> popyshe doctoures of dunces darcke learninge / which with their sophistrie / sarved vs / as y<sup>e</sup> Pharises dyd the Jewes. Therfore (that I myght be founde faythfull to my father & lorde in distributinge vnto my brethren & felowes of one fayth / their due & necessarye fode : so dressinge it & casinge it / that the weake stomackes maye receave it also / and be y<sup>e</sup> better for it) I thought it my dutye (moost deare reader) to warne the

\*.ii. Before

MYSEYM



## W. T. to the Reader

Before/ & to shew the the right waye in/ & to ge-  
ve the y true keye to opẽ it with all/ & to arme  
the agaynst false Prophetes & malicious ypo-  
crites/ whose perpetuall stodye is to leuen the  
scripture with gloses/ and there to locke it vp  
where it shuld save thy soule/ and to make vs  
Note at a wronge marke / to put oure trust in  
those thinges that proffit their selues onely  
and slee oure soules.

The ryght waye is the onely waye to vn-  
derstande the scripture vnto oure salvacion/  
is/ that we earnestlye & aboue all thinge/ serche  
for the profession of oure Baptyme or covenan-  
tes made betwene God & vs. As for an ensam-  
ple: Christ sayth Mat. v. Happie are the mer-  
cifull/ for they shall obtayne mercie. Loo/ Here  
God hath made a covenant with vs/ to be mer-  
cifull vnto vs/ yf we wilbe mercifull one to  
another: so that the man which sheweth mer-  
cie vnto his neybour / maye be bolde to trust  
in God for mercie at all nedes. And contrarie  
wyse/ iudgemẽt without mercie/ shalbe to him  
that sheweth not mercye. Iaco. ii. So now/ yf  
he y sheweth no mercie/ trust in God for mer-  
cie/ his fayth is carnall & worldlye/ & but vayne  
presumpciõ. For God hath promysed mer-  
cie onely to y mercifull. And therfore the mer-  
cilesse have no Godes worde y they shall ha-  
ve mercie: but contrarie wyse/ y they shall ha-  
ve iudgemẽt without mercie. And Mat. vi. If  
ye shall forgeve men their fautes/ your heve-  
ly father shall forgeve you: but & yf ye shall  
not forgeve me their fautes/ no more shall you  
re fa.

The ryght  
waye  
into the  
scripture.

## W. T. to the Reader

re father forgeve you your fautes. Here also  
by y vertue & strenght of this covenant wher  
with God of his mercie hath bounde him selfe  
to vs unworthie/ maye he y forgeveth his ney-  
bour/ be bolde when he returneth & amēdeth  
to beleve & trust in god for remission of what  
soever he hath done amysse. And contrarie wy-  
se/ he that will not forgeve/ cannot but dispea-  
re of forgivenes in the ende/ and feare iudge-  
ment without mercie.

The generall covenant wherin all other are  
comprehended & included/ is this. If we meke  
oure selves to god/ to kepe all his lawes/ after  
the ensample of Christ: then God hath bounde  
him selfe vnto vs to kepe and make good  
all the mercies promysed in Christ/ thozow  
out all the scripture.

All the whole lawe which was gevẽ to vt-  
ter oure corrupt nature/ is comprehended in the Lawe.  
ten commaundement. And y ten commaun-  
dementes are comprehended in the se two: lo-  
ve God and thy neybour. And he that lo-  
veth his neybour in God and Christ/ fulfil-  
leth these two/ & consequentely the ten/ & fi-  
nally all the other. Now if we love oure ney-  
bours in God & Christ: that is to wete/ if we  
be lovinge/ kynde & mercifull to them/ becau-  
se God hath created them vnto his lyknes/ &  
Christ hath redeemed them & bought them w  
his bloude/ then maye we be bolde to trust in  
God thozow Christ & his deservinge/ for all  
mercie. For God hath promysed and bounde  
him selfe to vs: to shew vs all mercie/ & to be a  
father



## W. C. to the Reader

father almighty to vs/so that we shall not ne  
de to feare the power of all oure aduersaries.

Now yf anye man that submitteth not him  
selfe to kepe the commaundementes/do thinke y  
he hath anye sayth in God: the same manes  
sayth is vayne/worldlye/damnablc/dreclishe  
(a playne presumption) as it is above sayde/  
a is no sayth that can iustifie oz be accepted  
before God. And that is it that James mea  
neth in his Pistle. For how can a man beleve  
sayth Paul without a preacher. Ro. v. Now  
reade all the scripture and se where God sent  
anye to preache mercye to anye/save vnto the  
onlye that repēt a turne to god with all their  
hartes/to kepe his commaundementes. Vnto  
the disobedient that will not turne/is threate  
ned wraath/vengraunce and damnacion/accor  
dinge to all the terrible curses and fearfull  
ensamples of the Byble.

sayth now in God the father thorow oure  
Lorde Iesus Christ/accordinge to y covenail  
tes a apoyntemēt made betwene God a vs/is  
oure salvaciō. Wherefore I have ever noted y  
covenailtes in y mergettes/a also y promises.  
Moreover where thou findest a promyse a no  
covenant expressed therewith/ there must  
thou vnderstonde a covenant. For all the pro  
myses of y mercie a grace y Christ hath pur  
chased for vs/ are made vpon y condicion y  
we kepe y lawe. As for an ensample: whē the  
scripture sayth. Mat. vii. Aye a it shall be ge  
ven you: seke a ye shall fynde: knocke a it shall  
be opened vnto you. It is to be vnderstonde/ if  
that

## W. C. to the Reader

that whē thy neyboure apeth / seeketh oz knoe  
keth to. y/ thou then shew him the same mer  
cie which thou desyrest of god/then hath god  
boulde him selfe to helpe y agayne/a else not.

Also ye se that two thinge are requyred to  
begin a Christen man. The fyrst is a stedfast  
sayth a trust in almighty God/to obtayne all  
the mercie that he hath promysed vs/thorow  
the deservinge a merites of Christes bloude  
onlye/withoute all respect to oure owne wor  
kes. And the other is/that we forsake evell/a  
turne to God/to kepe his lawes a to fyght a  
gaynst oure selves and oure corrupte nature  
perpetuallye/that we maye do the will of god  
every daye better and better.

This have I sayde (most deare reader) to  
warne the/least thou shuldest be deceaved / a  
shuldest not onlye reade the scriptures in vayne  
a to no proffit/ but also vnto thy greater da  
nacion. For the nature of Godes worde is/ y  
whosoever reade it oz heare it reasoned a dis  
puted before him/it will begynne ymmediat  
lye to make him every daye better a better/till  
he be growē into a perfect mā in the knowled  
ge of Christ and love of the lawe of God: oz  
alse make him worse a worse/till he be harde  
ned that he openly resist the sprite of God/a  
then blaspheme/ after the ensample of Pha  
rao/ Loza/ Abiron/ Balam / Judas / Symon  
Magus and sothe other.

This to be even so / the wordes of Christ  
Ioh. iii. do well confyrme. This is condemp  
naciō (sayth he) the lpyght is come into y worlde

\*.iiii.

de

What the  
nature of  
godes wor  
de is



## W. T. to the Reader

de/ but y men loved darcknes more then light  
for their dedes were evell. Beholde/ when the  
light of Godes worde cometh to a mā / whe-  
ther he reade it or here it preached & testified/  
& he yet have no love thereto/ to fassion his ly-  
fe therafter/ but cōsēteth still vnto his olde de-  
des of ignorauce: then beginneth his iust dā-  
nacion ymmediatlye/ & he is henceforth wit-  
hout excuse: in that he refused mercie offered  
him. For God offereth him mercie vpon the  
condyciō that he will mende his livinge: but  
he will not come vnder the covenānt. And frō  
that houre forwarde he waxyeth worsser & wor-  
sser/ God takinge his spzite of mercye and gra-  
ce from him for his vnthankfulness sake.

And Paul wyrteth. Ro. i. that the heathē be-  
cause when they knew god / they had no lust  
to honoure him with godly lyvinge / therefore  
god powred his wrath vpon them & toke his  
spirite frō thē & gave them vp vnto their her-  
tes lustes to serve sinne/ frō iniquite to iniqui-  
tie tyll they were thorow herdened and past  
repentaunce.

And Pharaō/ because when the worde of  
god was in his contre and godes people scatte-  
red thorow out all his land/ and yet nether lo-  
ved them or it: therefore god gave him vp / and  
in takynge his spirite of grace from him so  
hardened his herte with covetousnes/ that af-  
terward no myracle coulde convert him.

Here to pertayneth the parable of the talen-  
tes. Mat. xxv. The Lorde cōmaundeth y ta-  
lent to be takē awaye from the evell & slouth  
full

## W. T. to the Reader

full servaunt & to binde him hand & fote & to  
cast him into vtter darcknes/ & to geve the ta-  
lent vnto him that had ten/ sayenge: to all y  
have/ moare shalbe geve. But frō him y hath  
not/ that he hath shalbe takē from him. That  
is to saye/ he that hath a good harte toward y  
worde of God/ & a set purpose to fassio his de-  
des thereafter/ & to garnishe it with Godly ly-  
vinge & to testifie it to other/ the same shal in-  
crease more & more dayly in y grace of Christ.  
But he that loveth it not/ to lyve therafter &  
to edifie other / the same shal loose the grace  
of true knowledge & be blinded agayne and  
every daye waxe worsser and worsser and blin-  
der & blinder/ till he be an vtter enemye of the  
worde of God/ & his harte so hardened / that  
it shalbe impossible to convert him.

And Luk. xii. The servaunt that knoweth  
his masters will & prepareth not him selfe/  
shalbe beatē with many stripes: that is/ shal  
have greater damnacion. And Matt. vii. all  
that here the worde of God & do not therafter  
bylde on sande: that is/ as the foundaciō layed  
on sande cānot resist violence of water/ but is  
vndermined & over throwen/ even so y sayth  
of them that have no lust ner love to y lawe  
of god bylde vpon the sande of their awne  
ymaginacions/ and not on the rocke of godes  
worde accordinge to his covenāntes/ turneth  
to desperacion in tyme of tribulacion & when  
god cometh to iudge.

And the vyneyarde Matt. xxi. planted and  
hyzed oute to the husbandmē y wolde not re-



## W.C. to the Reader

der to the Lorde/of the frute in due tyme/and therfore was take from them and hyzed oute to other/doth confirme the same. For Christ sayth to the Jewes/y kyngdome of heve Mal be tak in fro you & geve to a nacion that will bring forth the frutes therof/as it is come to passe. For the Jewes haue lost the spirituall knowyng of god & of his comaundmentes and also of all the scripture/so y they can vnderstode nothyng godlye. And y doze is so locked vp that all their knockyng is in vayne/ though manye of them take great payne for godes sake. And luke. viii. the fygge tree that beareth no frute is comaunded to be plucked vp

And finally/hereto pertayneth with infinite other/ the terrible parable of the vncleane spirite (Luke. vi.) which after he is cast oute/ when he cometh & fyndeth his house swepte and garnysshed/ taketh to him seuen worse then him selfe / and cometh and entreth in & dwelleth there/ & so is the ende of y man worse then the begynnyng. The Jewes / they had clenfed the selues w gode worde / fro all outward ydolatre & worshippinge of ydole. But their hertes remayned still faythlesse to godwarde and towarde his mercie and truthe and therfore without loue also and lust to his lawe & to their neybores for his sake/ & thorough false trust in their awne worke) to which heresie/the childe of perdition/the wycked bysshope of Rome w his lawyers hath brought vs christen) were more abhominable ydolaters then befoze/and become ten tymes worse in the

## W.C. to the Reader

in the ende then at the begynnyng. For the fyrst ydolatre was some spedy and easie to be rebuked of y prophetes by the scripture. But the later is more sottle to begyle withall/ and an hundred tymes of more dyfficult to be worded oute of mennys hertes.

This also is a conclusion/ nothyng more certayne/or more prouid by y testimonies & examples of y scripture: y if anye y fauoureth the worde of God/be so weke y he cannot chaste his flesshe/him will y lorde chastice & scourge euery daye Harper & Harper/w trybulacyon & myfortune/y nothyng shall prospere w him But all shall go agaynst him/whatsoeuer he taketh in hande/ & shall vyset him w pouertie/ with sycknesses & descases/ & shall plage him with plage vpon plage/ eche more lothsome/terryble and fearfull then other/ tyll he be at utter desyaunce with his flesshe.

Let vs therfore y have now at this tyme oure eyes opned agayne thorow y tender mercie of God/kepe a meane. Let vs so put oure trust in y mercy of god thorow christ/y we knowe it oure dutie to kepe y lawe of God & to loue oure neybores for their fathers sake which created the & for their lordes sake which redeemed the & bought the so derely w his bloude. Let vs walke in y feare of God/ & have oure eyes oped vnto both partes of Godes couenantes/ certified that none shall be partaker of the mercie/ saue he that will fyght agaynst y flesshe/to kepe y lawe. And let vs arme oure selues w this remembraunce/that as christes worke



## W. C. to the Reader

kes iustifie fro synne & set vs in y fauoure of god/so oure awne dedes thozow workynge of y spirite of God/helpe vs to cōtynew in y fauoure & y grace/into which chzist hath brought vs/ & that we cā no lenger cōtynew in fauoure & grace thē oure herte are to kepe the lawe.

Furthermore cōcernynge y lawe of God/ this is a generall cōclusiō/ y y whole lawe/ whether they be ceremonies / sacrifices / ye oz sacramēte ether/oz precepte of equitie betwene man & mā thozowout all degrees of y worlde/ all were geuē for oure proffyt & necessyte onelye/ & not for anye nede y God hath of oure keepynge thē/ oz y his ioye is encreased therby oz y y dede/ for y dede it selfe doth please him That is all y God requyret of vs when we be at one w him & do put oure trust in him & loue him/ is y we loue every mā his neyboure to pitie him & to haue cōpassyon on him in all his nede & to be mercifull vnto him. This to be euen so/ chzist testifieth. Mat. vii. sayenge this is y lawe & y prophete. That is/ to do as thou woldest be done to (accoordynge I meane to y doctryne of y scripture) & not to do that thou woldest not haue done to the/ is all that the lawe requyret & the Prophete. And Paul to the Roma. viii. affyrmeth also the loue is the fullfyllinge of y lawe/ & that he which loueth/ doth of his awne accorde all that the lawe requyret. And. i. Timo. i. Paul. sayth y y loue of a pure hert & good cōscience & sayth vnsayned is y ende & fullfyllynge of y lawe. For sayth vnsayned in chzists bloude causeth to loue

Loue is  
the fullin  
ge of the  
lawe

## W. C. to the Reader

to loue for chzistes sake. Which loue is y pure loue onelye & y onelye cause of a good cōscience. For then is y cōscience pure/ when y eye loketh to chzist in all hir dede/ to do them for his sake & not for hir awne synguler aduantage oz anye other wycked purpose. And Jhs both in his gospel & also pistles/ spekerh neuer of anie other lawe thē to loue one another purely/ affyrmyng y we haue God him selfe dwellynge in vs and all that God desyret/ if we loue one the other.

Scinge then that sayth to God & loue & mercifullnes to oure neyboures/ is all that y lawe requyret/ therfore of necessite the lawe must be vnderstōde & interprete by thē. So y all inferiour lawe are to be kept & obserued as longe as they be seruante to fayth & loue: and then to be broken ymedyately/ if thozow anye occasyon / they hurte ether y fayth which we shuld haue to godward in the confidence of chzistes bloude or the loue which we owe to oure neyboures for Chzistes sake.

And therfore when y blynde pharises murmured & grudged at him & his disciples/ that they brake y saboth daye & tradycions of the elders/ & that he him selfe dyd eate w publi- cāns & synners/ he answereth. Mat. ix. allegynge Esaias y prophete: go rather & learne what this meaneth/ I requyer mercie & not sacrifice. And Mat. xii. Wh y ye wylt what this meaneth/ I requyer mercie & not sacrifice. For onelye loue & mercifullnes vnderstōdeth y lawe/ & else nothynge. And he that hath not y written



**W. T. to the Reader**

**Loue on a  
lye vnder  
stondeth y  
law.**

writte in his harte / Maſt neuer vnderſtode y  
lawe / no: though all y agells of heuē wēt abou  
te to teache him. And he that hath that graue  
in his harte / ſhall not onely vnderſtode y lawe  
but alſo ſhall do of his awne inclinacion all  
that is required of y lawe / though neuer lawe  
had bee geue: as all mothers do of the ſelues  
without lawe vnto their childre / all that can  
be requyred by anye lawe / loue ouercomynge  
all payne / greſſe / tediousneſſe or lothſomnes:  
a cue ſo no doute if we had cōtynued in ou  
re fyrſt ſtate of innocēcie / we ſhuld euer haue  
full filled y lawe / without cōpulſiō of y lawe

And becauſe the lawe (which is a doctryne  
thorow teachynge every mā his dutye / doth  
utter oure corrupt nature) is ſufficiētly deſcri  
bed by Moſes / therfore is lytle mēcion made  
therof in the new teſtamēt / ſave of loue onely  
wherin all y lawe is included / as ſeldome mē  
cion is made of y new teſtamēt in the olde la  
we / ſave here a there are promyſes made vnto  
them / y Chriſt ſhuld come a bleſſe the a deli  
uer the / a y the goſpell a new teſtamēt ſhuld  
be preached and publiſhed vnto all nacions.

**Goſpell.**

The goſpell is glad tydynges of mercie a  
grace a y oure corrupt nature ſhal be healed a  
gayne for chriſtes ſake a for y merites of his  
deſeruinge onely: Yet on y condiciō y we will  
turne to God / to lerne to kepe his lawes ſpiri  
tuallly / y is to ſaye / of loue for his ſake / a wyl  
alſo ſoffre the curynge of oure infirmyties.

**New teſt  
ament.**

The new teſtamēt is as moche to ſaye as a  
new couenaūt. The olde teſtamēt is an olde  
tēporall couenaūt made betwene God a y car

**W. T. to the Reader**

nall childre of Abraham / Iſaac a Jacob other  
wiſe called Iſrael / vpo y dedes a y obſeruy  
nge of a tēporall lawe. Where y rewarde of y  
keppynge is tēporall lyfe a proſperyte in y lan  
de of Chanaan / a y breakynge is rewarded w  
tēporall deeth a punyſhment. But y new teſta  
ment is an euerlaſtynge couenaūt made vnto  
the childre of God thorow fayth in chriſt / vpo  
the deſeruyng of chriſt. Where eternall lyfe  
is promyſed to all that beleue / a death to all  
that are vnbelleuyng. My dede if I kepe the  
lawe are rewarded w the tēporall promyſe of  
this lyfe. But if I beleue in chriſt / chriſtes de  
des haue purchaſed for me the eternall promy  
ſe of the euerlaſtynge lyfe. If I commyt  
nothyng worthe of deeth / I deſerne to my  
rewarde that no mā kylle me: if I hurt no mā  
I am worthe that no mā hurte me. If I hel  
pe my neybour / I am worthe that he helpe  
me agayne. &c. So that w outward dedes w  
which I ſerue other mē / I deſerne that other  
men do lyke to me in this worlde: a they extē  
de no further. But chriſte dede extēde to ly  
fe euerlaſtynge vnto all that beleue &c. This  
be ſoffyciēt in this place cōcernynge y lawe a  
the goſpell / new teſtamēt and olde: ſo that as  
there is but one God / one chriſt / one fayth a  
one baptiſme / euē ſo thou vnderſtode that the  
re is but one goſpell / though manye wyte it a  
manye preach it. For all preach the ſame  
Chriſt a brynge the ſame glad tydynges. And  
thereto pauls piſtles w y goſpell of Iohn a  
his fyrſt epiſtle a the fyrſt epiſtle of ſaynt pe  
ter / are moſt pure goſpell a moſt playnlye a



## W. C. to the Reader

rychlye described the gloze of the grace of christ: If ye requyer more of the lawe/see in the prologe to the romayns and in other places where it is sufficientlye intreated of.

### ¶ Repentaunce.

**L** Dncernynge this worde repētaunce or (as they vsed) penaūce/ y hebreue hath in y olde testamēt generally (שוב) turne or be cōuerted. For which y trāslacion that we take for saynt Jeromes hath most parte (cōverti) to turne or be cōuerted/ & some tyme yet (agere penitencia) And y greke in the new testamēt hath perpetually (Μετανοο) to turne in the heart & mynde/ & to come to y ryght knowledge/ & to a mannes ryght wyt agayne. For which (Μετανοο) S. Jeromes trāslaciō hath: sometyme (a to penitencia) I do repēt: sometyme (peniteo) I repēt: sometyme (penitroz) I am repētaunt: somtyme (habeo penitencia) I have repētaunce: some tyme (penitet me) it repēteth me. And Erasmus vseth moche this worde (resipisco) I come to my selfe or to my ryght mynde agayne. And the verbe sens and significaciō both of the hebreue & also of y greke worde/ is/ to be cōuerted & to tourne to God with all the hert/ to knowe his will & to lyue accordynge to his lawes & to be cured of oure corrupt nature w the oyle of his spirite & wyne of cōfession to his doctryne. Which cōuersion or turnynge if it be vnfayned/ these foure do accompanye it & are included therein: Confession/ not in the prestes care/ for that is but mānes inuēcion/ but to God in y hert & before all the

## The Table.

all the cōgregacion of God/ how y webe synners & synfull/ & y oure hole nature is corrupt & inclyned to synne & all vnyghtheousnes/ and therfore cruel/ wycked & damnable/ & his lawe holy & Just/ by which oure synfull nature is rebuked: & also to oure neybours/ if we have offended anye person peticularlye. Then contricion/ sorowfullnes that we be soche/ damnable synners/ & not onlye have synned but are holpe inclyned to synne still. Thirdlye sayth (of which oure olde doctoure have made no mēcion at all in y descripciō of their penaūce) y God for chryste sake doth forgene vs & receave vs to mercie/ & is at one w vs & will heale oure corrupt nature. And fourthlye satisfaciō or amende makynge/ not to god w holpe workes/ but to my neyboure whome I haue hurt/ & the congregaciō of God whome I have offended (yf anye open cryme be fōunde in me) & submyttynge of a māns selfe vnto y congregacion or church of chryst/ & to y offycers of the same/ to haue his lyfe corrected & governed hence forth of the/ accordynge to the true doctryne of y church of chryst. And note this: that as satisfacion or amende makynge is counted ryghtheousnes before y worlde & a purgynge of the synner: so y the worlde when I haue made a full amende/ hath no further to cōplayne. Even so sayth in chrystes bloude is counted ryghtheousnes and a purgynge of all synne before God.

Moreover/ he y synneth agaynst his brother synneth also agaynst his father allmyghtie

\*\*\* God



## W. C. to the Reader

God. And as y synne comytted agaynst his brother/is purged before y world w makynge amende oz apynge forgeuenes/euen so is y synne comytted agaynst God/purged thowtow fayth in christes bloude onelye. For christ sayth. Jo. viii. except ye beleue that I am he/ye shall dye in youre synnes. That is to saye/if ye thike y there is anye other sacrifice oz satisfacciō to godwarde/then me /ye remayne euer in synne before God/howsoeuer ryghteous ye apere before y world. Wherfore now/whether ye call this Metonoia/repentaunce/cōuert syon oz turnynge agayne to God/ether amendynge ace. oz whether ye saye repēt/be cōuerted/tourne to god / amende youre lyuynge oz what ye lust/I am content so ye vnderstonde what is meant therby/as I have now declared.

### Elders.

**I**n the olde testamēt y tēporall heedes & rulers of y Jues which had y gouernauce ouer y laye oz cōmen people are called elders/as ye maye se in y foure euangelystes. Dute of which custome paul in his epistle & also peter/ call y prelates & spirituall gouerners which are bysshopes & prestes / elders. Now whether ye call them elders oz prestes/ it is to me all one: so y ye vnderstonde y they be offycers & seruantes of the worde of God/vnto the which all men both hie & lowe that will not rebell agaynst Christ/must obeye as longe as they preache & rule trulye & no lenger.

## W. C. to the Reader

**A** prologe into the .iiii. Euangelystes  
Herwynge what they were & their  
auctoryte. And fyrst of  
S. Mathew.

**A**stowchynge y euangelystes: ye se in y new testament clearly what they were fyrst mathew(as ye reade Mat. iij. Mar. ii. Luke. v) was one of christe apostles/ and was with christ all the tyme of his preaching/and sawe and heard his awne selfe almost all that he wrote.

### Marke

**I**f Marke reade( actes vii) how peter (after he was loosed oute of pryson by the angell) came to Marke mothers house/where manye of y disciples were prayenge for his dekyueraunce. And paul & Barnabas toke him w the frō Jerusalem & brought him to Antioche/acte. xii. And acte. xiii. paul & Barnabas toke Marke w them when they were sent oute to preache: from whome he also departed/as it apereth in the sayde chapter/ & returned to Jerusalem agayne. And acte. xv paul & Barnabas were at varyaunce aboute him/paul not wyllynge to take him w them/ because he forsoke the in their fyrst Jorneye. Not w stondynge yet/ when paul wrote y epistle to y collossyās/ Marke was w him/as he sayth in the fourth chapter: of whome paul also testifieth / both y he was Barnabas sisters sonne and also his felowe worker in the kyngedome of God.

\*\* .ii. And



## The Table

And. ii. Timothe. iiii paul commaundeth Timo-  
the to brynge Marke w<sup>th</sup> him/affirmynge y<sup>e</sup> he  
was nedefull to him/to mynister to him. final  
lye/ he was also w<sup>th</sup> peter when he wrote his  
fyrst epistle/ & so samplur y<sup>e</sup> peter calleth him  
his sonne. Wherof ye se/ of whome he learned  
his gospel/ euen of the verye apostles/ with  
whome he had his cōtynual conversacion/ &  
also of what auctorite his w<sup>ry</sup>tyng is / and  
how worthie of credence.

## ¶ Luke.

**L**ucas was Pauls companion / at the  
least waye frō y<sup>e</sup>. xvi. of the acte forth  
& with him in all his trybulacyō. And  
he wēt with paul at his last go. nge vp to  
Jerusalem. And frō thence he folowed paul  
to Cesarea/ where he laye two yere in prysō  
And frō Cesarea he went with paul to Rome  
where he laye two other yre. & in prysō. And  
he was with paul when he wrote to y<sup>e</sup> collosa-  
syōs/as he testifieth in y<sup>e</sup> fourth chapter say-  
enge: the beloued Lucas the phisiciō saluteth  
you. And he was w<sup>th</sup> paul whē he wrote y<sup>e</sup> se-  
cōde pistle to Timothe/as he sayth i y<sup>e</sup> fourth  
chapter sayenge: Onlye Lucas is with me.  
Wherby ye se y<sup>e</sup> auctorite of the man and of  
what credēce & reuerēce his w<sup>ry</sup>tyng is wor-  
thie of/ & therto of whome he learned y<sup>e</sup> storpe  
of his gospel/as he him selfe sayth/ how y<sup>e</sup>  
he learned it & searched it oute with all dylig-  
ence of them y<sup>e</sup> sawe it and were also partta-  
kers

## The Table

kers at the doyng. And as for the actes of y<sup>e</sup>  
apostles/ he him selfe was at the doyng of  
thē (at the least) of the moost parte/ & had his  
parte therein/ and therfore wrote of his aw-  
ne experyence.

## ¶ John.

**J**ohn/ what he was/is manifest by the  
thre fyrst euāgeliste. fyrst christes apo-  
stle/ & y<sup>e</sup> one of y<sup>e</sup> chiefe. Thē christes ny-  
e kinsmā / & for his synguler innocēcie & softe-  
nes/ syngulerlye beloued & of synguler fampli-  
arite with christ/ & euer one of y<sup>e</sup> thre wytnes-  
ses of moost secret thynge. The cause of his  
w<sup>ry</sup>tyng was certayne heresyes that arose in  
his tyme/ & namelye two/ of which one denyed  
christ to be verye man & to be come in y<sup>e</sup> verie  
fleshe & nature of man. Agaynst which two  
heresyes he wrote both his gospel & also his  
fyrst epistle/ & in y<sup>e</sup> begynnynge of his gospel  
sayth y<sup>e</sup> the worde or thynge was at y<sup>e</sup> begyn-  
nyng/ & was w<sup>th</sup> God/ & was also verye God  
and y<sup>e</sup> all thynge was created & made by yt/  
and y<sup>e</sup> it was also made fleshe: y<sup>e</sup> is to saye/ be-  
came verie mā. And he dwelt amōge vs (sayth  
he) & we sawe his glorie.

And in y<sup>e</sup> begynnynge of his pistle/ he saith  
we shew you of y<sup>e</sup> thynge y<sup>e</sup> was frō the begyn-  
nyng/ which also we heard/ sawe w<sup>th</sup> our eyes  
& our handes hādeled. And agayne we shew  
you euerlastynge lyfe/ that was with y<sup>e</sup> father  
and apcred to vs/ & we heard and sawe. & ce.

xx. iiii.

In



**W. T. to the Reader**

In that he sayth that it was from the begyn-  
nyng/and that it was eternall lyfe/and that  
it was with God/he affirmeth him to be ve-  
rie God. And that he sayth/we hearde/sawe  
and fealte/he wytnesseth that he was verie  
man also. Ihon also wrote last/and therfore  
touched not the storie that the other had com-  
piled. But wyrteth most of the sayth and  
promyses/ & of the sermones of Christ.

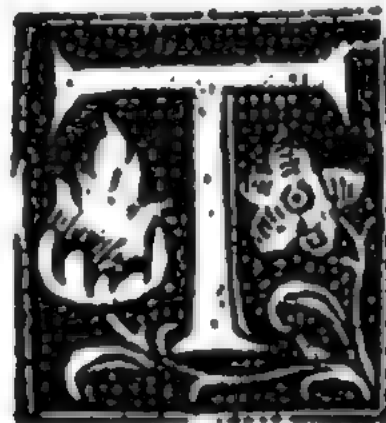
This be sufficient concerninge  
the.iiii. Euangelistes and  
their auctoritie and  
worthynes to be  
beleued.



**A** warninge to y reader if ought be  
scaped thow negligence of the prynter/as  
this text is y foloweth/which if thou fynde  
anye more soche: compare y englyshe to y other  
bookes that are all readye prynted/ & so make  
thou perceave the truthe of the yngliss.

In the viiii. chapter of Mathew & in the  
xxviii. lesse on the seconde syde and last lyne/  
reade the sentencethus. Thou blynde phari-  
saye/cleuse fyrst the ynnersyde of the cup and  
platter/that the outsyde of them maye be cle-  
ne also.

**Williyam Tindale/ yet once more to the  
chrissten reader.**



**T**hou shalt vnderstonde moost  
dere reader/when I had taken  
in hãde to looke ouer the new  
testament agayne & to cõpare  
it with y greke/and to mende  
whatsoever I coulde fynde a-  
myllye & had almost fynesshed y labour: Geo-  
ge Ioye secretly toke in hand to correct it also  
by what occasyon his conscience knoweth: &  
picyetted me/in so moche/y his correctyõ was  
prynted in great nombre / yet myne begane.  
When it was spyed and worde brought me/  
though it semed to dyuers other y George Ioye  
had not vsed y offyce of an honest mā/selfe  
ge he knew y I was in correctyng it my selfe:  
neither dyd walke after y rules of y loue &  
softenes which christ/ & his disciples teache  
us/ how y we shuld do nothyng of stryfe to  
maue debate/or of vayne glorie or of coleribus-  
nes. Yet I toke y thig in worth as I have do-  
ne dyuers other in tyme past/as one that have  
moare experyẽce of y nature & dysposiciõ of y  
mãnes cõplexion/ & supposed that a lytle spy-  
se of courtoisnes & vayne glorie (two blynde  
gydes) had bene y onely cause y moued him  
so to do/aboute which thynges I stryue with  
no man: & so folowed after & corrected forth &  
caused this to be prynted/without surmyse or  
lokyng on his correctyon.

**\*\* .iiii. But**



## The Table

But when the pryncing of myne was almost fynesthed/one brought me a copie & showed me so manye places/insoche wyse altered that I was astonied & wondered not a lytle what furpe had dryuē him to make soche chaunge & to call it a diligent correctiō. For thorough oute Mat. Mark & Luke perpetually; and ofte in the actees/ & sometye in John & also in the hebrues/ where he fyndeth this worde Resurrecciō/ he chaungeth it into y lyfe after this lyfe/ or verie lyfe/ and soche lyke/as one that abhorred the name of the resurreccion.

If that chaunge/ to turne resurreccion into lyfe after this lyfe/ be a dyligent correctiō/ then must my translaciō be faultie in those places/ & saynt Jeromes/ and all y translatores that euer I heard of in what tonge so euer it be/ fro y apostles vnto this his dyligent correctiō (as he calleth it) which whither it be so or no/ I permyt it to other mennes iudgementes.

But of this I challenge George Joye/ that he dyd not put his awne name therto and call it rather his awne translacion: & that he playeth boe pepe/ & some of his bookes putteth in his name & tytles/ and in some kepeth it oute. It is lawfull for who will/ to translate and shew his mynde/ though a thousand had translated before him. But it is not lawfull (thynketh me) ner yet copped yet for the edifieng of the vnitie of the fayth of christ/ that whosoever will/ shall by his awne auctorite/ take another mannes translacion & put oute & in and chaunge

## The Table

chaunge at pleasure/ & call it a correctiō.

Moreover/ ye shall vnderstode that George Joye hath had of a longe tyme marvelous ymaginaciōs aboute this worde resurrecciō/ y it shuld be taken for the state of the soules after their departinge fro their bodies/ & hath also (though he hath seen reasoncd with ther of & desyred to cease) yet sowed his doctryne by secret lettres on that syde the see/ & caused great division amōge y brethren. In so moche that John Fryth beyng in preson in the toure of Londō/ a lytle before his death/ wrote y we shuld warne him & desyer him to cease/ & wolde have then wrytten agaynst him/ had I not withstonde him. Therto I have been seuerely informed y no small nōber thorough his curiosite/ utterly denye the resurreccion of y fleshe & bodye/ affirminge y the soule whē he is departed/ is the spirituall bodye of the resurreccion/ & other resurreccion shall there none be. And I have talked with some of them myselfe/ so doted in that folye/ that it were as good perswade a post/ as to plucke that madnes oute of their braynes. And of this all is George Joyes vnquyet curiosite y hole occasion/ whether he be of the sayde facciō also/ or not/ to that let him answer him selfe.

If George Joye will saye (as I was well he will) that his chaunge/ is the sense & meaninge of those scriptures. I answer it is sooner sayde then proved: howbeit let other mē iudge. But though it were y verie meaninge



**W. C. to the Reader**

of the scripture: yet if it were lawfull after his ensample to every man to playe boe pepe with the translations that are before him/ & to put oute y wordes of y text at his pleasure & to put in every where his meaning; or what he thought the meaning were/ that were the next waye to stablysh all heresyes and to destroye the grounde wherewith we shuld improve them. As for an ensample/ wher Christ sayth Jo. v. The tyme shall come in y which all that are in the graves shall heare his voyce & shall come forth: they that have done good vnto resurrection of lyfe/ or with the resurrection of lyfe/ & they have done evell/ vnto y reccion or with the resurrection of damnacion. George Joyes correccion is/ they that have done good shall come forth into the verie lyfe/ & they that have done evell into the life of damnacion/ thrustinge cleane oute this worde resurrection. Now by y same auctorite/ & w as good reason shall another come & saye of the rest of y text/ they y are in y sepulchres/ shall heare his voyce/ that y sence is/ the soules of thz that are in the sepulchres shall heare his voyce/ & so put in his diligent correccion & moche oute y text/ that it shall not make for y resurrection of the flesshe/ which thinge also George Joyes correccion doth manifestlye affirme. If the text be leste vncorrupt/ it will purge hir selfe of all maner false gloses/ how soeuer they be fayned/ as a sethinge pot casteth vp hir scome. But yf the false glose be made

**W. C. Unto the Reader.**

made the text/ diligently oversene & correct/ wherewith then shall we correcte false doctrine & defende Christes flocke from false opinions/ & fro y wycked heresyes of raveninge of wolves? In my mynde therefore a lytle vnfayned love after the rules of Christ/ is worth moche his learninge/ & single & sleight vnderstandinge that edifieth in vnicie/ is moche better then soke curiosite/ & mekenes better then bolde arrogancie and standinge over moche in a mannes owne consayte.

Wherfore/ concernynge the resurrection/ I protest before god and oure savioure Iesus Christ/ and before the universall congregacion that beleveth in him / that I beleve accordynge to the open and manifest scriptures & catholick sayth/ that Christ is risen agayne in y flesshe which he receaved of his mother y blessed virgin marie/ & bodye wherin he dyed. And y we shall all both good and bad tyse both flesshe & bodye / & apere together before the iudgement seat of christ / to receave every man accordynge to his dedes. And that the bodyes of all that beleve & contynue in the true sayth of christ / shall be endewed w lyke immortalyte and glorie as is y bodye of christ. And I protest before God and oure saviour Christ & all that beleve in him/ that I holde of y soules that are departed as moche as maye be proved by manifest & open scripture/ & thinke the soules departed in the sayth of Christ & love of the lawe of God/ to be in no worse case then y soule of Christ was fro y tyme



## The Table

me & he delivered his sprite into the handes of his father vntyll the resurreccion of his bodye in glorie & immortalite. Nevertelater / I cōfesse openly / & I am not perswaded & they be all readie in the full glorie that Christ is in / or the elect angels of god are in. Nether is it anye article of my fayth: for if it so were / I fe not but then the preachinge of the resurreccion of the flesshe were a thinge in vayne. Not withstandinge yet I am readie to beleve it / if it maye be proved with open scripture. And I have despyred George Joye to take open textes that seme to make for & purpose / as this is. To daye thou shalt be with me in Paradise / to make therof what he coulde / and to let his dreames aboute this worde resurreccion goo. For I receave not in & scripture & pryvat interpretation of any mānes brayne / without open testimony of eny scriptures agreinge thereto.

Moreover I take God (which alone seeth & heart) to recorde to my conscience / beseechinge him & my parte be not in & bloude of Christ / if I wrote of all & I have wyttē thorow oute all my booke / ought of an exell purpose / of envie or malice to anye mā / or to sterc vp any false doctrine or opinion in the churche of Christ / or to be auctor of anye secte / or to drawe disciples after me / or that I wolde be esteemed or had in pryce above the least chylde & is borne / save onely of pitie & cōpassion I had & yet have on the blindness of my brethren / & to bringe them vnto the knowledge of Christ / & to ma

## The Table.

to make every one of them / if it were possible as perfect as an angel of heave / & to weede oute all & is not planted of oure heavenly father / & to bringe doune all that lysteth vp it selfe agaynst the knowledge of the salvacion that is in & bloude of Christ. Also / my parte be not in Christ / if myne heart be not to folowe & love accordinge as I teache / and also if myne heart wepe not nyght & daye for myne owne synne & other mennes indifferētlye / beseechinge God to cōvert vs all / & to take his wrath from vs / & to be mercifull as well to all other men / as to myne owne soule / caringe for the welth of the realme I was borne in / for the kinge and all that are therof / as a tender hearted mother wolde do for hir only sonne.

As concerninge all I have translated or other wise written / I beseeche all men to rade it for that purpose I wrote it: even to bringe them to the knowledge of the scripture. And as farre as the scripture approveth it / so farre to allowe it / & if in anye place the worde of god dysallow it / there to refuse it / as I do before oure sayvour Christ & his congregacion. And where they fynde fautes / let them shew it me / if they be nye / or wyte to me / if they be farre of: or wyte openly agaynst it & improve it / & I promyse them / if I shall perceave that there reasons conclude I will cōfesse myne ignorance openly.

Wherefore I beseeche George Joye / ye & all other to / for to translate & scripture for themselves



**W. T. to the Reader**

selves/ whether oute of Breke/Latyn: or the  
 true. Or (if they wyl nedes) as y hope when  
 he hath pyssed in y graves hole chalengeit  
 it for his awne/so let them take my transla-  
 cions & laboures/ & chaunge & alter/ & correcte  
 & corrupte at their pleasures/ and call it their  
 awne translatiōs/ & put to their awne names/  
 & not to playe soo pepe after George Joyes  
 maner. Which whether he have done fayth-  
 fully & truly/ with soche reverence & feare as  
 becometh the worde of God/ & with soche lo-  
 ve and mekenes & affeccion to unite and circū-  
 speccion that the vngodlye have none occa-  
 sion to rayle on the verite/as becometh y ser-  
 vauntes of Christ/I referte it to the iudgemē-  
 tes of them that knowe and love the trouth.  
 For this I protest/ that I provoke not Joye  
 ner any other man (but am prouoked / & that  
 after the spytfullest maner of provokynge) to  
 do fore agaynst my will and with sorow of  
 harte that I now do. But I nether can ner  
 will soffre of anye man/ that he shall goo ta-  
 ke my translatiō and correct it without na-  
 me / & make soche chaungynge as I my selfe  
 durst not do/as I hope to have my parte in  
 Christ/though the hole worlde shuld be geve  
 me for my laboure.

finally that new Testamēt thus dyligēt-  
 ly corrected/bespyde this so ofte puttinge oute  
 this worde resurreccion/and I wote not what  
 other charge/for I have not yet reede it over/  
 hath in the ende before the Table of the  
 Epistles

**W. T. to the Reader**

Epistles and Gospelles this tytler  
 (Here endeth the new Testament dply  
 gently oversene and correct and prin-  
 ted now agayne at Andwarp / by me  
 wydow of Christophell of Endho-  
 uen. In the yere of our Lord.

A. M. D. xxxiii.

in August.)

Which tytler (reader) I have here  
 put in because by this thou  
 shalt knowe the soo-  
 ke the better.

Wale.

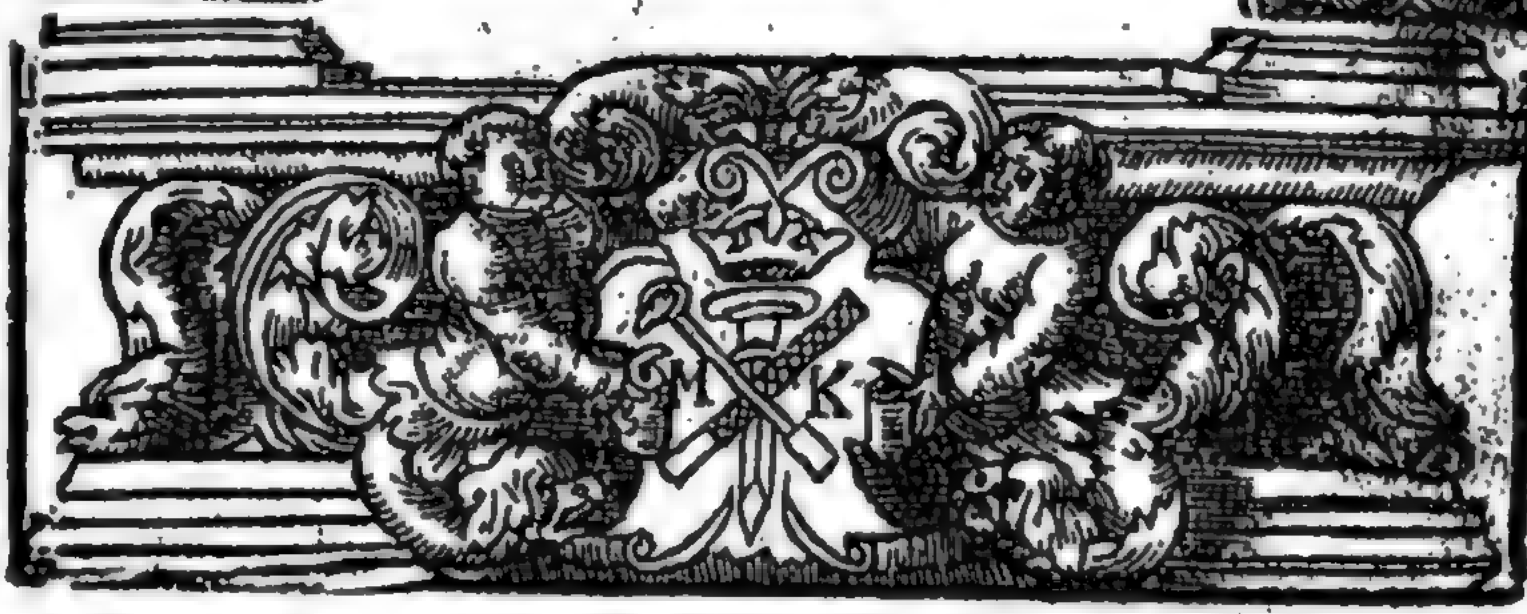






**The new  
Testament.**

**Printed at Am-  
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Anno. M. D. xxxiii.**





# The bookes conteyned in the newe Testament.

- i. The Gospell of S. Mathew.
- ii. The Gospell of S. Marke.
- iii. The Gospell of S. Luke.
- iiii. The Gospell of S. Ihon.
- v. The Actes of the Apostles writtē by S. Luke
- vi. The pistle of S. Paul to the Romayns.
- vii. The fyrst pistle of S. Paul to y<sup>e</sup> Corinthians.
- viii. The secōd pistle of S. Paul to y<sup>e</sup> Corinthians
- ix. The pistle of S. Paul to the Galathians.
- x. The pistle of S. Paul to the Ephesians.
- xi. The pistle of S. Paul to the Philippians.
- xii. The pistle of S. Paul to the Colossians.
- xiii. The fyrst pistle of S. Paul to y<sup>e</sup> Tessalonians
- xiiii. The secōd pistle of S. Paul to y<sup>e</sup> Tessalonians
- xv. The fyrst pistle of S. Paul to Timothe.
- xvi. The second pistle of S. Paul to Timothe.
- xvii. The pistle of S. Paul to Titus.
- xviii. The pistle of S. Paul to Philemon.
- xix. The fyrst pistle of S. Peter.
- xx. The second pistle of S. Peter.
- xxi. The fyrst pistle of S. Ihon.
- xxii. The second pistle of S. Ihon.
- xxiii. The thyrd pistle of S. Ihon.
- The pistle vnto the Hebrues.
- The pistle of S. James.
- The pistle of S. Jude.
- The reuelacion of S. Ihon.

# The Gospell fo. 1.

of S. Mathew.

The first Chapter.



**T**his is the boke of the generacion of Jesus Christ the sonne of David/the sonne also of Abraham. Abraham begat Isaac: Isaac begat Jacob: Jacob begat Judas and his brethren: Judas begat Phares and

David and Abraham are first reherfed: because that Christ was specially promised vnto the, to be of their seede Genesis. xxiij. 5.

Saram of Thamar: Phares begat Hesrom: Hesrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat Dauid the kynge:

Dauid the kynge begat Salomon/of her that was the wyfe of Dyr: Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Osias:

ij. Rega xli. f. j. Paral. li. 5.

2. 11. Osias



## The Gospell

Osias begat Joatham:  
 Joatham begat Achas:  
 Achas begat Ezechias:  
 Ezechias begat Manasses:  
 Manasses begat Amon:  
 Amon begat Josias:  
 Josias begat Jechonias & his brethren about  
 the tyme they were carryed awaye to Babylon.  
 And after they were brought to Babylon/  
 Jechonias begat Salathiel:  
 Salathiel begat zorobabel:  
 zorobabel begat Abiud:  
 Abiud begat Eliachim:  
 Eliachim begat Azor:  
 Azor begat Sadoc:  
 Sadoc begat Achin:  
 Achin begat Eliud:  
 Eliud begat Eleasar:  
 Eleasar begat Matthan:  
 Matthan begat Jacob:  
 Jacob begat Joseph the husbände of Mary/  
 of which was bozen that Jesus / that is cal-  
 led Christ. &

All the generacions from Abraham to Da-  
 vid are forwetene generaciōs. And fro David  
 vnto the captivite of Babylon / are forwetene  
 generacions. And from the captivite of Baby-  
 lon vnto Christ / are also forwetene generaciōs.

\* The byrthe of Jesus Christ was on thys  
 wyse. When hys mother Mary was betrou-  
 thed to Joseph / befoze they came to dwell to-  
 gedder / she was foude with chylde by y holy  
 goost. The Joseph her husbände bringe a per-  
 fect

ii. Paral.  
 xxxvi.  
 i. Paral.  
 xii. c.

## Of S. Mathew.

Fo. iiii.

fectmā & loth to make an ensample of hir / was  
 mynded to put her awaye secretly. \* Whill Ensample  
 he thus thought / behold y angell of y Lorde saye, to  
 pered vnto him in a dreame / saynge: Joseph y bringe hir  
 sonne of David / feare not to take vnto y / Ma- oute to pu-  
 ry thy wyfe. For that which is conceaved in her nyllhemēt  
 is of the holy goost. She shall brynge forth a sonne / & thou shalt call his name Jesus. For sample of  
 he shall save his peple from their synnes. & other.  
 All this was done to fulfill y which was A promi-  
 spoken of the Lorde by the Prophet / saynge: safe  
 Beholde a mayde shall be with chylde / & shall bly. c.  
 brynge forth a sonne / and they shall call his  
 name Emanuel / which is by interpretacion / Emanuel  
 God with vs. &

And Joseph assone as he awoke out of sle-  
 pe / did as the angell of the Lorde bade hym / &  
 toke hys wyfe vnto hym / and knewe her not  
 tyll he had brought forth his fyrst sonne / & Jesus / y  
 called hys name Jesus. is a sayn-  
 oute.

## The.ii. Chapter.

When Jesus was borne at Bethleem  
 in Jary / in the tyme of Herode the  
 kynge. Beholde / there came wyse mē  
 from the east to Jerusalem saynge: Where is  
 he y is borne kynge of y Jues? We have sene  
 his starre in y east / & are come to worshyp him.  
 When Herode y kynge had herde thys / he  
 was troubled / and all Jerusalem with hym /  
 and he gathered all y chiefe prestes and Scri-  
 bes of the people / and ayed of them whete  
 Christ shulde be borne. And they sayde vnto  
 hym: at Bethleē in Jary. For thus it is writ  
 A.iii. ten by



## The Gospell

Micha. 5. ten by the Prophet. And thou Bethleem in the londe of Iury/ art not the leest concernynge the Princes of Iuda. For out of the shall come the captayne/that shall govern my people Iſrahel.

Then Herod pzevely called the wyſe men/ and dyligently enquired of them/ y. tyme of the ſtarre that appered/ and ſent the to Bethleem ſaynge: Boo and ſearche dyligently for y. chylde. And when ye have founde hym/ bringe me worde/ y. I maye come & worſhippe hym alſo.

When they had heard the kynge / they departed: and lo the ſtarre which they ſawe in y. eſte/went beſore them/ tyll it came and ſtoode over the place where the chylde was. When they ſawe the ſtarre/ they were marvelouſly glad: and went into the houſe/ and found the chylde with Mary his mother / and kneled doune and worſhipped hym / & opened their treasures/ and offred vnto hym gyftes / gold / frankynſence and myrr. And after they were warned of God in a dreame / that they ſhuld not go ageyne to Herod/ they retourned into their owne countre another waye. R

When they were departed: beholde the angel of the Lorde appered to Joſeph in dreame ſayinge: ariſe/ and take the chylde and his mother/ and flye into Egypte/ & abyde there tyll I brynge the worde. For Herod wyll ſeke the chylde to deſtroye hym. The he aroſe/ and toke the chylde and his mother by night / and departed into Egypte/ and was there vnto y. death of Herod/ to fulfill that which was ſpoken of

Of S. Mathew. Fo. iiii.

ken of the Lorde/ by y. prophet which ſayeth/ out of Egypte haue I called my ſonne. Dze vij. a.

Then Herod perceaynge y. he was moored of the wyſe men/ was excedynge wroth/ and ſent forth and ſlue all the chyl dren that were in Bethleem/ and in all the coſtes there of/ as many as were two yere olde and vnder/ accordynge to the tyme which he had diligently ſearched oute of the wyſe men.

Then was fulfilled y. which was ſpoken by the prophet Jeremy ſayinge: On the hill was a voyce herde/ moynnge/ wepyng/ and greate lamentacion: Rachel wepyng for her chyl dren/ and wolde not be comforted/ becauſe they were not. R Jeremie xxxij. c. were not: that is, becauſe they appered no where.

\* When Herode was deed: beholde/ an angel of y. Lorde appered in a dreame to Joſeph in Egypte ſayinge: ariſe & take y. chylde & his mother/ & go into y. londe of Iſrahel. For they are deed which ſought y. chyl des life. The he aroſe vp/ & toke y. chylde & his mother / & cam into the londe of Iſrahel. But when he hearde y. Archelaus did raygne in Iury / in y. countre of his father Herode/ he was aſrayde to go thither. Not withſtondynge after he was warned of god in a dreame/ he turned a ſyde into y. parties of Galile/ & wet & dwelt in a cite called Nazareth/ to fulfill y. which was ſpoken by y. prophetes: he ſhal be called a Nazarite R Judic. xiii. Eſai. vii.

The. iiii. Chapter.

\* In thoſe dayes Ihon the Baptiſt came and preached in the wildernes of Iury/ ſayinge: Repet/ the kyngdome of heuē is at hand. Mark. i. a. Luk. iii. a. eſai. xxi. c.



Esa. xxi at honde. This is he of whom it is spoken by  
c. a. xl. d. c. the prophet Esay/which sayeth: The voyce  
zacha. i. a of a cryer in wylernes / prepare the Lordes  
Esa. xl. a waye/ and make hys pathes strayght.  
Joan. i. c.

Mark. i. a This Jhs had hys garnēt of camels heer  
and a gerdell of a skynne aboute his loynes.  
Hys meate was locustes & wylde hony. The  
went oute to hym Jerusalem/and all Jury/a  
all y regid roude aboute Jorda/a were bapti-  
fed of hym in Jorda/cōfessynge their synnes &

Luk. iij. b \* When he sawe many of y Pharises & of  
y Saduces come to hys baptism/he sayde vnto  
the: D generaciō of vipers / who hath taught  
you to sle fēd the vengeaunce to come? Brynge  
forth therfore the frutes belongynge to repen-  
taunce. And se that ye ons thynke not to saye in  
your selues/we haue Abraham to oure father.  
For I saye vnto you/that God is able of the-  
se stones to rayse vp chyldey vnto Abraham.  
Euenowre is y aye put vnto y rote of y trees: &  
soo that every tree which bringeth not forth the  
goode frute/is herōe doune & cast into y fyre.

Mark. i. b I baptise you in water in tokē of repentaū-  
Luk. iij. c ce: but he y cometh after me/is myghtier then  
Joan. i. d I/whose shues I am not worthy to beare. He  
shall baptise you with y holy gost & with fyre:  
which hath also his fan in his hōd/a will pour  
ge his floure/a gadre y wheet into his garner/  
Luk. iij. d & will burne y chaffe with vnquēcheable fyre &

Mark. i. b \* Then cam Jesus from Galile to Jorda/a  
Luk. iij. d vnto Jhon/to be baptised of hym. But Jhon  
forbade hym/saynge: I ought to be baptysed  
of the;and comest thou to me? Jesus answe-  
red &

red & sayd to hym: Let it be so now. For thus All rygh-  
it becommeth vs to fulfyll all rightwēsnes. teousnes:  
Then he suffred hym. And Jesus assone as he that is to  
was baptised / came strayght out of y water. do all the  
And so heuē was opē over hym: & Jhon sawe ordynaū-  
the spirite of God descende lyke a doue/ and ces of God  
lyght vpon hym. And so there came a voyce for soche  
from heven sayng: Thys ys that my beloved purposas  
sonne in whom is my delyte. & god orday-  
ned them  
for.

The. iiii. Chapter.

Mark. i. b Then was Jesus ledd awaye of y spirite  
Luk. iij. a into wylernes/to be tempted of y de-  
uyl. And when he had fasted fourtye  
dayes and fourtye nightes/ he was afterward  
an hungred. Then came to hym the tempter /  
and sayde: yf thou be the sonne of God / com-  
maunde that these stones be made breed. He  
answered and sayde: yt is wyttē/man shall  
not lyue by brede onely/ but by every worde y  
proceadeth out of the mouth of God.

Mark. i. b Then the deuyl tooke hym vp into y holy  
Luk. iij. c cite/and set hym on a pynacle of the tēple/and  
Joan. i. d sayd vnto hym: yf thou be the sonne of God/  
cast thy sylfe doune. For it is wyttē/he shall  
geve his angels charge over the / and with  
their handes they shall holde y vp/that thou  
dashe not thy fote agaynst a stone. And Je-  
sus sayde to hym / it ys wyttē also: Thou  
shalt not tempte thy Lorde God.

The deuyl toke hym vp agayne and ledde  
hym in to an excedynge hye mountayne / and  
shewed hym all the kyngdomes of y worlde/  
& all y glozie of them/ & sayde to hym: all these  
A. v. will



Dut. vi.  
c. x. v. d.

will I geue y/ if thou wilt faull doune & wor-  
ship me. Then sayde Iesus vnto hym. Awayd  
Satan. For it is writte/ thou shalt worsshyp y  
Lorde thy God/ & hym only shalt thou serue.

Then the dyuell left hym/ and beholde/ the  
angels came and ministred vnto hym. &

Mar. i. 8.  
Lu. iiii. c.  
Jo. iiii. f  
Mark. i. c  
Lu. iiii. c.  
Esa. ix. a

\* When Iesus had hearde y/ Ihon was  
taken/ he departed into Galile and left Naz-  
areth/ & went & dwelte in Capernaum/ which is  
a cite apon the see/ in y/ coostes of zabulon and  
Neptalim/ to fulfill that which was spoken  
by Esay the Prophet/ sayinge: The londe of  
zabulon & Neptalim/ the waye of the see bey-  
onde Iordan/ Galile of the Gentyles/ y/ people  
which sat in darknes/ sawe grate lyght/ and  
to them which sate in the region and shadowe  
of deeth/ lyght is begone to shyne.

From y/ tyme Iesus begane to preache/ & to  
saye: repēt/ for y/ kyngdome of heuē is at hōde &

Mark. i. a  
Luk. vi. a  
Peter &  
Andrew.

\* As Iesus walked by the see of Galile/ he  
sawe two brethzen: Simon which was called  
Peter/ and Andrew his brother/ castynge a  
neet into the see/ for they were fischers/ and he  
sayde vnto them/ folowe me/ and I will make  
you fischers of men. And they strayght waye  
lefte their nettes/ and folowed hym.

James &  
Ihon.

And he went forth from thence/ and sawe  
other twoo brethzen/ James the sonne of zebe-  
de/ and Ihon his brother/ in the shippe with  
zebede their father/ mendynge their nettes/ &  
called them. And they with out tarynge lefte  
the shyp & their father and folowed hym. &

\* And Iesus went aboute all Galile/ tea-  
chyng

chyng in their synagoges/ and preachynge y/  
gospell of the kyngdome/ and healed all ma-  
ner of sicknes/ & all maner dyscasses amōge y/  
people. And his fame spreed abroode through-  
oute all Siria. And they brought vnto hym  
all sicke people that were taken with diuers  
diseases & gripinge/ & them y/ were possessed  
with devils/ & those which were lunatyke/ and  
those that had the palsie: & he healed the. And  
ther folowed hym a greate nombze of people/  
from Galile/ & from the ten cyties/ and  
from Ierusalem/ and from Iury/ and from y/  
regions that lye beyonde Iordan.

The v. Chapter.

**A** When he sawe the people/ he went vp  
into a mountayne/ and when he was  
set/ his disciples came to hym/ and he  
opened hys mouth/ and taught them say-  
inge: Blessed are the poure in sperte: for theirs  
is the kyngdome of heven. Blessed are they  
that moerne: for they shalbe comforted. Blessed  
are the meke: for they shal inheret the erth.  
Blessed are they which hunger and thirst for  
rightewesnes: for they shalbe filled. Blessed  
are y/ mercifull: for they shal obteyne mercy.  
Blessed are the pure in herte: for they shal  
se God. Blessed are the peacemakers: for  
they shalbe called the chyl dren of God. Bles-  
sed are they which suffre persecuciō for right-  
wesnes sake: for theirs ys the kyngdome  
of heuen. Blessed are ye when men reuyle  
you/ and persecute you/ and shal falsly say  
all manner of yuell saynges agaynst you  
for my

Luk. vi. d

Louenat  
tes.

i. pe. iiii. c



# The Gospell

for my sake. Reioyce & be glad / for greate is your  
reward in heven. & for so persecuted they  
y<sup>e</sup> Prophetes which were before youre daies.

Salt.

Mar. ix. a

Luk. viii

a.

Light.

Mar. iii. c

Luk. viii. c

and. vi. c.

\* ye are y<sup>e</sup> salt of the erthe: but and yf y<sup>e</sup> salt  
have lost hir saltnes / what can be saltea ther  
with? It is thence forth good for nothyng /  
but to be cast oute / and to be troade vnder fote  
of men. ye are y<sup>e</sup> light of the worlde. A cite y<sup>e</sup>  
is set on an hill / cannot be hid / nether do men  
lyght a candle and put it vnder a bushell / but  
on a candelstick / and it lighteth all that are in  
the house. Let your light so shyne before  
men / y<sup>e</sup> they maye see your good workes / and  
glorify your father which is in heven.

\* Thinke not y<sup>e</sup> I am come to destroye the  
lawe / or the Prophets: no I am nott come to  
destroye them / but to fulfill them. For truely  
I saye vnto you / till heven and erth perisshe /  
one iott or one tytle of the lawe shall not sca-  
pe / till all be fulfilled.

Luk. xvi. d

Jaco. ii. b

Whosoever breaketh one of these lest com-  
mandmentes / and teacheth men so / he shalbe  
called the leest in the kyngdome of heven. But  
whosoever obserueth & teacheth / y<sup>e</sup> same shal  
be called greate in the kyngdome of heven. &

\* For I saye vnto you / except your right-  
ewesnes exceede / the rightewesnes of y<sup>e</sup> Scri-  
bes and Pharises / ye cannot entre into y<sup>e</sup> kyng-  
dome of heven. &

Exo. xx

c. & Dut.

B. B.

ye have herde howe it was sayd vnto the of  
y<sup>e</sup> olde tyme: Thou shalt not kyll. For whoso-  
ever killeth / shall be in daunger of iudgement.  
But I say vnto you / whosoever is angre with  
hys

## Of S. Mathew.

## Jo. Bil.

hys brother / shalbe in daunger of iudgement.

Whosoever sayeth vnto his brother Racha / Racha  
shalbe in daunger of a counsell. But whosoever  
sayeth thou fool / shalbe in daunger of hell fyre. Well.

Therefore whē thou offrest thy gifte at the  
altare / and ther remembrest that thy brother Reconcy-  
hath ought agaynst the: leue there thyne of. Lynge.  
frynge before the altare / and go thy waye first  
and be reconcyled to thy brother / and then  
come and offre thy gyfte. &

\* Agre with thyne aduersary quickly / why.  
lest thou arte in y<sup>e</sup> waye with hym / lest that ad-  
uersary deliver y<sup>e</sup> to y<sup>e</sup> iudge / & y<sup>e</sup> iudge delivre  
y<sup>e</sup> to y<sup>e</sup> minister / & the thou be cast into prison.  
I say vnto y<sup>e</sup> verely: thou shalt not come out Advou-  
thēce till thou have payed y<sup>e</sup> vtmost farthinge. tre.

ye haue hearde howe it was sayde to the of Exode.  
olde tyme: Thou shalt not committ aduoutrie. pp. c  
But I say vnto you / that whosoever looketh Ecclesi.  
on a wyfe / lustynge after her / hath committed vij. d.  
aduoutrie with hir alredy in his hert. Mar. ix. g

Wherefore yf thy right eye offende y<sup>e</sup> / pluc-  
ke hym out / and caste hym from the. Better it  
is for the y<sup>e</sup> one of thy membres perisshe / then  
that thy hole bodye shuld be cast into hell. Al.  
so if thy right honde offend y<sup>e</sup> / cutt hym of and Ryght  
caste hym from the. Better yt ys that one of  
thy membres perisshe / then that all thy body  
shulde be caste in to hell. &

It ys sayd / whosoever put awaye his wy.  
fe / let hym geve her a testymonyall also of the ment.  
deuorcement. But I say vnto you: whoso-  
euer put awaye his wyfe (except it be for for-  
nicacion

Mar. p. b

Luk. xvi. d



# The Gospell

**i. Corin. 13. 6.** nificacion ) causeth her to breake matrymony.  
**13. 6.** And whosoever marryeth her that is divorced/  
 breaketh wedlocke.

**Leuiti. 19. c.** Agayne ye haue hearde how it was sayd to **f**  
**Exo. 20. 16.** the of olde tyme/thou shalt not forswere thy  
**1. Du. 8.** selfe/but shalt performe thyn othe to God.  
**1. Jac. 5. c.** But I saye vnto you/swere not at all: neither  
 by heuē/for it ys Goddes seate: nor yet by the  
 erth/for it is his fote stoll: neither by Ierusa-  
 lem/for it ys y cyte of y greate kynge: neither  
 shalt thou sweare by thy heed / because thou  
 canst not make one white heer/or blacke: But  
 your cōmunicacion shalbe/ye/ye: nay/nay. for  
 what soeuer is more then y/cōmeth of yuell.

**Exodi. 20. 1. c.** ye haue hearde how it ys sayd / an eye for  
**Deutero. 19. c.** an eye: a tothe for a tothe. But I saye to you/  
**Leuiti. 24. 1. c.** that ye resist not wroge. But whosoever geue  
**Luk. 17. c.** the a blowe on thy right cheke/tourne to him  
 the other. And yf eny man will sue the at the  
 lawe/and take awaye thy coote/let hym have  
 thy cloocke also. And whosoever wyll cōpell  
 the to goo a myle/goo wyth him twayne. Ge-  
 ue to him that ageth/and fro him that wolde  
 borowe tourne not awaye.

**Leut. 19. c.** \* ye haue hearde how it is sayde: thou shalt  
**Leut. 17. d.** love thynne neghbour/ and hate thine enemy.  
 But I saye vnto you / love youre enimies.  
 Blesse the that coursse you. Do good to them  
 that hate you. Praye for them which doo you  
 wronge and persecute you/ that ye maye be y  
 chyldeyn of youre father that is in heauen: for  
 hemaketh his sunne to aryse on y yuell/ and  
 on the good/and sendeth his reyn on the iuste  
 and

# Of S. Mathew.

# Jo. 13.

and vniuste. for yf ye love them/ which love **Lu. 11. f.**  
 you: what rewarde shall ye haue? Doo not the  
 Publicans euen so. And yf ye be friendly to **Publicans.**  
 youre brethren onely: what singuler thyng  
 doo ye? Do not the Publicans lyke wyse ye  
 shall therfore be perfecte/evē as youre father  
 which is in heauen/ is perfecte.

## The 31. Chapter.

**21** Take hede to youre almes. That ye ge. **Almose.**  
 ve it not in the syght of men/to the in-  
 tent that ye wolde be sene of them. Or

els ye get no rewarde of youre father which is **Trope.**  
 in heuē. Whē soever therfore thou gevest thi-  
 ne almes /thou shalt not make a trope to be

blowē before the/as y ppocrites do in the sy-  
 nagogis and in the stretis / for to be preyed  
 of men. Verely I say vnto you/they haue theire  
 rewarde. But whē thou doest thine almes/let  
 not thy lyfte hād knowe/what thy righte hād  
 doth/y thine almes may be secret: & thy father  
 which seith in secret/shall rewarde y openly.

**22** And when thou prayest/ thou shalt not be **Prayer**  
 as y ppocryte are. for they love to stond and  
 praye in the synagoge/and in the corners of y  
 strete/because they wolde be sene of men. Ve-  
 rely I saye vnto you/they haue their rewarde.  
 But when thou prayest/entre into thy chama-  
 ber/and shut thy doore to the/ and praye to thy  
 father which ys in secretes: & thy father which  
 seith in secret/shall rewarde the openly.

**23** And whē ye praye/bable not moche/as the **Babyl.**  
 Bethē do: for they thinke that they shalbe her ge-  
 de/for their moche bablyngē sake. Be ye not  
 lyke



# Die Gossell

Lyke them therfore. For youre father knoweth wetherof ye haue neede/ Before ye aye of Luk. xj. a him. After thys maner therfore praye ye.

The pa-  
ternoster.

Mat. vi. c  
Ecclesi.  
xviii.  
Lone-  
naint.

Oure father which arte in heve/haflowed  
be thy name. Let thy kyngdome come. Thy  
wyll be fulfilled/as well in erth/as it ys in he  
ven. Geve vs thisdaye oure dayly breede. And  
forgeve vs oure treaspases/evē as we forgeve  
oure trespassers. And leade vs not into tēpta-  
cion:but delyver vs frō evyll. ffor thyne is y  
kyngedome and y power/ & y glorie for ever.  
Amen. ffor and yf ye shall forgeve other men  
their treaspases / youre heavenly father shall  
also forgeve you. But and ye wyll not forge-  
ve men their treaspases/nomore shall youre fa-  
ther forgeve youre treaspases.

✠ Moreouer when ye faste/ be not sad as y  
ypocryte are. ffor they disfigure their faces/  
that they myght besene of mē how they faste.  
Verely I say vnto you/they haue their rewar  
de. But thou/whē thou fastest/annoynte thy  
ne heed/and washe thy face/that it appere not  
vnto men howe that thou fastest: but vnto thy  
father which is in secreete: & thy father which  
seeth in secret/shall rewarde the openly.

Se that ye gaddre you not treasure vpon y  
erth / where rust & mothes corrupte / & where  
thieves breake through and steale. But gaddre  
ye treasure togeder in heuē, where nether rust  
nor mothes corrupte / & where thieves nether  
breake vp nor yet steale. For where soeuer you  
re treasure ys / there will youre hartes be also &

The light of the body is thynne eye. Where  
fore

Of S. Matthew. fo iv.

fore if thyne eye besynge/all thy body shalbe  
full of light. But and if thyne eye be wycked  
then all thy body shalbe full of derckenes. **Warc**  
Wherefore yf the light that is in the / be dar- **nes.**  
kenes: how greate is that darckenes. **Time**

\* No mā can serue two masters. For ether he shall hate the one & love the other: or els he shall lene to y<sup>e</sup> one & despise y<sup>e</sup> other: ye can not serue God & mammon. Therefore I saye vnto you / be not carefull for your lyfe / what ye shall eat / or what ye shall drinke / nor yet for your body / what ye shall put on. ys not y<sup>e</sup> lyfe more worth then meat. / & the body more of value then rayment? Beholde the fowles of y<sup>e</sup> fowles. For they sowe not / neither reepe / nor yet caryn to y<sup>e</sup> barnes: & yet your heuēly father feedeth the. Are ye not moche better then they?

Which of you (though) he toke thought  
therfore) coulde put one cubit vnto his statu-  
er And why care ye then for rapmētē Consi-  
dere y<sup>e</sup> lylies of y<sup>e</sup> felde/how they growe. They  
laboure not neither spynne. And yet for all y<sup>e</sup> I  
saye vnto you/y<sup>e</sup> enē Salomon in all his roy-  
alte was not arrayed lyke vnto one of these.

Wherefore yf Gods so clothe the grasse/which  
ys to daye in the felde/a to morowe shalbe ca-  
ste in to the fournaue: shall he not moche mo-  
re do the same vnto you/o ye of lytle fayth

Therefore take no thought sayinge: what shall we eate/or what shall we drinke / or wherw shall we be clothed: After all these thynges seeke the getyls. For youre heuēly father knoweth that ye haue neede of all these thynges.

þing.



## The Gospell

kingdome of heauen: But rather seeke ye first the kyngdome of heauen and the rightwisnes thereof: and all these thynges shall be ministred vnto you. &

Care not then for the morow: but let y morow care for it selfe: for the daye present hath ever ynough of his owne trouble.

The .vii. Chapter.

Judge not.  
Lu. vi. f.

**J**udge not: that ye be not iudged. For as ye iudge so shall ye be iudged. And what measure ye mete: w the same shall it be mesured to you agayne. Why seist thou a moote in thy brothers eye: & perceavest not the beame y ys yn thyne owne eye. Or why sayest thou to thy brother: suffre me to plucke oute the moote oute of thyne eye: & behold a beame is in thyne owne eye. ppropte/first cast oute the beame oute of thyne owne eye: and then shalt thou se clearly to plucke oute the moote out of thy brothers eye.

Dogges & swyne.

Beve not that which is holy/to dogge/neither cast ye youre pearles before swyne: lest they treade them vnder their fete: and y other tourne agayne and all to rent you.

Loone namtes.  
Lu. vi. 8

Alpe it shall be geven you. Scke & ye shall fynd. knocke and it shall be opened vnto you. For whosoever aveth receaveth: the y seeketh fyndeth: and to hym that knocketh: it shall be opened. Ys there eny man amōge you which if his sonne asked hym bread/wolde offer him a stone: Or if he asked fysshe/wolde he proffer hym a serpent: yf ye then which are evyll/canne geve to youre chyldren good gyftes: how moche moore shall youre father which is in heven:

## Of S. Matthew.

Jo v.

her? geve good thynges to them: & ye hym:

Therefore whatsover ye wolde that men Law and shulde do to you: even so do ye to them. This prophete ys the lawe and the prophetes.

Enter in at the straye gate: for wyde is y gate: and broade is the waye that leadeth to destruction: and many ther be which goo yn therat. But straye is the gate: & narrowe ys the waye which leadeth vnto lyfe: and fewe there be that fynde it.

**B**eware of false prophetes: which come to you in shypes clothinge: but inwardly they are ravenynge wolves. Ye shall knowe them by their frutes. Do men gaddre grapes of thornes: or figges of bryeres? Even soo every good tree bryngeth forth the good frute. But a corrupte tree/bryngeth the forth the evyll frute. A good tree cannot brynge forth the bad frute: nor yet a bad tree can bringe forth the good frute. Every tree that bryngeth the not forth the good frute: shall be hewē downe: & cast into the fyre. Wherefore by their frutes ye shall knowe them.

Not all they that saye vnto me / Master / Master: shall enter in to the kyngdome of heaven: but he that dothe my fathers will which ys in heven &. Many will saye to me in that daye / Master / master / have we not in thy name prophesied: And in thy name have caste oute devyls: And in thy name have done many miracles: And then will I knowlege vnto them: that I never knewe them. Departe from me / ye workers of iniquite.

Whosoever heareth of me these sayinges To build  
B.ii. and



# The Gospell

de on the and doethe the same / I wyll lyken hym vnto  
 rocke / a wyse man which bylt hys housse on a rocke:  
 what it is a aboundance of rayne descended / a the flud-  
 des came / a the wyndes blew and bet vpon  
 that same housse / and it fell not / because it  
 was grounded on the rocke. And whoso-  
 ever heareth of me these sayinges a doth the not /  
 I shal be likened vnto a folysch man which bilt  
 hys housse apd the sonde: a aboundaunce of ray-  
 ne descended / a the fluddes came / and y wynd-  
 des blew and bet vpon that housse / and it  
 fell and great was the fall of it.

Mark. i. c. And it came to passe / that when Iesus had  
 Luk. iij. e ended these saynges / the people were aston-  
 nyed at hys doctryne. for he taught them as  
 one havinge power / and not as the Scribes.

## The. viii. Chapter.

Mark. i. d. **W**hen he was come downe from the  
 Luk. v. c. mountayne / moche people folowed him.  
 A leper. And lo / ther came a lepre and worsh-  
 ped him sayinge: Master / if thou wylt / thou  
 canst make me cleane. And Iesus put forth  
 hys hond and touched hym / sayinge: I wylt /  
 be thou cleane / a immediatly hys leprosie was  
 censed. And Iesus sayde vnto him. Se thou  
 tell no man / but go and shew thy selfe to the  
 preste / a offer the gyfte that Moses commaun-  
 ded / in witness to them.

Luk. viij. a. **W**hen Iesus was entred into Capernaum  
 ther came vnto him a certayne Centurion / a  
 besought hym sayinge: Master my seruant  
 lyeth sicke at home of y palsy / a ys greivous-  
 ly payned. And Iesus sayd vnto hym: I will  
 come

# Of S. Mathew.

ffo. vi.

come a heale him. The Centurion answered a  
 sayde: Syr I am not worthy y thou shouldest  
 come vnder my rofe / but speake y worde only  
 a my seruant shal be healed. For I also my self  
 feare a man vnder power / a have soldi-  
 ers vnder me / a I saye to one / go / a he goeth / a to  
 another come / a he cometh: a to my seruant / do  
 this / a he doeth it. When Iesus hearde y / he  
 marvelled a sayd to them y folowed hym. We-  
 rely I say vnto you / I have not founde so great  
 fayth: no / not in ysracle. I say therfore vnto you  
 that many shal come frd the east a weest / and  
 shal rest in Abraham / Isaac a Jacob / a the  
 kingdome of heve: a the chyldey of y kingdo-  
 me shal be cast out in to viter darcknes: there  
 shal be wepinge a gnasshing of tethe. The Je-  
 sus sayd vnto y Centurion / go thy waye / and  
 as thou believest so be it vnto the. And his ser-  
 vant was healed the selfe houre.

And then Iesus went to Peters housse / and  
 sawe hys wyves mother lyinge sicke of a fe-  
 vre / and touched her hande / and the fevre left  
 hir: and she arose / and ministred vnto them.

When the eue was come / they brought vn-  
 to him many y were possessed with devyllis.  
 And he cast out y spirites with a worde / and  
 healed all y were sicke / to fulfill y which was  
 spokē by Ierayas y Prophet sayinge: He toke  
 on him oure infirmities / a bare oure sicknesses

**W**hen Iesus sawe moche people about him /  
 he commaunded to go over y water. And ther  
 came a scribe a sayd vnto hym: master / I wyl  
 folowe y whyther so ever thou goest. And Je-  
 sus

B. iii.

su



# The Gospell

**Foxes & byrdes.** Foxes & byrdes sayd vnto him: the foxes have holes/and the byrdes of the ayer have nestes/but y sonne of the man hath not wher to rest his heede. And nothynge y was one of hys disciples sayd vnto hym: master/suffre me fyrst/to go & burye my father. But Iesus sayd vnto him: folow me/and let the deede burie their deede.

**Buryc.**

**Mar. iij. d. Luke. viij. d.**

**Iesus slepeth in y shippe.**

**Mar. v. a. Lu. viij. d.**

**Gergesites.**

And he entred in to a shippe/ & his disciples folowed him. And beholde there arose a grete tēpest in y see/in so moche y the shippe was covered w waves/ & he was a slepe.

And his disciples came vnto him / & awoke hym sayinge: master save vs/we perishe. And he sayd vnto them: why are ye fearfull/o ye of lytell faith? Then he arose & rebuked y wyndes & the see/ & ther folowed a grete calme. And the men marveyled & sayd: what man is this/that both the wyndes and see obey hym? &

And when he was come to y other syde / in to y countre of y Gergesites/ther met him two possessed of devylls / which came out of the gravees/ & were out of measure fierce / so y no mā myght go by that waye. And behold they cryed out sayinge: O Iesu the sonne of God/ what have we to do with the? Art thou come hys er to tormēt vs. before the tyme be come? And ther was a good waye of frō them a grete heerd of swyne fedinge. Then y devyls besought him sayinge: if thou cast vs out/suffre vs to go oure waye in to the heerd of swyne. And he sayd vnto the: go youre wayes. Then wēt they out/ & departed in to y heerd of swyne And beholde y whoale heerd of swyne was caryed

# Of S. Mathew.

**Jo. vii.**

ryed w violence hedlinge in to the see/ & perished in y water. Then y heerdmen fled & wēt their ways in to y cyte/ & tolde every thinge/ & what had fortunēd vnto the possessed of the devyls. And beholde all the cyte came out & met Iesus. And when they sawe hym / they besought hym to departe oute of their coste.

## The. iv. Chapter.

**¶** Then he entred in to a shippe and passed over & came in to his awne cite. And so they brought to him a mā sicke of y palsie/ lyinge in his bed. And when Iesus sawe y faith of the/ he sayd to the sicke of y palsie: sonne be of good chere/ thy synnes be forgiven the. And beholde certeyne of y scribes sayd in the selves/ this mā blasphemeth. And when Iesus sawe their thoughtes/ he sayd: wherefore thinke ye evill in youre herte? Whether ys esyer to saye/ thy synnes be forgiven y/ or to saye: arise & walke? That ye maye knowe that y sonne of mā hath power to forgeve synnes in erth/ then sayd he vnto y sicke of y palsie: arise/ take up thy bed/ & go home to thine housse. And he arose & departed to his awne housse. And when y people sawe it/ they marveyled & glorified god which had geven suche power to me.

This myracle shal be a signe to you, that I have power to forgeve synnes.

**¶** And as Iesus passed forth frō thence/ he sawe a mā syt a receyvinge of custome/ named Mathew/ and sayd to him: folowe me. And he arose & folowed him. And it came to passe/ as he sat at meate in the housse: beholde many publicans and synners came and sate downe also with Iesus and hys disciples.

**Mar. ij. b. Luk. v. f.**

**Mathew**

**W. iiii. When**



## The Gospell

**Publicans** When the Pharisees sawe that / they sayd  
**eat with** to hys disciples: why eateth youre master w  
**Jesus.** publicans and synners? When Jesus herde

**Mercie &** not the phisicion / but they that are sicke. Good  
**not sacri** and learne / what that meaneth: I have plea-  
**fice.** sure in mercy / and not in offerynge. For I am  
**Mze. vi. c** not come to call the rightewes / but the syn-  
 ners to repentaunce. R

**Thons di** \* Then came y disciples of Ihon to hym  
**sciples** sayinge: why do we & the Pharisees fast ofte:  
**fast.** but thy disciples fast not? And Jesus sayde  
 unto them: Can y weddpyng chyl dren moine  
 as longe as y brydegrome is w them? The ty-  
 me will come whē the brydegrome shall be takē

**New and** frō them / & then shall they faste. Noo man pe-  
**olde agre** ceth and olde garment with a pce of newe  
**not.** clooth. For then taketh he awaye y pce agay-  
 ne from the garnēt / & the rent ys made grea-  
 ter. Whether do men put newe wyne into olde  
 vessels / for then the vessels breake / & the wy-  
 ne runneth oute / and the vessels peryshe. But  
 they powre newe wyne into newe vessels / and  
 so are both saved togeder. R

**The ru-** \* Whyle he thus spake unto the / beholde  
**lers dau-** ther came a certayne ruler / & worshipped him  
**ghter.** sayinge: my doghter is cūen now deccased / but  
**Mar. 8. 8** come & lay thy honde on her / & she shall live.  
**Lu. 8. 42. f.** And Jesus arose and folowed hym with hys  
**Bloud-** disciples. And beholde / a woman which was  
**ysue.** diseased w an ysue of bloude. vii. yeres / came  
 behynde hym & toched y hem of hys vesture.  
 For she sayd in her silfe: yf I maye toche but  
 even

## Of S. Mathew. Jo. viii.

even his vesture only / I shall be safe. Then  
 Jesus tourned him about / & behelde her say-  
 inge: Doughter be of good conforte / thy faith  
 hath made the safe. And she was made who-  
 le even that same houre.

And when Jesus came into y rulers hous-  
 se / & sawe the minstrels and the people ragin-  
 ge / he sayde unto them: Get you hence / for y  
 mayde is not deed / but slepeth. And they lau-  
 ghed hym to scoone. Assone as y people were  
 put forth / he went in and toke her by y hand /  
 and the mayde arose. And this was noysed  
 througħ out all that lande.

**D** And as Jesus departed thence / two blynde  
 men folowed hym crying and saying: O thou  
 sonne of David / have mercy on vs. And when  
 he was come to housse / the blynd came to hym  
 And Jesus sayde unto them: Beleve ye that  
 I am able to do thys? And they sayde unto  
 hym: yc Lorde. Then touched he their eyes /  
 sayinge: accordyng to youre faythe / be it unto  
 you. And their eyes were opened. And Jesus  
 charged the saying: Se y no man knowe of it.  
 But they assone as they were departed / spred  
 abroad his name througħ oute all the londe.

As they went out / beholde / they brought to  
 hym a dome mā possessed of a devyll. And as  
 sone as the devyll was cast oute / the domme  
 spake: And the people marvelled / sayinge: it  
 was never so sene in Irael. But the Phari-  
 sees sayde: he casteth oute devyls / by the po-  
 wer of the chefe devyll.

And Jesus went about all cities & townes /

teachyn

Two  
 blinde are  
 cured.

mar. 8. 16.  
 Lu. 8. 42.

Domme.

These  
 deuell.



## The Gospell

teachynge in their synagoge & preachynge the glad tidinges of y<sup>e</sup> kyngdome / & healinge all maner sicknesses & diseases amonge y<sup>e</sup> people. But when he sawe the people / he had compassion on the / because they were pyned awaie / & scattered abroad / evē as shepe have no shepheard.

Harvest  
is great.

Then sayde he to his disciples: the harvest is greates / but the laborers are fewe. Wherefore praye the Lorde of the harvest / to sende forth the laborers into his harvest.

### The .v. Chapter.

Mar. iii. 8  
Lu. vi. 8.

**A**nd he called his .vii. disciples vnto hym / & gave them power over unclene sprites / to cast them oute / & to heale all maner of sicknesses / & all maner of diseases.

The Apo-  
stles are  
sent.

The names of the .vii. Apostles are these. The fyrst / Simon called also Peter: and Andrew his brother. James the sonne of zebedee / and Iohn his brother. Philip & Barthelemeo. Thomas and Mathew the Publican. James the sonne of Alphae / and Lebbaus otherwyse called Thaddaeus. Simon of Cana / and Judas Iscariot / which also betrayed hym.

Lu. ix. a.

These .vii. sent Iesus / & commaunded them sayinge: Go not in to y<sup>e</sup> wayes y<sup>e</sup> leade to the gentyle / & in to y<sup>e</sup> cities of y<sup>e</sup> Samaritans enter ye not. But go rather to y<sup>e</sup> lost shepe of the house of Israel. Go & preach sayinge: y<sup>e</sup> the kyngdome of heve is at hande. Heale the sicke / cleanse the lepers / raise the deed / caste oute the devils. Freely ye have receaved / freely geve agayne. Possesse not golde / nor silver / nor brasse / y<sup>e</sup> y<sup>e</sup> your gettels / nor yet scrip towards your

## Of S. Mathew. Ho. viii.

your iorney: neither two cotes / neither shues / nor yet a staffe. For the workman is worthy to have his meate. In to whatsoever cite or towne ye shall come / enquire who is worthy yn it / and there abyde till ye goo thence.

And when ye come in to any house salute y<sup>e</sup> same. And yf the house be worthy / your peace shall come upon it. But yf it be not worthy / your peace shall retourne to you agayne.

And whosoever shall not receive you / nor will heare your preachynge: when ye departe oute of y<sup>e</sup> house or that cite / shake of the duste of your fete. Truly I say vnto you: it shall be easier for the londe of zodoma & Gomorra in the daye of iudgement / then for that cite.

Dust.

Beholde I sende you forth as shepe amonge wolues. Be ye therefore wysse as serpentes / & innocent as doves. Beware of men / for they shall deliver you up to y<sup>e</sup> consels / & shall scourge you in their synagoges. And ye shall be brought to the heed rulers and kynges for my sake / in witnes to them and to the gentyles.

Shepe as  
monge  
wolues.  
Wise as  
serpentes.  
Innocent  
as doves

But when they deliuer you up / take no thought how or what ye shall speake / for y<sup>e</sup> shall be geve you / evē in that same houre / what ye shall saye. For it is not ye that speake / but y<sup>e</sup> sprite of your father which speaketh in you.

The spi-  
rite speaketh  
in  
us.

The brother shall betraye the brother to death / & the father the sonne. And the chylde shall aryse agaynst their fathers & mothers / & shall put them to death: & ye shall be hated of all men for my name. But he that endureth to the ende / shall be saved.

John. 8

When



# The Gospell

When they persecute you in one cite/flye  
in to another. I tell you for a trenthe ye shall  
not forssye all y cities of Israel. tyll y son-  
ne of man be come. The disciple ys not above  
his master: nor yet y servaunt above his lord.  
It is ynough for the disciple to be as his ma-  
ster ys: & that the servaunt be as his lord ys.  
yf they have called the lord of the housse beel-  
zebub: how moche more shall they call them  
of his housholde for fyare the not therfore.

Disciple

Mar. iij. c  
Lu. viij. c  
and. vij. a

There is no thinge so close/that shall not  
be opened/and no thinge so hyd/that shall  
not be known.

What I tell you in dercknes/that speake ye  
in lyght. And what ye heare in the eare/that  
preache ye on the housse toppes.

fear.

Sparowes.

And feare ye not them which kyll the body/  
and be not able to kyll the soule. But rather  
feare hym / which is able to destroye bothe  
soule and body into hell. Are not two sparow-  
es sold for a farthing? And none of them  
dothe lyght on the grounde/with out youre  
father. And now are all the heerns of youre  
heedis numbred. feare ye not therfore: ye are  
of more value then many sparowes.

Confesse

Mar. iij. d.  
Lu. ix. c  
and. vij. b

Denye.

Lu. xij. f.

A swer-

Who soever therfore shall knowledg me  
before men/hym will I knowledg also befo-  
re my father which is in heven. But whoso-  
ever shall denye me before men/hym will I al-  
so denye before my father which is in heven.

Thynke not/that I am come to sende pea-  
ce into the erth. I came not to send peace/But  
a swerde. For I am come to set a man at va-  
ryance

# Of S. Mathew.

# Jo. xv.

ryance ageynst his father/and the doughter  
ageynst his mother / and the doughterlawe  
ageynst her motherlawe: And a mannes fo-  
res shall be they of his owne housholde.

apichee.  
Bij. c

Worthie

of Christ  
who.

Lu. viij. f

Crosse.

Lu. viij. f

He that loveth his father/or mother more  
then me/is not mete for me. And he that lo-  
veth his sonne/or doughter more then me/is  
not mete for me. And he y taketh not his cros-  
se & followeth me/ys not mete for me. He that  
fyndeth his lyfe/shall lose it: and he that lo-  
sith his lyfe for my sake/shall fynde it.

He that receavith you/receavith me: and he  
that receavith me/receavith him that sent me.

He that receavith a prophete in y name of a pro-  
phet/shall receive a prophetes rewarde. And

Reccave.  
Jo. vij. c.

He that receavith a righteous man in the na-  
me of a righteous man / shall receive the re-  
warde of a righteous man. And whosoever

Couena-  
nus.

shall geve unto one of these lytle ones to drin-  
cke/a cuppe of colde water only/in the name  
of a disciple: I tel you of a truthe/ye shall not  
lose his rewarde.

Mar. ix. f

## The. vi. Chapter.

And it came to passe when Jesus had  
made an ende of commaunding his. vii.  
disciples / that he departed thence / to  
teache and to preache in their cities.

\* When Ihon beinge in preson harde y  
workes of Christ/He sent two of his disciples  
and sayde vnto him. Arte thou he that shall  
come: or shall we loke for another. Jesus ans-  
wered and sayde vnto them. Go and shewe  
Ihon what ye have hearde & sene. The blynd  
se/the

Lu. viij. c.

Iohn sent

deth to

Christ.



# The Gospell

For the halt goe/the lepers are cleansed/the deaf heare/the ded ryste ageyne/and the glad tidings is preached to the poore. And happy is he that is not offended by me.

And as they departed Jesus begane to speake vnto the people of Iheron. What for to se wet ye out in to the wyldernes? wet ye out to se a rede shake with y wynde? other what wet ye out for to se? A man clothed in softe raiment? Beholde they y weare softe clothig/are in kynges howses. But what wet ye oute for to se? A prophete? Ye I saye to you/ a more the a prophete. For this is he of whiche it is wyttē.

Mal. xij. a

Christ whiche vnto the crosse was lesse. & c. Lu. p. vj. d

Malachie xij. b

Lu. vij. e.

Beholde / I sende my messenger before thy face/ which shall prepare thy waye before y. & Verely I saye vnto you/ amonge y chyl- dren of women arose there not a greter then Iheron the baptist. Notwithstandinge he that ys lesse in the kyngdome of heven/ ys greter then he. From the tyme of Iheron Baptist herterto/ y kyngdome of heve suffreth violence/ & they that go to it with violence pluck it vnto them. For all the prophete & the lawe prophesied vnto to the tyme of Iheron. Also yf ye wyll receave it/ this is helyas which shuld come. He y hath eares to heare let him heare. & But wher vnto shall I lyken this generacion? It ys lyke vnto chylde which syt in the market & call vnto their felowes/ & saye: we have pyped vnto you/ & ye have not daunsed? We have moored vnto you/ & ye have not sorrowed. For Iheron came nether eatinge nor drinkinge/ and they saye/ he hath the devyll. The sonne

# Of S. Mathew.

Jo. v. b.

sonne of man came eatinge and drinkinge / & they saye/ beholde a glutton & drynker of wyne/ & a friend vnto publicans & synners. Never the later wyse dome ys iustified of his chyldezen. me.

\* Then bega he to vpbraid the cities / in which most of his miracles were done/ because they mēded not. Wo be to y Chorazin. Wo be to y Betzaida: for if the miracles which were shewed in you/ had bene done in Tyre & Sidon/ they had repented longe agoone in sackcloth & ashes. Nevertheless I say to you: it shall be easier for Tyre & Sidon at the day of iudgement/ then for you. And thou Capernaum which art lift vp vnto heve/ shalt be brought downe to hell. For if the miracles which have bene done in the/ had bene shewed in zodom: they had remayned to this daye. Nevertheless I saye vnto you: it shalbe easier for y londe of zodo in the daye of iudgement/ the for y. &

D

\* At y tyme Jesus answered & sayd: I praye se y o father lord of heve & erth/ because thou hast hid these thinge frō the wyse & prudent/ & hast opened the vnto babes: evē so father/ for so it pleased y. All thinge are geve vnto me of my father. And nomā knoweth y sonne but y father: nether knoweth eny mā y father/ save y sonne/ & he to whome y sonne will open him. Come vnto me all ye that laboure & are laden/ & I wyll ease you. Take my yoke on you & lerne of me/ for I am meke & lowly in herte: and ye shall fynd rest vnto youre soules. For my yoke is easy/ and my burden is light. &

Lu. p. c.

The wif se know not.

Babes knewe.

God is not knowe as a father, but thou christ

pocke.

C. The. vii. Chapter.

\* In that



# The Gospell

Corne.

**I**n that tyme went Iesus on the Sabot  
dayes thurou the corne & his disciples  
were an hōgred/ & begane to plucke the  
eares of coorne/ and to eate. When y pharisees  
sawe that/ they sayde vnto him: Beholde/ thy  
disciples do that which is not lawfull to do  
apon y saboth daye. He sayde vnto the: Haue  
ye not reed what David did/ whē he was an-  
hōgred/ & they also which were with him?  
How he entred into the housse of God/ & ate  
y halowed loaves/ which were not lawfull/ for  
him to eate/ nether for the which were w him  
but only for y prestes. And haue ye not reed in  
y lawe/ how that y prestes in y temple brea-  
ke the saboth daye/ & yet are blamelesse? But I  
saye vnto you: that here is one greater then y  
tēple. Wherfore yf ye had wist what this say-  
inge meneth: I require mercy & not sacrifice:  
ye wold neuer have condēned innocētes. For  
y sonne of man is lord even of y saboth daye.  
And he departed thence/ & went into their  
synagoge: & beholde ther was a man/ whiche  
had his hande dzyed vp. And they ayed him  
sayinge: ys it lawfull to heale apon y saboth  
dayes? because they myght accuse him. And he  
sayde vnto the: whiche of you wolde it be/ yf  
he had a shepe fallen into a pitte on y saboth  
daye/ that wolde not take him & lyft him out?  
And how moche is a man better the a sheper?  
Wherfore it is lefull to do a good dede on the  
saboth dayes. Then sayde he to y mā: stretch  
forth thy hād. And he stretched it forth. And  
it was made whole agayne lyke vnto y other.

\* They

Saboth.

i. Regum  
xvi. 8.

Halowed  
loaves.

Mercie &  
not sacr-  
fice.

mar. iii. a  
Luk. vi. 8

Whether  
de hande

Saboth

Of S. Mathew.

Jo. x. vii.

**T**hen y pharisees wēt cut/ & helde a coil  
sell agaynst hym / how they myght destroye  
hym. When Iesus knewe y/ he departed the-  
ce/ & moche people folowed him/ and he healed  
the all/ & charged the/ that they shuld not ma-  
ke him knowe: to fulfyll that which was spo-  
den by Esay y Prophet/ which sayeth. Behol I sa-  
de my chylde/ whō I have chosen/ my beloved/ yij. a  
in whō my soule deliteth. I will put my spre-  
te on hym/ & he shall merue iudgemēt to y gen-  
tyls. He shall not stryve/ he shall not crye/ ne-  
ther shall eny man heare his voyce in y stree-  
tes/ a brysed rede shall he not breacke / & a flaxe  
that begynneth to burne/ he shall not quēche/  
till he sende forth iudgement vnto victorie/ &  
in hys name shall the gentyls truste. R

**T**hen was brought to hym / one possessed  
with a devyll which was both blynde & dom-  
me: & he healed hym/ in somoch that he which  
was blynd and domme/ both spake and sawe. Blynde  
And all the people were amased/ & sayde: Is  
not this that sonne of David? But when the  
pharisees hearde that/ they sayde: This felow  
dzyveth y devyls no nother wyse oute but by  
the helpe of Belzebus y chiefe of the devyls. Belze-  
bus.

But Iesus knewe their thoughtes/ & sayde  
to the. Every kingdome devyded w in it sylfe/  
shal be brought to naught. Nether shall eny  
cite or housholde devyded agēst it sylfe/ cōty-  
nue. So if satā cast out satā/ the is he devyded  
agēst him sylfe. How shall then his kyngho-  
me endure? Also if I by y helpe of Belzebus  
cast oute devyls: by whose helpe do yowre  
chyldeyn



## The Gospell

chyl dren cast them out: Therfore they shal be youre iudges. But if I cast out the devyle by the sprite of God: then is the kyngdome of god come on you.

Mar. iij. d  
Lu. xij. b  
Blasphe  
my.  
Ether how can a mā enter into a strōge mā nes housse/ and violently take awaye his goodes: excepte he first binde y strōge man/ & the spoyle his housse: & he that is not w me/ is agaynst me. And he y gaddereth not w me/ scattereth abroad. Wherfore I say vnto you/ all maner of synne & blasphemie shal be forgiven vnto men: but the blasphemie of y sprite/ shal not be forgiven vnto men. And whoso ever speaketh a worde agaynst the sonne of man/ it shal be forgiven him. But whosoever speaketh agaynst the holy goost / it shal not be forgiven hym: no/ neither in this worlde/ ne ther in the worlde to come.

Lu. vij. b  
As the  
frute is/  
soche is  
the tree.  
Vdell  
worde.  
Ether make y tree good/ & his frute good also: or els make y tree evyll/ & his frute evyll also. For y tree is knowen by his frute. & generaciō of viperes/ how can ye saye well/ whē ye youre selves are evyll: for of y aboundāce of the hert/ y mouth speaketh. A good mā oute of y good treasure of his hert/ bringeth forth good thynges. And an evyll man out of his evyll treasure/ bringeth forth evyll thinges. But I say vnto you/ that of every ydell worde that men shal have spoken: they shal geve a countes at the daye of iudgement. For by thy wordes thou shalt be iustified: & by thy wordes thou shalt be condemned.

Lu. xij. b. Then answered certeyne of the scribes & of the

## Of S. Mathew.

Jo. v. vlt.

of the Pharises sayinge: Master / we wolde signe sayne se asygne of y. He answered & sayde to the: The evyll & aduontous generaciō seeketh a signe/ but ther shall no signe be geve to the/ save the signe of the prophete Jonas. For as Jonas was thre dayes & thre nyghtes in the whales belly: soo shall y sonne of man be thre dayes & thre nyghtes in y hert of y erth. The men of Ninivie shall rise at the daye of iudge ment with this nacion/ & condemne them: for they amended at y preachinge of Jonas. And beholde / a greater then Jonas is here. The Quene quene of y south shall ryse at y daye of iudge of the ment with this generacion/ & shall condemne the: for she came fro the vtmost parties of the worlde to heare the wysdome of Salomon. And beholde a greater then Salomō is here. When the unclene sprite is gone out of a man/ he walketh throughtout dry places / seeking reest & fyndeth none. Then he sayeth: I will retourne ageyne into my housse/ fro whence I came oute. And when he is come/ he fyndeth the housse empty & swept & garnished. Then he goeth his waye/ & taketh vnto him seven other spretes worsser then him selfe/ & so entre they in and dwell there. And the ende of that man is worsser then the beginning. Even so shall it be with this evyll nacion.

Whill he yet talked to the people: beholde his mother and his brethren stode without/ desyringe to speake with him. Then one sayde vnto hym: beholde thy mother and thy bre and brethren stonde without/ desyringe to speke w the. then.

Lu. He an.

Jon a. ii. a  
Signe of  
Jonas.

Ninivite  
Jonas  
ii. b.

The Quene  
quene of y south  
shall ryse at y daye of iudge of the  
ment with this generacion/ & shall condemne  
the: for she came fro the vtmost parties of the  
worlde to heare the wysdome of Salomon.  
And beholde a greater then Salomō is here.  
iii. Regi  
p. a. ij. pa  
rati. ix. a.

The un-  
clene spi-  
rite come  
meth a-  
gayne.

Mar. iij. d  
Lu. vlt. c



# The Gospell

He answered & sayd to him that tolde hym:  
Who is my mother? or who are my brethren?  
And he stretched forth his hand over his di-  
sciples and sayd: Behold my mother and my  
brethren. For whosoever dothe my fathers  
will which is in heve/thesame is my brother  
sister & mother. &

## The. viii. Chapter.

**Mar. lii. a**  
**Lu. vii. a**  
**A sower.**  
**\* A coner**  
**naunt to**  
**the that lo**  
**uer the wor**  
**de of god**  
**to further**  
**it, that**  
**they shall**  
**encrease**  
**therin, ad**

He sume daye wēt Jesus out of y<sup>e</sup> hou-  
se/ & sat by the see syde/ & moch people  
resorted vnto him/so gretly y<sup>e</sup> he wēt &  
sat in a shippe/ & all the people stode on y<sup>e</sup> Moo-  
re. And he spake many thynges to the in simi-  
litudes/sayinge: Beholde/ y<sup>e</sup> sower wēt forth  
to sow. And as he sowd/some fell by y<sup>e</sup> way-  
es syde/ & the fowlls came & devoured it vp.  
Some fell apō stony grounde where it had not  
moche erth/ & anon it sprōge vp/ because it  
had no depth of erth: & when y<sup>e</sup> sunne was vp/  
it canst heet/ & for lake of rotyngē wyddred  
awaye. Some fell amōge thornes/ & the thorn-  
es sprōge vp & chooked it. Parte fell in good  
ground/ & brought forth good frute: some an hū-  
dred fold/ some sixty fold/ some thyrty folde.  
Whosoever hath eares to heare. let him heare.  
And the disciples came and sayde to him:  
Why speakest thou to the in parables? He an-  
swered & sayde vnto them: it is geve vnto you  
to know: y<sup>e</sup> secretes of the kyngdome of heve/  
but to the it is not geve. For whosoever hath  
to him shall be given: and he shall have aboun-  
dance. But whosoever hath not: frō hym shal  
be takyn a waye even that he hath. Therefore  
speake

## Of S. Mathew. Jo. vii.

speake I to them in similitudes: for though  
they se/they se not: & hearinge they heare not:  
neither understonde. And in the is fulfilled y<sup>e</sup>  
prophecie of Esayas/ which prophecie sayth:  
with the eares ye shall heare and shall not un-  
derstande/ and with the eyes ye shall se/ and  
shall not perceave. For this peoples hertes  
are wexed grosse/ & their eares were dull of he-  
ryngē/ & their eyes have they closed/ lest they  
shulde se with their eyes / & heare with their  
eares/ & shuld understonde with their herte/  
& shuld tourne/ that I myght heale them.  
But blessed are youre eyes/ for they se: & you  
re eares/ for they heare. Verely I say vnto you/  
that many prophete & perfayte mē have desi-  
red to se tho thinge which ye se/ & have not se-  
ne the: & to heare tho thinge which ye heare /  
& have not herde the. Heare ye therfore y<sup>e</sup> mi-  
litude of the sower. Whosoever heareth the  
worde of y<sup>e</sup> kyngdome/ & understandeth it not/ &  
ther cometh the evyll mā & catcheth awaye y<sup>e</sup>  
which was sowne in his hert. And this is he  
which was sowne by the waye syde. But he y<sup>e</sup>  
was sowne in y<sup>e</sup> stony grounde/ is he which hea-  
reth the worde of God/ & anon it is yoye recca-  
veth it/ yet hath he no rotte in him selfe/ & ther-  
fore dureth but a season: for assone as tribula-  
cion or persecucion aryseth because of the wor-  
de/ by & by he fallt. He y<sup>e</sup> was sowne amōge  
thornes/ is he y<sup>e</sup> heareth y<sup>e</sup> worde of God: but  
the care of this worlde/ & the dyspaytfulnes of  
ryches choke y<sup>e</sup> worde/ & so is he made unfrut-  
full. He which is sowne in y<sup>e</sup> good grounde/ is  
L. iii. he that

another  
that they  
that loue  
it not  
shall lose  
it agayne.  
and waxe  
blynde.  
Esa. vi. c  
Mar. iii.  
Lu. vii.  
Jo. vii.  
Act. ii.  
Rom. vi. b.  
Luk. x. d.

Mar. lii.  
Lu. vii.  
The so-  
wer is ev-  
er pownded



# The Gospell

He þ heareth y worde & vnderstodeth it/which also bereth frute & bringeth forth/some an. l. folde/ some sixtie folde/ & some. vvv. folde.

Tares.

Another similitude put he forth vnto the sayinge: \* The kyngdome of heve is lyke vnto a man which sowed good seed in his felde. But whyll men slepte/ther came his foo & sowed tares amōge y whate/a wēt his waye. When y blade was sprōge vp & had brought forth frute/thē appered y tares also. The seruaunte came to the housholder/ & sayde vnto him: Syr sowedest thou good seed in thy crosse/frō whēcc thē hath it tares? He sayde to thē/the envious mā hath done this. Then y seruaunte sayde vnto him:wilt thou then y we go & gader them? But he sayde/nay/lest whill ye go aboute to wede out y tares/ye plucke vppe also w them y whate by y rotte:let bothe growe to gether tyll harvest come / & in tyme of harvest/I wyll saye to the reapers/gather ye fyrst y tares/a bind thē in sheues to be brett:but gather the wheate into my barne. &

Mar. iij. d. Luke. xij. d. Mustard seed.

\* Another parable he put forth vnto the sayinge. The kyngdome of heve is lyke vnto a grayne of mustard seed/which a mā taketh & soweth in his felde/which is y leest of all seedes. But when it is groune:it is the greatest amōge yerbes/& it is a tre:so y the byddes of the ayer come & bylde in the braunches of it.

Lu. xij. c.

Leven.

Another similitude sayde he to them. The kyngdome of heven is lyke vnto leue which a woman taketh and hydeth in. iij. peckes of meale/tyll all be lepende.

All

# Of S. Mathew.

Jo. xv.

All these thynges spake Iesus vnto the peo Mark. ple by similitudes/ & with oute similitudes. iij. d. spake he nothinge to them / to fulfyll that which was spokē by the Prophet sayinge:I wyll ope my mouth in similitude/ and wyll psalm. 1. speake forth thynges which have bene kepte lxxvij. & secrete from the begynninge of the worlde. &

\* Then sent Iesus y people awaye/& came to housse. And his disciples came vnto him/ sayinge:declare vnto vs the similitude of the tares of the felde. Then answered he & sayde to them. He that soweth the good seed/ is the sonne of man. And y felde is the worlde. And the chylde of the kyngdome/they are y good seed. And the tares are the chylde of y wicked. And the enemye that soweth thē/is y deuell. The harvest is y end of the worlde. And the reapers be y angels. For eue as the tares are gaddred & brett in y fyre:so shall it be in y ende of this worlde. The sonne of man shall send forth his angels/& they shall gather out of his kyngdome all thynges that offende/and them which do iniquite/ and shall cast them into a furnes of fyre. There shall be wepyng and gnasshing of teth. Then shall the iuste men shyne as bryght as the sunne in y kyngdome of their father. Whosoever hath eares to heare/let him heare. &

Tares are expounded.

Apocaly. viij. c.

Sapien. iij. 8.

\* Agayne y kyngdome of heve is lyke vnto treasure hidde in the felde/y which a man fyndeth & hideth: and for ioy therof goeth & selleth all that he hath/& byeth that felde.

Treasure.

Agayne y kyngdome of heve is lyke vnto L. iij. a man



## The Gospell

**Pearles.** a marchant that seeketh good pearles/which when he had founde one precious pearle/wet and solde all that he had/and bought it.

**Lette.** To gayne the kyngdome of heve is lyke vnto a net cast into y<sup>e</sup> see/y<sup>e</sup> gadereth of all kynde of fysshes: which whē it is full/ men drawe to lande/ & sitte & gadze the good in to vessels/ & cast the bad awaye. So shall it be at the ende of the worlde. The angels shall come oute/ & feere the bad from the good/ & shall cast them in to a furnes of fyre: there shall be waylinge and gnasshyng of teth.

Jesus sayde vnto them: vnderstonde ye all these thynges: They sayde/ye Lorde. The sayde he vnto them: Therefore every scribe which is taught vnto the kyngdome of heve/ is lyke an housholder/ which byngeth forth/ out of hys treasure/ thynges both new and olde.

**New and olde.** And it came to passe when Jesus had finis. **Mar. vi. a** Med these similitude/ y<sup>e</sup> he departed thence/ & **Luk. iij. c** came in to his awne countre/ & taught them in their synagoge/ in so moche y<sup>e</sup> they were asto- **Joh. vi. c.** nyed & sayde: whence cometh all this wysdome **Carpenter** & power vnto him? Is not this the carpenters sonne? Is not his mother called Mary? & his brethre be called James & Ioses & Simō & Ju das? And are not his susters all here w<sup>th</sup> vs? Whence hath he all these thynges. And they were offended by him. The Jesus sayd to the **Prophete** a Prophete is not w<sup>th</sup> out honoure/ save in hys awne countre/ & amonge his awne kynne. And he dyd not many miracles there/ for there w<sup>th</sup> belefes sake. **CC. The. viii. Chapter.**

At that

## Of S. Matthew. Jo. vi.

**A**t that tyme Herod the tetrarcha hear. **Ma. vi. b.** de of the fame of Jesu/ and sayde vnto **Lu. ix. a.** his servautes: This is Iohn y<sup>e</sup> baptist. He is risen agayne from deeth/ & therefore are soche myracles wrought by him. For Herod Iohn ba- had taken Iohn and bounde him and put him **ptist is** in prison for Herodias sake/ his brother Phi- **prisoned.** lips wyfe. For Iohn sayde vnto him: Yt is **Ma. vi. b.** not lawfull for the to have her. And when he **Lu. iij. d.** wold have put him to deeth/ he feared the peaple/ because they counted him as a prophet.

But when Herodes birth dave was come/ the daughter of Herodias daunced befor them/ & pleased Herod. Wherefore he promised w<sup>th</sup> anoth<sup>r</sup>/ that he wold geve hir what soever she wold ave. And she beinge informed of her mother befor/ sayde: geve me here Iohn baptiste herd in a platter. And y<sup>e</sup> kynge sorowed. Never thelesse for his othes sake/ and for their sakis which sate also at y<sup>e</sup> table/ he commaunded yt to be geven hir: and sent & beheaded Iohn in the prison/ and his heed was brought in a platter **Johann** & geven to the damsell/ & she brought it to her **baptist is** mother. And his disciples came & toke vp his **beheaded** body/ & buried it: and went and tolde Jesus.

When Jesus hearde that/ he departed thence by shippe in to a desert place out of y<sup>e</sup> waye. **Lu. ix. b.** And when the people had hearde ther of/ they **Ma. vi. d.** folowed him a fote out of thei<sup>r</sup> cities. And Je **Jo. vi. a.** sus went forth & sawe moche people/ & his heart did melte vpon them/ and he healed of them those that were sicke. When even was come/ his disciples came to him sayinge. This is a **deserte**



## The Gospell

deserte place/ & the daye is spent: let the people departe/ & they maye go in to y<sup>e</sup> townes/ & bye them vntayllis. But Iesus sayde vnto them. They have no meade to go awaye. Geve ye the to eate. Then sayde they vnto him: we haue here but. v. loaves & two fysshes. And he sayde: bringe the hyther to me. And he commaunded y<sup>e</sup> people to syt downe on y<sup>e</sup> grasse: & toke y<sup>e</sup>.v. loaves/ & the.ii. fysshes & loked vp to heven & blessed/ & brake and gave the loaves to his disciples/ & the disciples gave them to y<sup>e</sup> people. And they dyd all eate/ and were suffised. And they gadered vp of y<sup>e</sup> gobberte that remayned xlii. baskete full. And they y<sup>e</sup> ate/ were in nomb<sup>r</sup> about. v. M. men/ besyde women & chyldezen.

Mar. vi. f. Joh. vi. b. And straight waye Iesus made his disciples enter into a shippe/ and to goo over before him/ whill he sent y<sup>e</sup> people awaye. And as sone as he had sent the people awaye/ he went vp into a mountayne alone to praye. And when nyght was come/ he was there him self alone. And the shippe was now in the middes of the see/ and was toost with waves/ for it was a contrary wynde. In the fourth watche of y<sup>e</sup> night Iesus came vnto them walkynge on the see. And when his disciples sawe him walkynge on the see/ they were troubled/ sayinge: it is some spirite/ & cryed out for feare. And straight waye Iesus spake vnto them sayinge: be of god cheare/ it is I/ be not afrayed.

Peter answered him/ & sayde: master/ if thou be he / bid me come vnto the on the water. And he sayde/ come. And when Peter was come dou

## Of S. Mathew 10. xvi.

me doune out of y<sup>e</sup> shippe/ he walked on y<sup>e</sup> water/ to go to Iesus. But when he sawe a myghty wynde/ he was afrayed. And as he beganne to synke / he cryed sayinge: master save me. And immediately Iesus stretched forth his hande/ & caught him/ & sayde to him: Thou of little faith/ wherefore diddest thou doubt? And as sone as they were come in to y<sup>e</sup> shippe/ y<sup>e</sup> wynde ceased. Then they that were in the shippe/ came and worshipped him/ sayinge: of a truth thou arte y<sup>e</sup> sonne of God. And when they were come over/ they went in to y<sup>e</sup> londe of Benezareth. And when y<sup>e</sup> men of y<sup>e</sup> place had knowledge of him/ they sent out in to all y<sup>e</sup> countre rounde about/ & brought vnto him, all that were sicke/ & besought him/ that they myght touche the hemme of his vesture only. And as many as touched it were made safe.

### The. xv. Chapter. \*

Then came to Iesus scribes & pharisees from Jerusalem/ sayinge: why do thy disciples transgresse the tradicions of y<sup>e</sup> elders? for they wesshenot their honde/ when they cate bred. He answered/ and sayde vnto them: why do ye also transgresse y<sup>e</sup> commandment of God/ to observe youre tradicions? for God commaunded/ sayinge: honoure thy father & mother/ & he that curseth father or mother/ shall suffer deeth. But ye saye/ every man shall saye to his father or mother: That which thou desyrest of me to helpe y<sup>e</sup> with: is geven God: & so shall he not honoure his father or his mother. And thus haue ye made/ y<sup>e</sup> the commandment



# The Gospell

# Of S. Mathew.

# Jo. xviii.

Esai.  
i. p. d.

Mcme  
zecep.  
tes.

ma. vij. c

What de  
fileth a  
man.

Plantes.

Lu. vij. f.

Blynde  
leaders.

ma. vij. c

With  
what a  
ma is de  
filed.

ment of God is with out effecte/through you  
re tradicions. Ypocrite well prophesied of you  
Esay sayinge: This people draweth nye vnto  
me with their mouthes/and honoureth me  
with their lippes/howbe it their hertes are far  
re from me; but in vayne they worshippinge me  
teachinge doctrines/whiche are nothing but  
mens precepts.

And he called the people vnto him/a sayde  
to them: heare and vnderstande. That which  
goeth in to the mouth/ defyleth not y man;  
but that which commeth out of the mouth/  
defyleth the man.

Then came his disciples/ and sayde vnto  
him. Perceavest thou not/ how that the phari  
ses are offended in hearinge thys sayinge? He  
answered/a sayde: all plantes which my heve  
ly father hath not planted/shalbe plucked vp  
by the rotes. Let them alone/they be the blynde  
leaders of the blynde. If the blynde leede  
the blynde/booth the shal fall in to the dyche.

Then answered Peter a sayd to him: declare  
vnto vs this parable. Then sayde Jesus: are  
ye yet with oute vnderstandinge? perceape ye  
not/that what soever goeth in at the mouth/  
descendeth doune in to the bely/a is cast out  
in to the draught: But those thingis which  
procede out of the mouth/come from the herte  
te/and they defyle the man. For out of the herte  
come evyll thoughtis/murder/breakyng of  
wedlocke/whordd/ theefte/falce witnessberyn  
ge/blasphemye. These are the thingis which  
defyle a man. But to eate with unwesshen  
hondes/

hondes/defyleth not a man. &

And Jesus went thence/a departed in to Mar. Blye  
the costis of Tyre and Sidon. And beholde a  
woman which was a Cananite came out of y Thewo  
same costis/a cryed vnto him/sayinge: have man of  
mercy on me forde the sonne of David / my Cananye  
daughter is pytiously vexed with a devyll.  
And he gave her never a worde to answer.  
Then came to him his disciples/a besought  
him sayinge: sende her awaye/for she foloweth  
vs cryinge. He answered/and sayde: I am not  
sent/ but vnto y loost shepe of y housse of Is  
rael. Then she came a worshippinge him/sayin  
ge: master helpe me. He answered a sayde: it is  
not good/to take the chyldrens bread/a to cast  
it to whelpes. She answered and sayde: truthe  
forde: neverthelesse the whelpes eate of the  
cromes/which fall from their masters table.  
Then Jesus answered and sayde vnto her:  
O woman great is thy faith/be it to the/even  
as thou desyrest. And her daughter was ma  
de whole even at that same houre. &

Then Jesus went awaye from thence a ca ma. vij. c  
me nye vnto the see of Galile/and went vp in  
to a mountayne and sat doune there. And mo  
che people came vnto him/havinge with the  
halt/blynde/ domme/ maymed/ and other ma  
ny: and cast them doune at Jesus fete. And he  
healed them/ in so moche that the people won  
dred/ to se the dome speake/ the maymed who  
le the halt to go/ and y blynde to se. And they  
glorified the God of Israel.

Then Jesus called his disciples to him/  
a sayde:



# The Gospel

Chac.  
Bij-a.

Seven  
Pence.

Mar. 21  
S. Pub.  
11.5.

**Signe of  
Jonas. |  
Jona. ij. a**

& sayde: I haue compassion on y<sup>e</sup> people/ becau  
 se they haue cōtynued with me now. iiii. dayes/  
 & haue nought to eate: & I wyl<sup>t</sup> not let them  
 departe fastinge/ leste they perisshē in y<sup>e</sup> waye.  
 And his disciples sayd vnto him: whēcc shuld  
 we get somoche breed in y<sup>e</sup> wildecnes/as shuld  
 suffice so grente a multitude? And Iesus say  
 de vnto them: how many loaves haue ye? And  
 they sayde: seven/ and a frawe litle fysshes.  
 And he cōmaunded y<sup>e</sup> people to syt doune on y<sup>e</sup>  
 grounde: & toke the seven loaves/ & the fysshes/  
 & gaue thankes/ and brake them/ and gaue to  
 his disciples/ & the disciples gaue them to the  
 people. And they dyd all eate & were sufficed.  
 And they toke vp of the broke meate that was  
 lefte. vii. basketes full. And yet they that ate  
 were. iiii. M. men/ besyde women & chyl dren.  
 And he sent awaye the people/ and toke ship  
 pe and came into the parties of Magdala.

The. v. Bi. Chapter.

**T**hen came the pharisees & saducees / & did  
tempte him / despringe him to shewe  
them some signe from heve. He answered  
& sayde vnto the. At even ye saye / we shall  
have sayre wedder / & y<sup>e</sup> because y<sup>e</sup> skye is reed:  
& in the morninge ye saye / to daye shall be fou-  
le wedder / and that because the skye is cloudy  
& reed. O ye ypocrites / ye can discerne y<sup>e</sup> fas-  
sion of the skye: & can ye not discerne y<sup>e</sup> signes  
of the tymes? The frowarde nacion & adou-  
trous seeketh a signe / and there shall no other  
signe be geven vnto them / But the signe of the  
prophet Jonas. So lefte he them & departed.

Of S. Mathew. . . fo. xliii.

And when his disciples were come to the other side of the water/they had forgottē to buy bread. Then Jesus sayd vnto them: Take hede and beware of the leuē of y<sup>e</sup> Leuen. Pharises & of y<sup>e</sup> Saduces. And they thought in them selves sayinge: Because we have brought no bread with vs. When Jesus vnderstode that/he sayd vnto the. O ye of litle faith/why are your mindes cumbered because ye have brought no bread? Do ye not yet perceaue/nether remember those. v. loaves when there were. v. Men/? How many baskets toke ye vp? Whether the. vii. loaves/ when there were. iiii. Men. & how many baskets toke ye vp? Why perceaue ye not then/? I spake not vnto you of bread, whē I sayde/ Beware of the leuen of the Pharises & of the Saduces? The vnderstode they/ how that he bad not them beware of the leuen of bread: but of the doctrine of the Pharises/and of the Saduces.

**E** \* When Iesus cam in to the coste of the cite which is called Cesarea Philippi/ he asked his disciples saying: to whom do men saye y<sup>e</sup> I the sonne of man am? They saide/ some saye y<sup>e</sup> thou arte Ihon Baptist / some Elias/ some Ieremias/ or one of y<sup>e</sup> prophete. He sayde vnto the: but wh<sup>o</sup> saye pe y<sup>e</sup> I am? Sim<sup>o</sup> Peter answered & sayde: Thou arte Christ y<sup>e</sup> sonne of the lyvinge God. And Iesus answered & sayde to him: happy arte thou Simon the sonne of Jonas/ for fleshe & bloud hath not opened vnto the y<sup>e</sup> but my father which is in heve<sup>n</sup>. And I saye also vnto the/ y<sup>e</sup> thou arte Peter: **AND**



## The Gospell

and upon this rocke I wyll bylde my congregacion. And the gates of hell shall not prevail agaynst it. And I wyll geve vnto the / the keyes of the kyngdom of heven: and what so ever thou byndest vpon erth / shall be bounde in heven: and what so ever thou loosest on erth / shall be loosed in heven. K

\*whē ou-  
ght is say-  
de or do-  
ne, that  
shuld mo-  
ue to pry-  
de: he dal-  
therh the  
in the tes-  
the with  
his deathe  
& passion.

Peter is  
Satan.

Christes  
disciples

Marc.  
vii. d.  
Lu. ix. g.  
Jo. xij.

Judge-  
ment.

Wedes.  
Rom. i. a.

Then he charged his disciples / y they shuld tell no man / y he was Iesus Christ. From y tyme forth / Iesus began to shewe vnto his disciples / how y he must go vnto Ierusalem / & suffer many thinge of y Elders / & of y hye prestes / & of the scribes / & must be killed / & clyse agayne y thirde daye. But Peter toke him a syde / & began to rebuke him sayinge: master fave thy sylfe this shall not come vnto the. Then tourned he aboute / & sayde vnto Peter: come after me Satan / thou offendest me / because thou fauourest not godly thinge / but wordly thinge.

Iesus then sayde to his disciples: If any man wyll folowe me / leet him forsake him sylfe / and take vp his crosse and folowe me. For who so ever wyll save his lyfe / shall loose it. And whosoever shall loose his lyfe for my sake / shall fynde it. What shall it proffet a man / though he shulde wyne all the whoolc world: yf he loose his owne soule? Or els what shall a man geve to redeme his soule agayne with all? For the sonne of man shall come in the glory of his father / w his angels: & then shall he rewarde every man accordinge to his dedes. Verely I saye vnto you / some ther be amonge them that here stonde / which shall not taste

## Of S. Mathew.

ffo. xv. b.

taste of deeth / tyll they shall have sene the sonne of man come in his kyngdomen. Mar. ix. a  
Lu. ix. c.

### The. viii. Chapter.

**A**d after. vi. dayes Iesus toke Peter & James & Iohn his brother / & brought them vp into an hye mountayn: out of the waye / and was transfigured before them: and his face did shyne as the sunne / & his clothes were as whyte as the light. And beholde ther appered vnto the / Moses & Helias / talkinge with him. Then answered Peter / & sayde to Iesus: master here is good beinge for vs. If thou wyll / leet vs make here. iiii. tabernacles / one for the / & one for Moses / and one for Helias. Whyll he yet spake / beholde a bright cloude shadowed them. And beholde there came a voyce out of y cloude sayinge: this is my deare sonne / in whom I delite / heare him. And when the disciples heard that / they fell on their faces / and were soore afrayed. And Iesus came and touched them / and sayde: aryse and be not afrayed. And when they looked vp / they saw no man / saue Iesus onely.

And as they came doune from the mountayne / Iesus charged them sayinge: se y ye shewe the vision to no man / vn tyll the sonne of man be rysen agayne from deeth. Mar. ix. b And his disciples ayed of him / sayinge: Why then saye the scribes / y Helias muste fyrst come? Iesus answered / & sayd vnto them: Helias shall fyrst come / and restore all thinge. And I saye vnto you y Helias is come alredy / and they knewe him not: but have done vnto him what so ever they



# The Gospell

**Johan Baptist is Helias.** they lusted. In lyke wyse shall also the sonne of man suffre of the. Then y disciples perceaved that he spake vnto them of Jhon Baptist.

**Mar. ix. c. Lu. ix. c.** And when they were come to y people: ther cam to him a certayne man/ & kneled doune to him/ & sayde: Master have mercy on my sonne for he is franticke: & is sore vexed. And oft tymes he falleth into the fyre/ & oft into y water. And I brought him to thy disciples/ & they could not heale him. Jesus answered & sayde: O generacion faythles & croked: how longe shall I be with you & how longe shall I suffre you? bring him hither to me. And Jesus rebuked the devyll/ and he came out of him. And y child was healed even y same houre.

**Lu. x. d. v. d. i. j. d.** Then came the disciples to Jesus secretly & sayde: Why could not we cast him out? Jesus sayd vnto the: Because of youre vnbelefe. For I saye verily vnto you: yf ye had faythe as a grayne of musterd seed/ ye shuld saye vnto this mountayne/ remove hence to yonder place/ & he shuld remove: nether shuld eny thinge be impossible for you to do. How be it this kynde goeth not oute/ but by prayer and fastinge.

**Prayer & fastyng.** As they passed the tyme in Galile/ Jesus sayde vnto them: the sonne of man shall be betrayed into the hondes of men/ and they shall kill him/ and the thyrde daye he shall ryse agayne. And they sorowed greatly.

**Mar. ix. e. Luk. ix. c.** And when they were come to Capernaum/ they y were wont to gadre poss money/ came to Peter & sayde: Wosth youre master paye tribute? He sayd: ye. And when he was come in to the

# Of S. Mathew. Jo. xv. vi.

to the house/ Jesus spake fyrst to him/ saying: What thinkest thou Simon? of whome do y Tribute? kynge of the erth take tribute or poss money of their chyl dren/ or of straungers? Peter sayde vnto him: of straungers. Then sayd Jesus vnto him agayne: Then are the chyl dren fre. Nevertheless/ lest we shuld offende the: goo to y see & cast in thyne angle/ & take the fyssh. y fyrst cometh vp: & when thou hast opened his mouth/ thou shalt fynde a pece of twentie pence: y take & paye for me and the.

## The. xviii. Chapter.

**Mar. ix. e. Lu. ix. f.** The same tyme the disciples came vnto Jesus saying: who is y greatest in the kynngdome of heven? Jesus called a chylde vnto him/ & set him in the middes of them: & sayd. Verely I say vnto you: except ye tourne/ & become as chyl dren/ ye cannot enter into the kynngdome of heven. Whosoever therfore humble him sylfe as this chylde/ the same is the greatest in y kynngdome of heven. And whosoever receaveth such a chylde in my name/ receaveth me. But whosoever offende one of these lytel ones/ which beleve in me: it were better for him/ that a millstone were hanged aboute his necke/ and that he were drowned in the depth of the see. Wo be vnto the world because of offences. How be it/ it cannot be avoided but y offences shall be geven. Nevertheless woo be to y man/ by whos the offence cometh.

Wherfore yf thy honde or thy fote offende the/ cut him of and cast him from the. It ys better for the to enter into lyfe halt or maymed.



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med/rather then thou Shuldest haveinge two hondes or two fete/be cast into everlasting fyre. And yf also thyne eye offende the/plucke him oute and caste him from the. It is better for the to enter into lyfe with one eye/then having two eyes to be cast into hell fyre.

**Hundred Shepe.**  
**Lu. xix. 8**  
**Lu. xv. a**  
 De that ye despise not one of these litelone. For I saye unto you/in heaven their angels alwayes behold the face of my father/which is in heaven. & The sonne of man is come to saue that which is lost. How thinke ye? If a man have an hundred shepe/and one of them begone astray/doth he not leave nynty and nyne in y<sup>e</sup> mountaine/and go and seke that one which is gone astray? If it happen that he fynd him/verply I say unto you: he reioyseth more of that shepe/then of the nynty & nyne which went not astray. Even so it is not the wyll of youre father in heaven/that one of these lytelone shulde perishe.

**\*How me bynde & loose.**  
**Lu. xvi. a**  
**Leui. xix**  
**Eccl. xix**  
**Jaco. v. d.**  
**ij. Wozin.**  
**xiii.**  
**Heb. v. c.**  
**Jo. viij. c.**  
 \* Moreover yf thy brother trespace agens the. Go and tell him his faute betwene him & the alone. \* If he heare the/thou hast wone thy brother: But yf he heare the not/then take yet with the one or two/that in the mouth of two or thre witnesses/all thinges maye be sta blissed. If he heare not them/tell it unto the congregacion. If he heare not y<sup>e</sup> congregacion/take him as an hethen man/& as a publican. Verely I say unto you/what soever ye bynde on erth/shalbe bounde in heaven. And what so ever ye loose on erth/shalbe loosed in heaven.

**Jo. xv. g**  
 Agayn I say unto you/that yf two of you shall

**Of S. Mathew. Jo. xv. d.**

shall agre in erth upon any maner thyng / what soever they shall desyre: it shall be geven them of my father which is in heaven. For where two or thre are gathered togedder in my name/there am I in the myddes of them. **In the myddes.**

**Lu. xv. a**  
**Seven tymes.**  
 Then came Peter to him/and sayde: master howe ofte shall I forgive my brother/yf he synne agaynst me/ seven tymes? Iesus sayd unto him: I saye not unto the seven tymes: But seventy tymes seventymes. & Therfore is y<sup>e</sup> kingdome of heaven lykened unto a certayne kynge/which wolde take a countie of his servauntis. And when he had begone to reken/one was broughte unto him / which ought him ten thousande talentis: whome because he had nought to paye his master commaunded him to be solde/and his wyfe/& his chylde/and all that he had/and payment to be made. The servaunt fell doune & besought him sayinge: Sir/geve me respyte/and I wyll paye it every whit. Then had the lord ptye on that servaunt/and loosed him/and forgave him the det.

**D** And y<sup>e</sup> sayde servaunt wēt oute & founde one of his felowes/which ought him an hundred pence/and leped hondes on him/and toke him by the throte/sayinge: paye me y<sup>e</sup> thou owest. And his felowe fell doune and besought him sayinge: have pacience with me/and I wyll paye the all. And he wolde not/but went & cast him into prison/tyll he shulde paye the det. When his other felowes sawe what was done/they were very sozry/& came and tolde unto **D. iii.** **theit**

**Covenant to y<sup>e</sup> unmercifull.**



# The Gospell

their lord all y had happened. Then his lord called him/ & sayde vnto him. D evyl servant I forgave the all that det/because thou prayedst me: was it not mite also y thou shuldest have had compassion on thy fellow/coven as I had pitie on y? And his lord was wrooth/ & delivred him to the iaylers/tyll he shuld paye all that was due to him. So lyke wyse shall my heavenly father do vnto you / except ye forgyve with youre herte/each one to his brother their trespasses. ¶ The. xix. Cha

Mar. p. a **A**nd it came to passe/when Jesus had fynysshed those sayinges / he gat him from Galile/and came into the coostes of Jewry beyonde Jordan/and moche people folowed him/and he healed them there.

Devoze. Then came vnto him the pharises temptinge him/and sayinge to him: Is it lawfull for a man to put away his wyfe for all maner of causes? He answered and sayd vnto them: Have ye not redde/how that he which made man at the beginninge / made them man and woman and sayde: for this thinge/ shall a man leve father and mother and cleve vnto his wyfe/ & they twayne shall be one fleshe. Wherfore now are they not twayne/ but one fleshe. Let not man therfore put a sunder/that which God hath cuppeld to gedder.

Gen. i. d. Gen. ii. d. Eph. v. d. 1. cor. vj. d. **T**he sayde they to him: why did Moses commaunde to geve a testimoniall of divorcement & to put hyr away? He sayde vnto them: Moses because of the hardnes of youre hertes suffered you to put away youre wyfe: But from

# Of S. Mathew. Fo. xxviii.

from y beginninge it was not so. I saye therfore vnto you/whosoever putteth away his wyfe (except it be for fornicacion) & marryeth another/breaketh wedlocke. And whosoever marryeth her which is divorced / doeth commit advoutry. Mar. ix. d. Lu. xvi. d. 1. co. vij. d.

**T**hen sayde his disciples to him: yf the matter be so betwene man and wyfe / then is it not good to mary. He sayde vnto them: all men can not away with that sayinge save they to whom it is geven. Ther are chaste/which were so borne out of their mothers belly. And ther are chaste/which be made of men. And ther be chaste/which have made them selves chaste for the kyngdome of hevens sake. He that can take it/let him take it. Chast.

Then were brought to him yonge chylde/ that he shuld put his honde on them & praye Luk. And the disciples rebuked them. But Jesus sayde: suffre the chylde and forbid them not to come to me: for of suche is the kyngdome of heven. And when he had put his handes on them he departed thence. Mar. p. 8 Luk. p viij. c.

**A**nd beholde one came & sayde vnto him: good master/what good thinge shall I do/that I maye have eternall lyfe? He sayde vnto him: why callest thou me good? there is none good but one/ & that is God. But yf thou wylt enter in to lyfe/ kepe the commaundementes. The other sayde to him/ Which? And Jesus sayde: breake no wedlocke/ kill not/steale not: beare not falce witnes: honoure father & mother/and love thyne neighbour as thy selfe. D. iiii. And



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And the younge man sayde vnto him: I have observed all these thingis from my youth: what lacke I yett And Iesus sayde vnto him yf thou wylt be perfecte/goo & sell that thou hast/a geve it to the poore/a thou shalt have treasure in heven/a come & folowe me. When y younge mā hearde y sayinge/he wēt awaye mourninge. for he had greate possessions.

Then Iesus sayde vnto his disciples: Were ly I saye vnto you: yt is harde for a ryche mā to enter into y kyngdome of heaven. And moreover I saye vnto you: it is easier for a camell to go throughe the eye of a needle/then for a ryche man to enter into the kyngdome of God. When his disciples hearde that / they were exceedingly amased/sayinge: who then can be saved: Iesus behelde the / & sayde vnto them: with men this is vnpossible/but with God all thinges are possible.

\* Then answered Peter/and sayde to him: Beholde/we have for saken all & folowed the/ what shall we have: Iesus sayde vnto them: verely I saye to you: when the sonne of man shall syt in y seate of his maieste/ye which folowe me in y seconde generacion shall syt also vpon .xii. seate/a iudge y .xii. tribe of Is- rael. And whosoever forsaketh housse/or bre- thren/or sisters/other father/or mother/or wy- fe/or chyldren/or landes/ for my names sake/ y same shall receave an hundred fold/a shall inheret everlastynge lyfe. & Many that are fyrste shall be laste/a the laste shall be fyrste.

The .xx. Chapter.

For the

# Of S. Mathew. Jo. xxix.

¶ Of the kyngdome of heven ys lyke vnto an housholder/which went out early in the morninge to hyre labourers into hys vyneyarde. And he agreed w the labour- ers for a peny a daye/a sent them into his vy- neyarde. And he went out about the thyrde houre/a sawe other standing ydell in the mar- ket place/and sayd vnto them / go ye also into my vyneyarde: & what soever is right/ I will geve you. And they went there wape. Agayne he wēt out about the \* fyfte & nynthe houre/ and dyd lyke wyse. And he went out abou- te the eleventh houre and founde other ston- dyng ydell/a sayde vnto them: Why stonde ye here all the daye ydell: They sayde vnto hym: because noman hath hyred vs. He sayde to them: goo ye also into my vyneyarde/ and what so ever is right/that shall ye receave.

¶ When even was come/the lord of the vy- neyarde sayde vnto hys steward: call the la- bourers/and geve them their hyre/beginnyng at y laste/tyll thou come to y fyrste. And they which were hyred aboute the eleventh houre/ came & receaved every man a peny. Then came y fyrst/supposyng y they shuld receave moare: & they like wyse receaved every man a peny. And when they had receaved it / they murmured agaynst the good man of the hous- se saying: These laste have wrought but one houre/a thou hast made them equall vnto vs which have born y burthe & heet of the daye.

¶ He answered to one of the sayinge: frende I do the no wronge: dydest thou not agre w me for

\* The Ie- wes reken one, whe the sonne is vp an houre.

Camell

Cove- nant.

An hun- dred fol- de.



# The Gospell.

Last that  
be fyrst.  
Manye  
called.

Mar. p. d  
Lu. xliij. f  
Mar. p. e.  
Lukc.  
p. diij. c.

Passion.

Mar. p. e.  
Mother  
of zebe-  
des chyl-  
dren.

me for a peny: Take that which is thy duty  
and go thy waye. I will geve vnto this last  
as moche as to the. Is it not lawfull for me  
to do as me listeth with myne awner? Is thy  
ne eye evyll because I am good? Soo the laste  
shalbe fyrste/and the fyrste shalbe laste. For  
many are called and fewe be chosen. &

And Jesus ascended to Jerusalem/ & to  
ke the. vii. discipl. & a parte in the waye/ & say  
de to the. Beholde we goo vp to Jerusalem/ &  
the sonne of man shalbe betrayed vnto y chefe  
prestes/ & vnto the scribes/ & they shal condē  
ne him to deeth/ and shal delivre him to the  
gētils/ to be macked/ to be scourged/ and to be  
crucified: & y thyrde daye he shal ryse agayne.

Then came to hym the mother of zebe-  
des chyldeyn with her sonnes/ worshippynge  
him/ and desyringe a certayne thinge of him.  
And he sayd vnto her: what wilt thou have?  
She sayde vnto him: Graunte that these my  
two sonnes may sit/ y one on thy right hond/  
& the other on y lyfte hond in thy kyngdome.

Jesus answered & sayd: Ye wot not what  
ye ave. Are ye able to drynke of the cuppe y I  
shal drynke of/ & to be baptised w the bapty-  
me that I shalbe baptised with? They answe-  
red to him/ that we ave. And he sayd vnto the:  
Ye shal drinke of my cup/ and shalbe bap-  
tised with the baptye that I shalbe baptised  
with. But to syt on my ryght hond & on my  
lyft hond/ is not myne to geve: but to them  
for whom it is prepared of my father. &

And when the ten hearde this/ they disday-  
ned at

## Of S. Mathew. Jo. xxx.

ned at y two brethre: But Jesus called them  
vnto him & sayde: Ye knowe y the lordes of  
the gentyls have dominaciō over them. And  
they that are great/ exercise power over the.  
It shal not be so amōge you. But whosoever  
wyl be greate amōge you/ let him be youre mi-  
nister: & whosoever wil be chefe/ let him be you-  
re servaunt/ evē as the sonne of man came/ not  
to be ministred vnto/ but to minister/ & to geve  
his lyfe for the redempcion of many. &

And as they departed frō Hierico / moche  
people folowed him. And beholde two blinde  
men sittinge by y way syde/ whē they hearde  
Jesus passe by/ cryed sayinge: Thou lord y  
sonne of David have mercy on vs. And y pro-  
ple rebuked them/ be cause they shulde holde  
their peace. But they cryed y moare/ sayinge:  
have mercy on vs thou lord which arte y son-  
ne of David. Then Jesus stode styl/ & called  
the/ & sayde: what wilt ye that I shulde do to  
you? They sayd to him: lord that oure eyes  
maye be opened. Jesus had cōpassion on the/  
& touched their eyes. And immediatly their  
eyes receaved syght. And they folowed him.

## The. xvi. Chapter.

When they dieroe nere vnto Jerusa-  
lem/ & were come to Bethphage/ vnto  
mounete olivete: then sent Jesus two  
of his disciples / saynge to the. Go in to the  
toun that lyeth over agaynste you / & anōne  
ye shal fynde an asse bounde/ & her colte with  
her: lose them & bringe them vnto me. And if a colte.  
eny man saye ought vnto you / saye ye y the  
lorde



# The Gospell

Lorde hath heade of them: and strenght wape  
 he will let them go. All this was done to ful-  
 fyll that which was spoken by the Prophet/  
 sayinge: Tell ye the doughter of Sion: Schol-  
 de thy kynge cometh vnto the meke/ & sittin-  
 ge vpon an asse & a colte / the fole of an asse  
 used to the yoke. The disciples went & dyd  
 as Iesus commaunded them / & brought y asse  
 and the colte / and put on them their clothes /  
 and set him thereon. And many of the people  
 spreed their garmente in y wape. Other cut  
 doune braunches frō the trees / and strawed  
 them in the wape. Moreover the people that  
 went before / & they also that came after / cryed  
 sayinge: Hosanna to y sonne of David. Bless-  
 ed be he that cometh in the name of the Lorde /  
 Hosanna in the hyest. &

And when he was come in to Jerusalem /  
 all the cyte was moved sayinge: who is this? &  
 And the people sayde: this is Iesus the pro-  
 phet of Nazareth a cyte of Galile. And Iesus  
 went in to the temple of God / and cast out all  
 them that soule and bought in the temple / &  
 overthrow the tables of the mony chaungers /  
 & the seates of them that solde doves / & say-  
 de to them: It is wyrtten / my housse shalbe  
 called the housse of prayer. But ye have ma-  
 de it a denne of theves. And the blinde & the  
 halt came to him in y tēple / & he healed the.

When the chiefe preste & scribes sawe the  
 marveylles that he dyd / & the chyldren cryin-  
 ge in the tēple & sayinge: Hosanna to the son-  
 ne of David / they disdayned / and sayde vnto  
 him:

# Of S. Mathew. Ho. xxvi.

Him: Hearst thou what these saye? Iesus say-  
 de vnto them yee: Have ye never redde / of the  
 mouth of babes & suckelinge thou haste ordey-  
 ned prayser? And he lefte the / & wet out of y ci-  
 te vnto Bethanie / & had his abydgē there. &

In the mornynge as he returned in to the  
 cyte ageyne / he hungred / & spyed a fygge tre  
 in the wape / & came to it / and founde nothin-  
 ge ther on / but leues only / & sayd to it / never  
 fruite growe on the hence forwarde. And and  
 the fygge tree wyddered awaye. And when  
 his disciples sawe thāt / they marvelled sayin-  
 ge: Howe sone is the fygge tree wyddered  
 awaye? Iesus answered / and sayde vnto the:  
 Verely I saye vnto you / yf ye shall have faith  
 and shall not dout / ye shall not only do that  
 which I have done to the fygge tree: but also  
 yf ye shall saye vnto this moiltayne / take thy  
 silfe awaye / and cast thy silfe into the see / it  
 shalbe done. And whatsoever ye shall aye in  
 prayer (if ye beleve) ye shall receave it.

And when he was come in to the tēple /  
 the chiefe prestes and the elders of the people  
 came vnto him as he was teachinge / & sayde:  
 By what auctorite doest thou these thinge? &  
 who gave the this power? Iesus answered /  
 and sayde vnto them: I also will aye of you a  
 certayne question / which if ye aswyle me / I in  
 lyke wyse wyll tell you by what auctorite I  
 do these thinge. The baptyme of Iohn: when  
 ce was it frō heven? or of men? Then they rea-  
 soned amōge them selves sayinge: yf we shall  
 saye frō heven / he will saye vnto vs: why dyd  
 we not

Esa. lxiij.  
 q. zach. ix  
 S. Iohn  
 xij. 8

Hosanna  
 psalm.  
 cxvij. d

Mar. xij. 8  
 Lu. xix. g

Byers &  
 sellers.

Esa. lvi. c

Ric. vij. 8

psalm.  
 liij. 8.  
 Mar. xij. 8

fygge  
 tree.

Mar. xij. c

Mar. xij. d  
 Lu. xx. a

Baptyme  
 of Iohn  
 whence.



ye not then beleve hym? But and if we shall  
saye of men/then feare we the people. For all  
men helde John as a Prophet. And they an-  
swered Jesus and sayde: we cannot tell. And  
he lyke wyse sayd vnto them: nether tell I  
you by what auctorite I do these thinges. &

Two son-  
nes.

What saye ye to this? A certayne man  
had two sonnes/ & came to y<sup>e</sup> elder & sayde: son  
go & worke to daye in my vineyarde. He an-  
swered & sayde: I will not: but afterwarde re-  
pentid & went. Then came he to the second/ &  
sayde lyke wyse. And he answered and sayde:  
I will syr: yet w<sup>e</sup>t not. Whether of the tway  
he dyd the will of the father? And they sayde  
vnto hym: the fyrst. Jesus sayde vnto the: ve-  
rily I saye vnto you/ that the publicans & the  
harlotes shall come into y<sup>e</sup> kyngdome of God  
before you. For John came vnto you in the  
waye of rightewesnes / and ye beleved hym  
not. But the publicans and the harlotes bele-  
ved him. And yet ye (though ye sawe it) we-  
re not yet moved with repentaunce/ that ye  
myght afterwarde have beleved hym. &

Public-  
ans.

Harlotes

Mat. xij.  
a. Lu. xx  
B. Esa. 5.  
a. sic. ij. d  
Wynyar-  
de that is  
et oute  
h. yet.

& Berken another similitude. Ther was a  
certayne housholder/ which planted a vineyar-  
de/ & hedged it rounde about/ & made a wyndpres-  
se in it/ & bilt a tower/ & let it out to husband-  
men/ & w<sup>e</sup>t in to a straunge countre. And when  
the tyme of the frute drew neate/ he sent his  
servaunte to the husbandmen/ to receave the  
frute of it. And y<sup>e</sup> husbandm<sup>e</sup>n caught his ser-  
vaunte & bet one/ kyllid another / and stoned  
another. Agayne he sent other servaunte/ moore  
then

then the fyrst: & they served them lyke wyse.  
But last of all/ he sent vnto the his awne son  
ne sayinge: they will feare my sonne. But  
when the husbandmen sawe the sonne/ they  
sayde amonge the selves: This is the heyre: co-  
me/ let vs kyll him / & let vs take his inheri-  
taunce to oure selves. And they caught him &  
thrust him out of the vineyarde/ & stowe him.  
When the lord of the vyneyarde commeth  
what will he do w<sup>th</sup> those husbandm<sup>e</sup>n? They  
sayde vnto him: he will cruelly destroye those  
evyll persons/ & wyll let out his vyneyarde  
vnto other husbandmen/ which shall delyver  
him the frute at tymes convenient.

Jesus sayde vnto the: dyd ye never redde in  
the scripture? The stone which y<sup>e</sup> bylders re-  
fused/ y<sup>e</sup> same is set in y<sup>e</sup> principall parte of y<sup>e</sup>  
corner: this was the lordes doinge/ & yt is mer-  
velous in oure eyes. Therfore saye I vnto  
you/ the kyngdome of God shall be take from  
you/ & shall be geve to the getyls / which shall  
brynge forth the frutes of it. And whosoever  
shall fall on this stone / he shall be broken/ but  
on whosoever it shall fall vpon / it will gryn-  
de him to powder. And when the chiefe p<sup>r</sup>este  
& pharise heard these similitudes/ they per-  
ceaved y<sup>e</sup> he spake of the. And they w<sup>e</sup>t about  
to laye honde on him/ but they feared y<sup>e</sup> peo-  
ple/ because they tooke him as a Prophet. &

psalm.  
p. vli. d  
Act. iiii. 8  
i. pc. ii. a  
Ro. ix. a.

Esai.  
p. xlii. d

The. xvii. Chapter.

And Jesus answered and spake vnto  
them agayne/ in similitudes sayinge.  
& The kyngdome of heve is lyke vnto

Luke  
xiii. d.  
Apocaly.  
xix. 5.

a cere



# The Gospell

**Mariage** a certayne kynge/which maryed his sonne/ & sent forth his servante/to call them that were bidden to the weddinge/ & they wolde not come. Agayne he sent forth other servaunte/sayinge: Tell them which are bidden: Beholde I have prepared my dynner/myne oven and my fatlinges are kylled/and all thinges are redy/come vnto the mariage. But they made light of it/and went their wayes: one to his ferme place/ a nother about his marchaundise / the remnaunt toke his servantes and intreated them vngodly & slew them. When the kynge hearde that/ he was wroth/ and send forth his warryers and destroyed those murtherers/ and brent vp their cyte.

Then sayde he to his servautes: the weddinge was prepared. But they which were bidden/were not worthy. Go ye therfore out into the hie wayes/ & as many as ye finde/bidden them to the mariage. The servaunte went out into the hie wayes/ & gathered to gedder as many as they coulde fynde/ both good & bad/ and the weddinge was furnysshed with geste. Then the kynge came in/ to viset the geste/ & spyed there a man which had not on a weddinge garment/ and sayde vnto him: frende/ how fortunéd it that thou comest in hither & hast not on a wedding garment? And he was without spechlesse. Then sayde the kynge to his ministers: take and bynde hym hand and fote/ and caste hym into utter darcknes / there shall weeping & gnashinge of teth. For many are called and fewe be chosen. R

**Weddynge garment.**

**Manye are called**

**\* Then**

# Of S. Mathew. Jo. xviii.

\* Then went the pharises & toke counsell how they might tangle him in his wordes. And they sent vnto him their disciples with Herodes servautes sayinge: Master/we knowe y thou art true/ & teachest the waye of god truly/ nether carest for eny man / for thou conspdest not mennes estate. Tell vs therfore: how thinkest thou? Is it lawfull to geve tribute vnto Cesar or not? Jesus perceaved their wickednes/ and sayde: Why tempte ye me ye hypocrites? Let me se y tribute money. And they toke hym a peny. And he sayde vnto them: whose is this ymage and superscription? They sayde vnto him: Cesars. Then sayde he vnto them. Geve therfore to Cesar / that which is Cesars: & geve vnto god / that which is goddes. R When they heard that / they marvelled/ and left hym & went their waye.

**L** The same daye the Saduces came to him (which saye that there is no resurreccion) & asked him sayinge: Master/ Moses bade/ yf a man dye havinge no chylde/ that the brother mary his wyfe/ & reyse vp seed vnto his brother. Ther were w vs seven brethren/ & the fyrste married & deccased w oute yssue/ & left his wyfe vnto his brother. Lyke wise the seconde and y thyrde/ vnto the seveth. Laste of all the woman dyed also. Now in the resurreccion/ whose wyfe shall we be of the seven? For all had her. Jesus answered and sayde vnto the: ye are deceaved/ & vnderstonde not the scriptures/ nor yet the power of God. For in the resurreccion they nether mary nor are maryed:

**But are**

**Tribute to Cesar**  
\* A penie is ever taken for that the Iewes call a sicle, and is worth x. pence sterling.

**Saduces**



# The Gospell

Of S. Mathew. Fo. xxxiii.

Resurrec-  
tion.

Ex. iij. 8

Mathe  
xij. c. Lu  
ke. xij. c.

Du. 8j. a  
These cō  
maundē  
ment.

Mathe  
xij. d. Lu  
ke. xv. d.

Dauid's  
sonne.  
Psalm.  
cx. a.

But are as the angels of God in heven.

As touchynge the resurrection of the deede: have ye not redde what is sayde vnto you of God/ which sayeth: I am Abrahams God/ & Ysaacks God/ & the God of Jacob: & God is not the God of the deed: but of the lyvinge. And when the people hearde that/ they were astonyed at his doctrine.

\* When the Pharises had hearde/ how y<sup>e</sup> he had put the Saduces to silence/ they drew to gedder/ & one of them which was a doctoure of lawe/ asked a question iēptinge hym a sayinge: Master which is y<sup>e</sup> chiefe cōmaundment in the lawe? Jesus sayde vnto him: love the Lorde thy God w<sup>th</sup> all thine herte/ with all thy soule/ & with all thy mynde. This is the fyrst & the chiefe cōmaundement. And ther is another lyke vnto this. Love thynne neighbour as thy selfe. In these two cōmaundementes hang all the lawe and the Prophetes.

Whyl the Pharises were gaddered together/ Jesus asked the sayinge: what thinke ye of Christ? Whose sonne is he? They sayde vnto him: the sonne of David. He sayde vnto the: how then doeth David in spirite/ call him Lorde sayinge: The Lorde sayde to my Lorde/ syt on my right honde: tyl I make thynne enemies thy fote stoke. If David call him Lorde: how is he then his sonne? And none coulde answer him ageynr one worde: nether durste eny from that daye forth/ aske him eny more questions. &

The. xxxiii. Chapter.

They

Then spake Jesus to the people / & to his disciples sayinge. The Scribes & the Pharises sit in \* Moses seate. All therefore what soever they byd you observe/ that observe and do: but after their workes do not: for they saye/ & do not. Ye & they bynde heavy burthenes & grevous to be borne/ & ley the on mēnes shulders: but they them selves wyl not have at them with one of their fingers. All their workes they do/ for to be sene of men. They let abroade their philateries/ and make large borders on there garmētes/ & love to sit uppermooste at feastes/ and to have the chiefe seates in the synagoges/ and grettinges in the marketes/ and to be called of men Rabi.

But ye shall not suffre youre selves to be called Rabi. For one is youre master/ that is to wyt Christ/ & all ye are brether. And call no man youre father vpon the erth/ for there is but one youre father/ & he is in heven. Be not called masters/ for there is but one youre master/ and he is Christ. He that is greatest amonge you/ shall be youre servaunte. But whosoever exalteth him selfe/ shall be brought lowe. And he that shall letteth him selfe/ shall be exalted. &

Woe be vnto you Scribes & Pharises/ hypocrites/ for ye shutte vp the kyngdome of heven before men: ye youre selves goo not in/ nether suffre ye them that come to enter in.

Woe be vnto you Scribes & Pharises hypocrites: ye devoure widowes houses / & that vnder a coloure of praying longe prayers: es howe therefore ye shall receave greater damnacion. &

E. m. Woe be

\* Moses seate is Moses doctryne, as Christes seate is Christes doctrine. Heavie burthen. Lu. xj. g. Philateries. These seates. Bretynge. Rabi.

Woe be. Exalte.

The kyngdome is shut.

Woe be.



# The Gospell

Wo be vnto you Scribes & Pharises ypocrites/which compasse see & longe / to bringe one in to youre belefe: & when he ys brought/ ye make him two folde more the chylde of Hell/then ye youre selves are.

**Temple.** Wo be vnto you blynd guides/ which saye whosoever swaure by the tēple/it is no thinge: but whosoever swaure by the golde of the temple/he offendeth. Ye folles & blinde: whether is greater/the golde/or the tēple that sanctifieth y golde. And whosoever swaureth by the alter it is nothinge: but whosoever swaureth by y offeringe y lyeth on y aultre/offendeth. Ye folles & blinde: whether is greater y offeringe/or y aultre which sanctifieth y offeringe? Whosoever therefore swaureth by y aultre/swaureth by it/ & by all y there on is. And whosoever swaureth by the tēple/swaureth by it/ & by hym y dwelleth therein. And he that swaureth by heve/swaureth by the seate of God & by hym that sitteth ther on.

**Mynt** Wo be to you Scribes & Pharises ypocrites/which tye the mynt annyse & comen/ & leave the wayghtyng mattres of y lawe vndone: iudgemēt/mercy/ & fayth. These ought ye to have done/ & not to have left the othre vndone. Ye blinde gydes which strayne out a gnat and swalowe a cammyll.

**Judge-ment and mercye.** Wo be to you scribes & pharises ypocrites/ which make cleane y vter syde of the cuppe/ & of the platter: but within they are full of brybery & excesse. Thou blinde pharise / cleanse fyrst/the out syde of the cup and platter/that the ynn

# Of S. Mathew. Ho. xxxv.

the ynnside of them maye be cleane also.

Wo be to you Scribe & Pharises ypocrite/ for ye are lyke vnto paynted tombes which apere beautyfull ourwarde: but are w in full of ded bones & of all fylthynges. So are ye/for outwarde ye appere righteous vnto mē/when within/ye are full of ypocrisie and inquite.

**D** Wo be vnto you Scribes & Pharises ypocrites: ye blyde the tombes of the prophetes/ & garnyshe the sepulchres of the righteous/ & saye: If we had bene in the dayes of our fathers/we wolde not have bene parteners with them in the bloud of the prophetes. So then ye be witnesses vnto youre selves / that ye are the chylde of them which killed the prophetes. Fulfill ye lyke wyse the measure of youre fathers. Ye serpentes and generacion of vipers/how shuld ye scape y dāpnaciō of Hell?

\* Wherfore/ behold I sende vnto you/ prophete/wyse men & scribes/ & of the ye shall kylle & crucifie: & of the ye shall scourge in youre synagoge & persecute from cyte to cyte/ that vpon you maye come all the righteous bloude that was shed vpon the erth/ frō the bloud of righteous Abel vnto y bloud of zacharias the sonne of Barachias/ whō ye slewe betwene the tēple & y altre. Verely I say vnto you/ all these thinges shall light vpon this generacion. Hierusalem / Hierusalem which kyllest prophetes/ & stonest the which are sent to the: how often wolde I have gathered thy chylde to gether/as the henne gathereth her chikē vnder her wyng/but ye wolde not.

paynted sepulchres.

Ye buylde the tombes.

ij. Barac. viiij. f. Innocēt bloude.

Lu. viij. g. iij. S. d. i. e.

L. iii. de not.



## The Gospell

de not: Beholde youre habitaciō shalbe lefte vnto you desolate. for I saye to you/ ye shall not se me hēce forth/ tyll that ye saye: Blessed is he that cometh in the name of y<sup>e</sup> Lorde. R

¶ The. xviij. Chapter.

Marke.  
xiiij. a.  
Destruc-  
cion of  
the tēple

**A**nd Iesus went out & departed fro the tēple: & his disciples came to hym/ for to shewe him the byldinge of the tēple. Iesus sayde vnto the: se ye not all these thinges: Verely I saye vnto you: ther shall not be here lefte one stone vpon another / that shall not be cast doune.

Luke.  
xix. g.

And as he sat vpon the mount Oliuete/ his disciples came vnto hym secretly sayinge. Tell vs when these thinges shalbe: & what signe shalbe of thy comynge/ & of the ende of the worlde? And Iesus answered / and sayde vnto them: take hede that no mā deceave you. for many shall come in my name sayinge: I am Christ/ and shall deceave many.

Eph. v. 6  
colo. ij. d  
Ante-  
christ.

Ye shall heare of warres/ & of the fame of warre: but se y<sup>e</sup> ye be not troubled. for all the se thinges must come to passe/ but the ende is not yet. for naciō shall ryse agaynste naciō/ & realme agaynste realme: & ther shalbe pestilence/ hunger and erth quakes in all quarters. All these are the beginninge of sorowes.

Jo. xv. c.  
g. xvij. a.

Then shall they put you to trouble/ & shall kill you: & ye shalbe hated of all naciōs for my names sake. And then shall many be offended/ and shall betraye one another / and shall hate one the other. And many false prophetes shall aryse/ and shall deceave many. And because

False  
prophete

## Of S. Mathew. .ffo. xxxvi.

Because iniquite shall have the vpper hand/ the love of many shall abate. But he that endureth to the ende/ the same shalbe safe. And this gladtydinges of the kyngdome shall be preached in all the worlde/ for a witnes vnto all naciōs: and then shall the ende come.

**B** When ye therfore shall se y<sup>e</sup> abhominaciō that betokeneth desolacion/ spoken of by Dani. iij. nisch the prophet/ stonde in y<sup>e</sup> holy place: let him that redeth it/ vnderstonde it. Then let them which be in Iury/ fflye into the mountaynes. And let him which is on y<sup>e</sup> housse toppe/ not come dowe to fet eny thinge out of his housse. Neither let him which is in y<sup>e</sup> felde/ returne backe to fetch his clothes. Wo be in those dayes to the that are w<sup>ch</sup> chylde/ & to the y<sup>e</sup> geve sucke. But praye y<sup>e</sup> youre flight be not in y<sup>e</sup> winter/ neither on y<sup>e</sup> saboth daye. for then shalbe greate tribulaciō/ suche as was not fro the beginninge of the worlde to this tyme/ ner shalbe. Ye & except those dayes shuld be shortened/ there shuld no fleshe be saved: but for y<sup>e</sup> chosens sake/ those dayes shalbe shortened.

Dani. iij.

Wynter

Electe.

Then yf eny mā shall saye vnto you: lo/ here is Christ/ or there is Christ: beleve it not. for there shall arise false christes/ & false prophetes/ & shall do great myracles & wonders. In so moche yf it were possible/ y<sup>e</sup> verie electe shuld be deceaved. Take hede/ I have tolde you before. Wherfore if they shall saye vnto you: beholde he is in y<sup>e</sup> desert/ go not forth: beholde he is in y<sup>e</sup> secret places / beleve not. for as y<sup>e</sup> lightynge cometh out of y<sup>e</sup> east &

Mar. xij.  
Luke.  
p. xij. c.

L. iij. Wynth



# The Gospell

Shyneth vnto the weest: so shall the cōpyng  
of the sonne of mā be. For wherforever a dreed  
karkas is/evē thytther will the cglcs resorte.

Mat. xliij.  
c. Lu. xvi.  
c. Ezech.  
xxxiij. b.  
Esa. xliij.  
Johē. iij. c.

Immediatly after the tribulaciōs of those  
dayes/ shall the sunne be derkened: & y mone  
shall not geve hit light/ & the starre shall fall  
from hevē/ & the powers of hevē shall move.  
And then shall appere the sygne of the sonne  
of man in hevē. And then shall all the kyn-  
redes of the erth moene/ & they shall se the  
sonne of man come in the cloudes of hevē  
with power & greate glorie. And he shall sen-  
de his anges with the greate voyce of a trō-  
pe/ and they shall gader to gether his chosen/  
from the fower wyndes/ and from the one en-  
de of the worlde to the oher.

fygge  
tree.

Mat. xliij.  
Luk. xliij.

Learn a similitude of the fygge tree: when  
his braunches are yet tender & his leves sprō-  
ge/ ye knowe that sommer is nye. So lyke wy-  
se ye/ when ye see all these thynges/ be ye sure  
that it is neare/ even at the doores. Weryly I  
saye vnto you/ that this generacion shall not  
passe/ tyll all these be fulfilled. Heven & erth  
shall perisse: but my wordes shall abyde.  
But of that daye and houre knowith no man/  
no not y anges of hevē/ but my father only.

Benesis  
vii. 6.  
Noe.

As the tyme of Noe was/ so lyke wyse shall  
the cōmyng of y sonne of man be. For as in  
y dayes before y floud: they dyd eate & dryn-  
ke/ mary & were married/ evē vnto y dape that  
Noe entred in to the shyppe / & knewe of no-  
thyng/ tyll the floude came & toke them all  
awaye. So shall also the cōmyng of the  
sonne

# Of S. Mathew.

# Jo. xxv.

sonne of man be. Then two shall be in the fel-  
des/ the one shall be receaved/ & the other shall  
be refused/ two shall be gryndinge at y myll: y  
one shall be receaved/ & y other shall be refused.

Lu. xliij. g

Wake therfore/ because ye knowe not what  
houre your master wyll come. Of this be su-  
re/ that yf the good man of the housse knewe  
what houre the these wolde come: he wolde  
fuctly watche/ and not suffre his housse to be  
brokē vppe. Therfore be ye also redy/ for in y  
houre ye thinke he wolde not/ wyll the sonne  
of mā come. If there be any faithfull servaunt  
and wyse/ whom his master hath made ruler  
over his housholde to geve thē meate in sea-  
son cōvenient: happy is that servaunt whom  
his master (when he cometh) shall finde so  
doinge. Weryly I saye vnto you/ he shall make  
him ruler over all his goodes. But yf that  
evill servaunt shall saye in his herte/ my master  
wyll defer his cōmyng/ & beginne to smyte  
his felowes/ ye and to eate and to drinke with  
the dronke: that servaunte master wyll come  
in adaye when he loketh not for him/ & in an  
houre y he is not ware of/ & wyll devyde him/  
and geve him his rewarde with y pocrites.  
There shall be wepinge & gnasshinge of tcthe.

Mat.  
xliij. c.  
Wake/  
Luk.  
xliij. c.

faithful  
servaunt.  
Evell  
servaunt.

# The xxv. Chapter.

Then y kyngdome of hevē shall be lyke  
ned vnto. v. virgins/ which toke their  
lampes/ & wēt to mete the brydgrome:  
fyve of them were folysshe/ & fyve were wyse.  
The folysshe toke their lampes/ but toke no  
oyle w thē. But y wyse tooke oyle w thē  
in their

Virgens.

L. v. in their



## The Gospell

in their vessels w their lampes also. Whil  
the brydgrome tarped/all slombred & slepte.  
And even at mydnyght/there was a crye ma-  
de: beholde/the brydgrome cometh/ goo out  
against him. Then all those virgins arose/&  
prepared their lampes. And y folpsshe sayde  
to y wyse: geve us of youre oyle/for oure lame-  
pes god out: but y wyse answered sayinge.  
Not so/lest ther be not ynough for vs & youe  
but goo rather to them y sell/& by for youre  
selves. And whill they went to bye/ y bryd-  
grome came:& they y were redy/went in with  
him to y weddinge/& the gate was shett vp:  
After warde came also y other virgins sayin-  
ge: master master/open to vs. But he answe-  
red & sayde: verely I saye vnto you: I knowe  
not you. Watche there fore: for ye knowe ne-  
ther the daye nor yet the houre, when the son  
ne of man shall come.

Watche

Luce  
• xix. 8

Talente

\* Lykwyse as a certeyne mā redy to take his  
iorney to a straunge coultre/called his servail-  
tes & delivered to them his goodde. And vnto  
one he gave. v. talente/to another. ii. and to  
another one: to every man after his abilitie  
and streyght waye departed. Then he that  
had receaved the fyve talentes/went and be-  
stowed them/and wanne other fyve talente.  
Lykwyse he that receaved. ii. gayned other. ii.  
But he y receaved y one/went & digged a pit  
in the erth & hyd his masters money. After a  
longe season y lord of those servaunte came  
& reckened with the. Then came he y had re-  
ceaved fyve talente/& brought other fyve ta-  
lentes

## Of S. Mathew. fo. xlviii.

entes sayinge: master/ thou deliveredst vnto  
me fyve talente: beholde I have gayned w the  
fyve talente moo. The his master sayde vnto  
him: well good servaunt & faithfull. Thou hast  
bene faithfull in lytell/ I will make the ruler  
over moche: entre in into thy masters ioye.  
Also he that receaved. ii. talente/ came & say-  
de: master/ thou deliveredst vnto me. ii. talen-  
tes: beholde/ I have wone. ii. other talentes  
with them. And his master sayde vnto him/  
well good servaunt & faithfull. Thou hast be-  
ne faithfull in lytell/ I will make the ruler  
over moche: go in into thy masters ioye. \*

Then he which had receaved y one talent/  
came/& sayde: master/ I considered y thou wast  
an harde man/ which repest where thou sow-  
edst not/& gadderest where thou strawedst  
not/& was therfore asfayde/ & went & hyd thy  
talent in y erth: Beholde/ thou hast thyn aw-  
ne. His master answered and sayde vnto him:  
thou evyll servaunt & sleuthfull/ thou knewest  
y I repe where I sowed not/& gaddre where  
I strawed not: thou oughtest therfore to have  
had my money to y chaulgers/& then at my co-  
myngge shulde I have receaved myne awne  
with vantage. Take therfore the talent from  
him/& geve it vnto him which hath. v. talente Couena-  
for vnto every man that hath shall be given/ unt.  
and he shall have aboundance: and from him  
that hath not/ shall be taken awaye/ even that  
he hath. And cast y unprofitable servaunt  
into utter dercknes: there shall be wepyng  
and gnasshinge of teeth.

\* When



# The Gospell

**The iud- gement.** **Shepe.** **Goates.** **Esaie.** **Ecclij. 8.** **Exech.** **Ecclij. 8.** **Ecclesi.** **Dij. 8.** **Loves naunt.**

When the sonne of mā cometh in his glo-  
rie/ & all the holy angels w<sup>th</sup> him/ then shall he  
syt vpon the scate of his glorie/ & before him  
shalbe Gaddied all nacions. And he shall se-  
perate the one from a nother/ as a sheptherde  
denideth the shepe from the gootes. And he  
shall set the shepe on his right honde/ & the  
gootes on the lyfte. Then shall the kynge saye  
to them on his right honde: Come ye blessed  
chyldeyn of my father/ inheret ye the kyngd<sup>m</sup>  
prepared for you from the beginninge of the  
worlde. For I was an hongred / and ye gave  
me meate. I thirsted/ and ye gave me drinke.  
I was herbourlesse/ and ye lodged me. I was  
naked & ye clothed me. I was sicke & ye visi-  
ted me. I was in prison and ye came vnto me.  
Then shall y<sup>e</sup> righteous answere him sayinge  
master/ whē sawe we y<sup>e</sup> an hongred/ & feed the?  
or a thirst/ & gave y<sup>e</sup> drinke? when sawe we y<sup>e</sup>  
herbourlesse/ & lodged the? or naked & clothed  
the? or when sawe we the sicke or in prison/  
& came vnto the? And y<sup>e</sup> kynge shall answere  
& saye vnto them: verely I saye vnto you: in as  
moche as ye have done it vnto one of y<sup>e</sup> leest  
of these my brethzen/ ye have done it to me.

**Psal. 81. c** **Lu. xiiij. f** **W**  
Then shall the kynge saye vnto them that  
shalbe on the lyfte hande: departe from me ye  
coursed/ into everlastinge fire/ which is prepa-  
red for the devyll and his angels. For I was  
an hongred/ and ye gave me no meate. I thur-  
sted/ and ye gave me no drinke. I was her-  
bourlesse/ and ye lodged me not. I was naked/  
and ye clothed me not. I was sicke and in pre-  
son/

## Of S. Mathew.

ffo. xxiij.

son/ and ye visited me not.

Then shall they also answere him sayinge:  
master when sawe we the an hongred / or a  
thurst/ or herbourlesse/ or naked/ or sicke/ or in  
prison/ and did not minstre vnto the? Then  
shall he answere the and saye: Verely I saye Loves  
vnto you/ in as moche as ye did it not to one naunt.  
of y<sup>e</sup> leest of these/ ye did it not to me. And the  
se shall go into everlastinge payne: And the Joah. 8. c  
righteous into lyfe eternall. R

## The. xvi. Chapter.

**A**nd it came to passe/ when Iesus had fy-  
nished all these sayinges/ he sayd vn-  
to his disciples: Ye knowe that after  
ii. dayes shalbe ester/ & the sonne of man shal-  
be deliuered to be crucified.

Then assembled togedder the chiefe prestes  
and the scribes and the elders of the people to  
the palice of the hie preste/ called Cayphas/  
and heelde a counsell/ how they mygt take Je-  
sus by suttelte and kyll him. But they sayd/  
not on the holy daye/ lest eny vproure aryse a-  
monge the people.

When Iesus was in Bethany/ in the hou-  
se of Symon the leper / ther came vnto him  
a woman/ which had an alabaster bove of pre-  
cious oyntment/ and powred it on his heed/ as  
he sate at the bourde. When his disciples sa-  
we that/ they had indignacion sayinge: what  
neded this wast? This oyntment myght have  
bene well solde/ & geuen to the poure. When  
Iesus understod that/ he sayde vnto the: why  
trouble ye the woman? She hath wrought a  
good

The pas-  
sion.  
Mar. xiiij.  
a. Luk.  
xviij. a.

Cayphas

Jo. xij. a.  
Marc.  
xiiij. a.

He is an-  
noynted.



good worke apon me. For ye shall have poure folcke alwayes with you: but me shall ye not have all wayes. And in y<sup>e</sup> she casted this oyntment on my bodye/ she dyd it to burye me w<sup>th</sup> all. Verely I saye vnto you/ wheresoeuer this gospell shall be preached throughtout all the worlde/ there shall also this that she hath done/ be tolde for a memorialis of her.

He is fol  
de.  
Marci.  
p.iii.8.  
Lu. xxi.  
a.

Then one of the twelve called Judas Isca  
riot/ went vnto the chiefe prestes/ and sayde:  
what will ye geve me/ and I will deliver him  
vnto you. And they apoynted vnto him thir-  
ty peces of sylver. And from that tyme he  
sought oportunitie to betraye him.

Marci.  
p.iiij.8.  
Lu. xxi.  
a.

The first daye of swete breed y<sup>e</sup> disciples  
cam to Iesus sayinge vnto him: where wylt  
thou that we prepare for y<sup>e</sup> to cate y<sup>e</sup> pas. shall  
lamber. And he sayde: Go into the cite/ vnto so-  
che a man/ and saye to him: the master sayeth/  
my tyme is at hande/ I will kepe myne ester  
at thy house with my disciples. And the di-  
sciples did as Iesus had apoynted them/ and  
made redy the esterlambe.

When the even was come/ he sate doun w<sup>th</sup>  
the. vii. And as they dyd eate/ he sayde: Verely  
I saye vnto you/ that one of you shall betraye  
me. And they were excedinge sorowfull/ & be-  
ganne every one of the to saye vnto him: is it  
I master. He answered & sayde: he y<sup>e</sup> deppeth  
his honde w<sup>th</sup> me in y<sup>e</sup> disse/ the same shall be-  
traye me. The sonne of mā goeth as it is writ-  
ten of him: but wo be to y<sup>e</sup> mā/ by whom y<sup>e</sup> son-  
ne of man shall be betrayed. It had bene good  
for

for that man/ yf he had never bene borne.

Then Judas wich betrayed him/ answered  
and sayde: is it I master. He sayde vnto him:  
thou hast sayde. As they dyd eate/ Iesus toke  
bread & gave thanks/ brake it/ & gave it to the  
disciples/ & sayde: Take/ cate/ this is my body.  
And he toke the cup/ and thanked/ and gave  
it them / sayinge: drinke of it every one. for  
this is my bloude of the new testament/ that  
shall be shedde for many/ for the remission of  
synnes. I saye vnto you: I will not drinke  
hence forth of this frute of the vyne tre: / vn-  
tyll that daye / when I shall drinke it new  
with you in my fathers kyngdome.

And when they had sayde grace/ they went  
out into mounte olyvete. Then sayd Iesus  
vnto them: all ye shall be offended by me this  
night. for it is wyrtten. I will smyte y<sup>e</sup> shepe  
herde/ & the shepe of y<sup>e</sup> flocke shall be scattered  
abroode. But after I am rysen agayne/ I will  
goe before you into Galile. Peter answered/  
& sayde vnto him: though all men shulde be  
offended by y<sup>e</sup>/ yet wolde I never be offended.  
Iesus sayde vnto him. Verely I saye vnto y<sup>e</sup>/  
that this same night before the cocke crowe  
thou shalt denye me thryse. Peter sayde vnto  
him: If I shulde dye with y<sup>e</sup>/ yet wolde I not  
denye y<sup>e</sup>. Lyke wyse also sayde all y<sup>e</sup> disciples.

Then went Iesus with them into a place  
which is called Bethsemane/ and sayde vnto  
the disciples/ syt ye h<sup>ere</sup>/ whyll I go & praye  
ponder. And he toke with him Peter and the  
two sonnes of zebede/ & began to wepe sorow-  
full

The insti-  
tucion of  
the sacra-  
ment.

i. cor. xj. c  
ii. p. vii.

Mar. xliij.  
c. Luk.  
p. vii. 8.  
Jo. p. viij.  
a. gal. ii. c.  
mar. xliij.  
c. q. p. viij.

Mar. xliij.  
c. Lu. xxi.  
B. Joan.  
p. iij. d.

Mar. xliij.  
d. Luk.  
p. xij. d.



# The Gospell

full and to be in an agony: Then sayd Jesus vnto them: my soule is hevy even vnto the deeth. Tary ye here & watche w me. And he went a lytell aparte/and fell flat on his face/ and prayed sayinge: My father/ yf it be possible/ let this cuppe passe from me: nevertheless/ not as I wylt/ but as thou wylt. And he came vnto the disciples/ and founde them a slepe/ and sayde to Peter: what/ coulde ye not watche with me one houre: watche & praye/ that ye fall not into temptacion. The spirite is willynge/ but the fleshe is weake.

He went awaye once moare/ & prayed/ sayinge: My father/ yf this cuppe can not passe away from me/ but y I drinke of it/ thy wyl be fulfilled. And he came/ & founde the a slepe agayne. For their eyes were hevy. And he left them & went agayne and prayed y thrid tyme sayinge y same wordes. Then came he to his disciples & sayd vnto them: Slepe hence forth & take your rest. Take hede the houre is at honde/ & y some of man shal be betrayed into y hondes of synners. Kysse/ let vs be goinge: beholde/ he is at honde y shal betraye me.

Whylt he yet spake: lo/ Judas one of y vii. came & w him a greate multitude w swardec & staves/ sent from the chiefe prestes & elders of the people. And he that betrayed him/ had geven the a token/ sayinge: whosoeuer I kysse/ y same is he/ ley honde on him. And forth w all he came to Jesus/ & sayde: Hayle master/ and kysed him. And Jesus sayde vnto him: frende/ wherefore arte thou come? Then came

they

# Of S. Mathew.

ffo. vii.

they and layed hondes on Jesus & toke him.

And beholde/ on: of them which were with Jesus/ stretched oute his honde and drue his swerde/ and stroke a seruant of the hye preste/ and smote of his eare. Then sayde Jesus vnto him: put vp thy swerde into his sheathe. For all that ley hond on y swerde/ shall perisse with y swerde. Either thinkest thou that I cannot now praye to my father/ & he shall geve me moo then. vii. legions of angels? But how then shuld the scriptures be fulfilled: for so must it be.

The same tyme sayd Jesus to the multitude: ye be come out as it were vnto a thefe/ with swardec & staves for to take me. I saie daylie teachinge in the temple amōge you and ye toke me not. All this was done that the scriptures of the Prophetes myght be fulfilled. Then all the disciples forsoke him and fled. And they toke Jesus and leed him to Cayphas the hye preste/ where the scribes and the Elders where assembled. And Peter folowed him a farre of/ vnto the hye prestes place: and went in/ and sate with the seruantes/ to se the ende.

The chiefe prestes and the elders / and all the counsell/ sought false witness agensle Je. sue/ for to put him to deeth/ but founde none in somoche that when many false witnesses cam/ yet founde they none. At the last came two false witnesses and sayd: This felowe sayde: I can distroye the temple of God/ and bylde it agayne in. iii. dayes.

And

He arme  
th him  
selfe aga  
ynst the  
passion.

Mathe.  
xiii. c.  
lu. xxi. c.  
Johan.  
xviii. a.

He is be  
trayed.

Mathe.  
xiii. c.

Mathe.  
xiii. d.

Mathe.

xiii. f.

lu. xxi. f.

Jo. viii. c.

He is ta

ken.

He is fals

elye ac

cused.

Jo. ij. d.



# The Gospell

And the chiefe preste arose / & sayde to him  
answercst thou nothinge? How is it y these  
beare witness agaynst the? But Iesus helde  
his peace: And the chiefe preste answered /  
and sayd to him: I charge the in the name of  
the lyvinge God / that thou tell vs whether  
thou be Christ the sonne of God. Iesus sayd  
to him: thou haste sayd. Neverthelesse I saye  
vnto you / hereafter shall ye se the sonne of ma  
nyettinge on the right honde of power / and co  
me in the cloudes of the skye.

Then the hye preste rent his clothes sayin  
ge: He hath blasphemed: what nede we of eny  
moore witnesses? Behold now ye have hearde  
his blasphemy: what thinke ye? They ans  
wered and sayd: he is worthy to dye. Then  
spat they in his face / and boffeted him with  
fistes. And other smote him with the palme  
of their hondes on y face / sayinge: tell vs thou  
Christ / who is he that smote the?

Mar. viii  
Lu. xviij  
Jo. xvij  
Peter de  
nyeth.

Peter sate with out in the palice. And a  
damself came to him sayinge: Thou also wa  
ste w Iesus of Galilee: but he denyed before  
the all sayinge: I woot not what thou sayst.  
When he was goone out into the porche /  
a nother wench sawe him / & sayde vnto them  
that were there: This felowe was also with  
Iesus of Nazareth. And agayne he denyed  
with an oute that he knew the man. And af  
ter a whyle came vnto him they y stode by /  
and sayde vnto Peter: suerly thou arte eny  
one of the / for thy speache beweyeth y. Then  
beganne he to curse & to sweare / that he knewe  
we not.

# Of S. Mathew.

Jo. xlii.

we not the man. And immediatly the cocke  
kewe. And Peter remembred the wordes of  
Iesu which sayde vnto him: before the cocke  
crowe / thou shalt deny me thryse: and went  
out at the doores and wepte bitterly.

## The. xvii. Chapter.

**U**hen the mornynge was come / all y  
cheefe prestes & the eldres of y people  
helde a counsaile agaynst Iesu / to put  
him to deeth / & brought him bounde & delive  
red him vnto Poncius Pilate the debite.

Mar. viii.  
a. Luk.  
xviiij. a.  
He is de  
lyvered  
to Pilate

Then when Judas which betrayed him /  
sawe that he was condemned / he repented  
him sylfe / and brought agayne the. x. plat  
tes of sylver to y cheefe prestes & eldres sayin  
ge: I have synned betrayinge the innocent  
bloud. And they sayde: what is that to var? He  
thou to that. And he cast doune the sylver  
plattes in the temple and departed / and went  
and hounge him sylfe.

And the cheefe prestes toke the sylver plat  
tes and sayd: it is not lawfull for to put them  
in to the treasury / because it is the pryce of  
bloud. And they toke counsell / and bought  
with them a potters felde to bury strangers  
in. Wherefore that felde is called the felde of  
bloud / vntill this daye. Then was fulfilled /  
that which was spoken by Jeremy the Pro  
phet sayinge: & they toke. x. sylver platte /  
the pryse of him that was valued / w hom they  
bought of the chyldren of Israel / and they ga  
ve them for the potters felde / as the Lorde ap  
poynted me.

Actu. i.

zach. xij. a

f. ii. Iesus



# The Gospell

Mar. xv. a. Luk. xxiij. a. He hol. deth his peace.

Jesus stode before the debite: and the debite ayed him sayinge: Arte thou the kynge of y<sup>e</sup> Jewes? Jesus sayd vnto him: Thou sayest/ and when he was accused of y<sup>e</sup> chiefe prestes & elders he answered nothinge. Then sayd Pilate vnto him: Hearest thou not how many thinges they laye ageynste y<sup>e</sup>? And he answered him to never a worde: in somoche that the debite marveyllled greatlic.

At that fecst/ the debite was wonte to deliver vnto y<sup>e</sup> people a presoner/ whom they wolde desyer. He had then a notable presoner/ called Barrabas. And when they were gadered together/ Pilate sayde vnto the: whether wyll ye that I geve losse vnto you/ Barrabas or Jesus which is called Christ? for he knewe well/ that for envie they had delivred him.

When he was set doune to geve iudgemēt/ his wyfe sent to him sayinge: Have thou nothinge to do with that iuste man. for I have suffered many thinges this daye in adream about him.

But the chiefe prestes and the elders had perswaded the people/ that they shulde aye Barrabas/ & shulde destroye Jesus. Then the debite answered and sayde vnto them: whether of the twayne wyll ye that I let loose vnto you? And they sayde/ Barrabas. Pilate sayde vnto them: what shall I do then with Jesus which is called Christ? They all sayde to him: let him be crucified. Then sayde the debite: what covyll hath he doner? And they cryed the more sayinge: let him be crucified.

When

## Of S. Mathew.

Jo. xliij.

When Pilate sawe that he prevayled nothinge/ but that moare busines was made/ he toke water and wasshed his hondes before y<sup>e</sup> people sayinge: I am innocent of the bloud of this iuste person/ & that ye shall se. Then answered all the people and sayde: his bloud be on vs/ and on oure chyl dren. Then let he Barabas loose vnto them/ and scourged Jesus and delivered him to be crucified.

Then the soudeours of the debite toke Jesus vnto the comen hall/ and gaddered vnto him all the company. And they stripped him and put on him a purpyll roobe/ and platted a crowne of thornes and put vpon his heed/ & a rede in his ryght honde: and bowed their knees before him/ and mocked him/ saying: Hail kinge of the Jewes: & spitted vpon him/ & toke the rede and smote him on the heed.

And when they had mocked him/ they toke the robe of him ageyne/ and put his awne remēt on him/ & leed him awaye to crucify him. And as they came out/ they founde a man of Cyren/ named Simon: him they compelled to beare his crosse. And whē they cam vnto y<sup>e</sup> place/ called Golgotha (that is to saye/ a place of keth) venede mens sculles) they gave him veneger get & gall to drinke mengled with gall. And when he had tasted therof/ he wolde not drinke.

When they had crucified him/ they parted his garmentes/ and did cast lottes: to fulfyll that was spoken by the prophet. They deu ded my garmēt amonge them: & apon my vesture did cast lottes. And they sate and wat.

ff. iij. ched



# The Gospell

ched him there. And they set vp over his head the cause of his deeth written. This is Jesus the kynge of the Jewes. And ther were two theves crucified with him/one on y right hande/and a nother on the lyfte.

He is ray-  
led on.

They that passed by/revyled him waggyn-  
ge ther hreddes and sayinge: Thou that de-  
stroyest the temple of God and byldest it in  
thre dayes/save thy sylfe. If thou be y sonne  
of God/come doune from the crosse. Lykwys  
also the hye prestes mockinge him with the  
scribes and elders sayde: He saved other/him  
sylfe he can not save. If he be y kynge of Is-  
rael: let him now come doune from the crosse/  
and we will beleve him. He trusted in God/  
let him deliver him now/ys he will have him:  
for he sayde/I am the sonne of God. That  
same also the theves which were crucified  
with him/cast in his teth.

ffrom the sixte houre was there dercknes  
over all the londe vnto the nynt houre. And  
about y nynt houre Jesus cryed with a lou-  
de voyce/sayinge: Eli Eli lama asbathani.  
That is to saye/my God/my God/why hast  
thou forsaken me? Some of them that stode  
there/when they herde that/sayde: This man  
calletth for Helias. And streyght waye one of  
them ranne & toke a sponge and filled it full  
of vnynger/and put it on a reed/and gave him  
to drinke. Other sayde/let be: let vs se whys-  
ther Helias will come and deliver him. Jesu  
cryed agayne with a lowde voyce & yel-  
ded vp the goost.

psalm.  
psj.a

He ge-  
veth vp  
y goost

And he

# Of S. Mathew. Jo. xliiii.

And beholde the vayne of the temple dyd  
rent in twayne from y toppe to the bottome/  
& the erth dyd quake/and the stones dyd rent/  
and graves dyd open: & the bodics of many  
saintes which slept/arose and came out of y  
graves after his resurreccion/and came into  
the holy cite/and appered vnto many.

The vayne  
renteth  
Deed bo-  
dies ary-  
se.

When the Centurion and they that were  
with him watchinge Jesus/sawe y erth qua-  
ke and those thinges which hapened/they fea-  
red greatly sayinge. Of a surete this was the  
sonne of God.

And many women were there/beholdinge  
him a farre of/which folowed Jesus fro Gali-  
le/ministringe vnto him. Amonge which was  
Mary Magdalen/& Mary the mother of Ja-  
mes & Ioses/& y mother of zebedes chyldren.

When the even was come/there came a ry-  
che man of Aramathia named Ioseph/which d. Luk.  
same also was Jesus disciple. He went to pi-  
late and begged the body of Jesus. Then pi-  
late commaunded the body to be delivered.  
And Ioseph toke the body/and wrapped it in  
a clene lynnyn clooth/and put it in his newe  
tombe/which he had hewen out/even in the ryed.  
roke/and rolled a grate stone to the doze of y  
sepulcre/and departed. And there was Mary  
Magdalene & the other Mary sittynge over  
ageynste the sepulcre.

The nexte daye that foloweth good fry-  
daye/the hye prestes & pharises got them sel-  
ves to pilate and sayde: Syz/we remember/  
y this deceaver sayde whyll he was yet alive

ff.iii. After



## The Gospell

After thre dayes I will aryse agayne. Commaunde therfore that the sepulcre be made sure vntyll y thyrde daye/lest paraventure his disciples come/and steale him awaye/a saye vnto the people/he is rysen from deeth/a the laste erroure be worste then the fyrst. Pilate ge agayne sayde vnto them. Take watche men: Go/and make it as sure as ye can. And they went and made the sepulcre sure with watche men/and sealed the stone. ✠

Mar. xvij  
8. Jo. xxi.  
c. **The. xxviii. Chapter. ✠**  
**T**he Sabbath daye at even which dawns  
 neth the morowe after the Sabbath/ A  
 Mary Magdalene and the other Mary  
 came to se the sepulcre.

And beholde ther was a greate erth quake.  
 for the angell of y lord descended from he-  
 ven: a came and rowlled backe the stone from  
 the doore/and sate upon it. His countenance  
 was lyke lychtynge/and his raimēt whyte  
 as snowe. And for feare of him the keepers we-  
 re astunnēd/and be came as dreed men.

The angell answered/and sayde to the wo-  
 men/ feare ye not. I knowe y ye seke Iesus  
 which was crucified: he is not here: he is ry-  
 sen as he sayde. Come/and se the place where  
 the lord was put: a goo quickly and tell his  
 disciples y he is rysen from deeth. And be-  
 holde/ he will go before you into Galile/there  
 ye shall se him. So I have tolde you. ✠

✠ And they departed quickly from the se-  
 pulcre with feare and greate Joye: a did run-  
 ne to bringe his disciples worde. And as they  
 went

## Of S. Mathew. Fo. xlv.

went to tell his disciples: beholde/ Iesus met  
 them sayinge: All halle. And they came and  
 held him by the fete a worshipped him. The  
 sayde Iesus vnto them: be not astrapde. Go a  
 tell my brethren/that they goo in to Galile/ a  
 there shall they se me.

**T**hen they were gone: beholde/ some of the  
 keepers came in to the cite / and shewed vnto  
 the hie prestes/ all the thinges that were hape-  
 ned. And they gaddered them to gedder with  
 the elders/and toke counsell/ a gave large mo-  
 ney vnto the souldiers sayinge: Saye that his  
 disciples came by nyght / a stole him awaye  
 whill ye slept. And if this come to the rulers  
 eares/ we will please him / a save you harme-  
 les. And they toke the money a dyd as they  
 were taught. And this sayinge is nopsed amō  
 ge the Jewes vnto this daye. ✠

**T**hen the. xii. disciples went awaye into  
 Galile/ in to a mountayne where Iesus had  
 appoynted them. And when they sawe hym/  
 they worshipped him. But some of them dou-  
 ted. And Iesus came and spake vnto them  
 sayinge: All power ys geve vnto me in heve/ Mar. xviij  
 a in erth. Go therfore and teache all nacions/ All pow-  
 baptysinge them in the name of the father/ a er.  
 the sonne/ a the holy goost: Teachinge them  
 to observe all thynges/ what soever I com-  
 manded you. And lo I am with you all  
 waye/ even vntyll the ende of the worlde. ✠

Where endeth the Gospell  
 of S. Mathew.

ff. v.



# The Gospel of S. Marke.

## The fyrste Chapter.

Mat. iij.  
a. Lu. iij. a

Mal. iij. a

Esa. xl. a  
John. j. c.



**T**he Beginnynge of the Gospel of Iesu Christ the sonne of God/as yt is wrytten in the Prophetes: Beholde I sende my messenger before thy face/which shall prepare thy waye before y. The voyce of a cryer in the wil-

dernes: prepare ye the waye of the Lord/make his pathes streygth.

John baptised. John dyd baptise in the wylernes / & preche the baptyme of repentance/ for the remission of synnes. And all the londe of Iurie & they of Ierusalem/went out vnto him/ & were all baptised of him in the ryver Jordan/ confessinge their synnes.

John was clothed with cammysles heer/ & with a girdyll of a skyn a bout his loynes. And he dyd eate locustes & wylde honny / and preached sayinge: a stronger then I cometh after me/ whose shoe latchet I am not worthy to stoupe doune and vnlose. I have baptised you with water: but he shall baptise you with the holy goost. &c

Jesus is baptised. And yt came to passe in those dayes / that Iesus cam from Nazareth/ a cyte of Galile: & was baptised of John in Jordan. And assone as he was come out of the water / John sawe heauen open/ and the holy goost descendinge vpon him/ lyke a dove. And ther came a voyce

## Of S. Marke. Jo. xlvii.

a voyce from heauen: Thou arte my dere sonne in whom I deelyte.

And immediatly the sperte drave him into the wildernes: and he was there in the wildernes a. Luk. 8. & 40 dayes/ and was tempted of Satan/ & was Iesus fasted vnto him.

After John was taken/ Iesus came in to Galilee/ preachinge the gospel of the kyngdome of God/ and sayinge: the tyme is come/ & the kyngdome of God is at hande/ repent and beleve the gospel.

As he walked by the see of Galilee/ he sawe Simon & Andrew his brother/ castinge nettes in to y see/ for they were fysshers. And Iesus sayde vnto them: folowe me/ and I will make you fysshers of men. And straght waye/ they forsoke their nettes/ and folowed him.

And when he had gone a lytell further thence/ he sawe James the sonne of zebede/ & James Iohn his brother/ even as they were in the shippe mendinge their nettes. And anon he called them. And they left their father zebede in the shippe with his hyred servauntes/ and went their waye after him.

And they entred in to Capernaum: a streight waye on y Saboth dayes/ he entred in to y synagoge & taught. And they merveled at his learninge. for he taught them as one that had power with him/ & not as the Scribes.

And there was in their synagoge a man vexed w an unclene spirite/ y cried sayinge: let be: what have we to do with the thou Iesus of Nazareth.



## The Gospell

The vn-  
cleane  
spirite is  
cast oute.

of Nazareth? Arte thou come to destroye vs?  
I knowe the what thou arte/ enē that holy of  
god. And Iesus rebuked him sayinge: hoolde  
thy peace & come out of him. And y<sup>e</sup> vnclene  
spirite tare him/ & cryed with a loude voyce/ &  
came out of him. And they were all amased/  
in so moche that they demaunded one of ano-  
ther amōge them selues sayinge: what thinge  
is this? what newe doctryne is this? For he  
cōmaundeth the foule spirites with power/ &  
they obeye him. And immediatly his fame  
spreed abroade througoute all the region  
borderinge on Galile.

Mat. viij.  
8. Luke  
ix. f.  
Simons  
mother  
lawe.

And forth with/ assone as they were come  
out of the synagoge/ they entred in to y<sup>e</sup> housse  
of Symon and Andrew/ with James & Iohn.  
And Symons mother in lawe lay sicke of a  
fever. And anone they tolde him of her. And  
he came and toke her by the honde and lifte  
her vp: and the fever forsoke hir by and by: &  
he ministred vnto them.

And at even when the sunne was downe/  
they brought to him all that were diseased/  
& them that were possessed with devyls. And  
all the cite gaddred to gedder at the doore/ & he  
healed many y<sup>e</sup> were sicke of diuers diseases.  
And he cast out many devyls/ and suffred not  
y<sup>e</sup> devyls to speake/ because they knewe him.

And in the morninge very early/ Iesus aro-  
se and went out in to a solitary place/ & there  
prayed. And Simon and they that were with  
him folowed after him. And when they had  
founde him/ they sayde vnto him: all men see-

ke for

## Of S. Marke. Fo. xlviij.

ke for the. And he sayd vnto them: let vs go  
in to the next tounes/ that I maye preache  
there also: for truly I cam out for that purpo-  
se. And he preached in their synagoge/ throu-  
ghout all Galile/ and cast the devyls out.

And there came a leper to him/ beseechinge  
him/ & kneled doune vnto him/ & sayde to him:  
yf thou wilt/ thou canest make me cleane. And  
Iesus had cōpassion on him/ & put forth his  
honde/ touchēd him/ & sayde to him: I will be  
thou cleane. And assone as he had spokē/ imme-  
diatly y<sup>e</sup> leprosy departed frō him/ & was clen-  
sed. And he charged him/ & sent him awaye  
forthwith & sayd vnto him: Se thou saye no  
thinge to any man: but get the hence & shewe  
thy selfe to y<sup>e</sup> preste/ & offer for thy clensinge/  
those thinge which Moses cōmaunded/ for a  
testimoniaill vnto them. But he (assone as he  
was departed) beganne to tell many thinge/ &  
to publyshe the dede: in so moche that Iesus  
coude no more openly entre in to the cite / but  
was with out in desert places. And they came  
to him frō every quarter. **The. ii. Chapt.**

A leper.  
Mat. viij.  
a. Lu. 9. c

**A**fter a fewe dayes/ he entred into Ca-  
pernaum agayne/ & it was noysed that  
he was in a housse. And anone many  
gadered to gedder/ in so moche that now there  
was no rōume to receave them: no/ not so mo-  
che as a bout the doore. And he preached the  
worde vnto them. And there came vnto him  
that brought one sicke of the palsie/ borne of falseye.  
fower men. And because they coude not co-  
me nye vnto him for praece/ they uncovered y<sup>e</sup>  
rofe of

Mat. ix. a  
Luke. 9. d



tofe of the houlfe where he was. And when they had broken it open they let downe y<sup>e</sup> beed where in y<sup>e</sup> sicke of the palsie laye. When Iesus sawe their fayth he sayde to the sicke of the palsie/sonne thy synnes are forgiven the.

And ther were certayne of y<sup>e</sup> scribe sittinge there/a reasoninge in their herte: how doeth this fellowe so blasphemere? Who can forgive synnes/But God only? And immediatly when Iesus perceived in his sprete/y<sup>e</sup> they so reasoned in the selves/he sayde unto them:why thynke ye soche thinge in your herte? Whether is it easie to saye to y<sup>e</sup> sicke of y<sup>e</sup> palsie/ thy synnes are forgiven the: or to saye/ arise take up thy beed/and walke? That ye maye knowe y<sup>e</sup> the sonne of man hath power in erth to \* forgive synnes/he spake unto y<sup>e</sup> sicke of the palsie: I saye unto y<sup>e</sup>/arise & take up thy beed/& get y<sup>e</sup> hense in to thyne owne houlfe. And by and by he arose/toke up the beed/and went forth before them all: in so moche that they were all amased/and glorified God sayinge: we never sawe it on this fashion.

\* The visible miracle was a signe of the invisible power

Mat. ix. a  
Luk. v. f.

Levy.

And he went agayne unto the see/and all the people resorted unto him/and he taught the. And as Iesus passed by/he sawe Levy y<sup>e</sup> sonne of Alphrey syt at the receyte of custome/& sayde unto him: folowe me. And he arose & followed him. And it came to passe/as Iesus sat at meate in his houlfe / many publicans & synners sate at meate also with Iesus & his disciples. For there were many that followed him. And when the Scribes & Pharises sawe him

toe him cate with publicans and synners/they publicans sayde unto his disciples: how is it/that he ea. & synners teth & drynketh with publicans and synners? cate with When Iesus hearde y<sup>e</sup>/he sayde unto them. Christ. The whole have no nede of the phisician/But the sicke. I came not to call the rightwisc/But the synners to repentaunce.

And the disciples of John & the Pharises i. Timothee dyd fast: & therefore came & sayde unto him. i. c. Mat. ix. b. and Luk. v. f. Why do y<sup>e</sup> disciples of John & of the Pharises fast/ & thy disciples fast not. And Iesus sayde unto them: can the chyl dren of a weddinge fast/whyle the brydgrome is w<sup>th</sup> them. As longe as they have the brydgrome with them/they cannot faste. But the dayes will come when the brydgrome shall be taken from them/ & then shall they faste in those dayes.

Also no man soweth a pece of newe cloth on to an olde garment/for then taketh he awaye y<sup>e</sup> newe pece fro the olde/ & so is the rent worse. New & olde agree not.

In lyke wyse/no man poureth newe wyne in to olde vessels: for yf he do/the newe wyne breaketh the vessels/and the wyne runneth out/and the vessels are marred. But new wyne must be poured in to new vessels.

And it chaunced that he wet thorow/y<sup>e</sup> corne fel des on the Saboth daye: and his disciples as they went on their waye/ beganne to plucke the eares of corne. And the Pharises sayde unto him: beholdr/why do they on the Saboth dayes y<sup>e</sup> which is not lawfull? And he sayde to them: have ye never rede what David dyd/when he had nede/ & was anghred/ bothe

Mat. xlii. a. Luke vi. a. They pluck the eares on the Saboth daye



# The Gospell

3. Regum vi. 6  
The Sabbath was made for man.  
Christ is the Lorde of the Sabbath.

Bothe he & they that were with him: How he went into the housse of God in the dayes of Abiathar y<sup>e</sup> hye preste/ & dyd eate & halowed to ves/ which is not lausfull to eate/ but for y<sup>e</sup> prestes only: & gave also to the which were with him: And he sayde to them: the Sabbath daye was made for man/ and not man for the Sabbath daye. Wherfore the sonne of man is Lorde of the Sabbath daye. ¶ The. iii. Cha. &

Whether he had.

**A**nd he entred agayne into y<sup>e</sup> synagoge/ & there was a man there which had a widdred honde. And they watched him to se/ whether he wolde heale him on the Sabbath daye/ y<sup>e</sup> they might accuse him. And he sayde vnto y<sup>e</sup> man which had y<sup>e</sup> widdred honde: arise & stonde in y<sup>e</sup> middes. And he sayd to them: whether is it lausfull to do a good dede on y<sup>e</sup> Sabbath dayes/ or an evyll: to save life or kyll: But they helde their peace. And he looked round aboute on them angerly / mourninge on the blindness of their hertes / and sayde to the man: stretch forth thyne honde. And he stretched it oute. And his honde was restored/ even as whole as the other. &

And y<sup>e</sup> Pharisees departed/ & streyght waye gaddred a counsell with the that belonged to Herode agaynst him/ y<sup>e</sup> they might destroye him. And Jesus auoyded w<sup>th</sup> his disciples to y<sup>e</sup> sea. And a greate multitude folowed him fro Galilee & fro Turie/ & fro Hierusalem/ & fro Idumea/ & fro beyonde Jordan: & they dwelled about Tyre & Sidon/ a greate multitude: which whē they had herde what thinges he

Of S. Marke.

Jo. xliij.

**B**eges he dyd/ came vnto him. And he commaunded his disciples/ y<sup>e</sup> a Wypppe shuld wayte on him/ because of the people/ lest they shuld througe him. For he had healed many/ in somoch that they pleased upon him/ for to touche him / as many as had plagges. And when the unclene sprite sawe him/ they fell doune before him/ & cryed sayinge: thou arte the sonne of God. And he stryghtly charged them that they shuld not utter him.

And he wēt vp into a mountayne/ & called vnto him whom he wolde/ & they came vnto him. And he ordeyned y<sup>e</sup> vii. that they shuld be w<sup>th</sup> him/ & that he myght sende the to preache: and that they might have power to heale sykneses/ & to cast out devyls. And he gave vnto Simon/ to name Peter. And he called James the sonne of zebede & John James brother/ & gave them Bonarges to name/ which is to save the sonnes of thounder. And Andrew/ & Philip/ & Bartlemew/ & Matthew/ & Thomas/ & James the sonne of Alphrey/ and Taddeus/ & Symon of Cana/ & Judas Iscariot/ which same also betrayed him.

And they came vnto housse/ & the people assembled togedder agayne / so greatly that they had not leesar so moche as to eate bread. And when they that longed vnto him hearde of it/ they went out to holde him. For they thought he had bene beside him selfe. And y<sup>e</sup> Scribes which came fro Jerusalem/ sayde: he hath Belzebub/ & by y<sup>e</sup> power of the chiefe devyll/ casteth out devyls. And he called them Bus.

Mat. x. 1  
Lu. x. 17. 2  
The apostles are chosen.

Mat. ix. 36  
and. xii. 15  
Lu. x. 15.

Welze.

¶ vnto



# Wie's Gspell

unto him/ & sayde vnto them in similitudes.

How can Satan drive out Satan? For yf a realme be devided agaynste it silfe / that realme cannot endure. Or yf a housse be devided agaynste it silfe / that housse cannot continue: So yf Satā make insurreccion agaynste him silfe and be devided / he cannot continue / But is at an ende. No man can entre into a stronge mans housse / & take awaye hys gooddes / excepte he fyrst bynde that stronge man / and then spoyle hys housse.

Mat. xij.  
a. lu. xj. 8  
The syn-  
of the ho-  
ly goost.

Verely I saye vnto you/ all synnes shalbe  
forgeven vnto mens chyldren & blasphemie  
wherewith they blaspheme. But he that blas-  
phemeth y<sup>e</sup> holy goost/shal never have forge-  
venes: but is in daunger of eternall dāpnacion:  
because they sayde/ he had an vnclene sprete.

Mathe. Then came his mother & his brethren/ & stood  
with out/ & sent vnto him and called him.  
Luce. And the people sate aboute hym/ & sayde vnto  
him: behold the mother & thy brethren seeking  
the with out. And he answered them sayinge: who  
is my mother and my brethren And he looked  
rounde about on his disciples which sate in  
compassse about hym/ & sayde: behold my  
mother & my brethren. For who soeuer  
doeth y will of God/ he is my brother  
my syster and mother.

Mathe.  
xiiij. a. Lu  
ke xiiij. a.

**A**nd he began agayne to teache by the  
see syde. And there gadered to gedder  
vnto him moche people / so greatly  
he entred into a ship / and sate in the see / & all  
the peo

Dr. S. S. S. S. S.

ffo l.

The people was by the see side on the Mooze. Sower.  
And he taught them many thynges in simi-  
litudes/and sayde vnto them in his doctrine:  
Herken to. Beholde/ There went out a sower  
to sow. And it fortuned as he sowed / that  
some fell by the way syde / and the fowles  
of the ayre came and dcuoured it vp. Some  
fell on stony grounde / where it had not mo-  
che erth: and by and by sprange vp / because it  
had not depth of erth: But assone as the sun-  
ne was vp it caught heet / and because it had  
not rotynge / wyddred awaye.

And some fell amonge the thornes / and  
the thornes grewe vp and choked it / so that  
it gave no frute. And some fell vpon good  
grounde and dyd yelde frute that spronge and  
grewe / and brought forth: some thirty folde /  
some sixty folde and some an hundred fol-  
de. And he sayde vnto them: He that hath eares  
to heare / let him heare. R

**B** And when he was alone/they y<sup>e</sup> were abou  
 te him with y<sup>e</sup>.vii.ayed him of y<sup>e</sup> similitude. wer is en  
 And he sayde vnto the. To you it is geue to pownded  
 knowe the mistery of the kyngdome of God.  
 But vnto them that are w<sup>o</sup> out/shal all thin  
 ges be done in similitudes: y<sup>e</sup> when they se/  
 they shal se/a not discerne:a when they hea-  
 re they shal heare/a not vnderstonde:lesie at  
 any tyme they shulde tourne/a their synnes  
 shuld be forgeue the. And he sayde vnto the:  
 Perceave ye not this similitude? how then  
 shulde ye vnderstonde all other similitudes?  
 The sower soweth y<sup>e</sup> worde. And they that  
 G.ii. are by



# The Gospell

are by the wayes syde/where the worde is sowne/are they to whom as sone as they have herde it/Sathan cometh immediatly/ & taketh awaye the worde that was sowne in their hertes. And likewise they that are sowne on the stonye grounde/are they: which when they have harde the worde/atonce receave it w<sup>th</sup> gladnes/ yet have no rotes in them selues / & so endure but a tyme: & anon as trouble & persecucion aryseth for y<sup>e</sup> wordes sake/ they fall immediatly. And they that are sowne amonge the thornes/are soche as heare y<sup>e</sup> worde: and y<sup>e</sup> care of this worlde & y<sup>e</sup> disseytfulnes of ryches & the lustes of other thinge/entre in & chooke y<sup>e</sup> worde/ & it is made vnfrutfull. And those that weare sowne in good grounde/ are they that heare the worde and receave it/ and bringe forth frute/ some thirty folde / some sixty folde/ some an hundred folde.

**Mat. 8. 8** And he sayde vnto them: is y<sup>e</sup> candle lighte<sup>d</sup> to be put vnder a bushell/ or vnder y<sup>e</sup> table/ & not rather to be put on a candlestick: for there is nothinge so prevy/ that shall not be opened: nether so secreet / but that it shall come abroad. If any man have eares to heare/ let him heare. And he sayde vnto them: take hede what ye heare. With what measure ye mete/ with the same shall it be measured vnto you agayne. And vnto you that heare shall more be geve<sup>n</sup>. \* For vnto him y<sup>e</sup> hath/ shall it be geve<sup>n</sup>: and from him that hath not/ shall be taken awaye/ even that he hath.

**Wyncor** And he sayde: so is the kyngdome of God/ even

# Of S. Marke.

ffo. li.

even as yf a man shuld sowe seede in y<sup>e</sup> ground therewith de/ & shuld slepe & ryse vp night & daye: and the seede shuld sprynge & growe vp/ he not w<sup>th</sup> dede: and re. for y<sup>e</sup> erth bringeth forth the frute of her selfe: first the blade / then the eares / after that full corne in the eares. And as sone as the fruite is brought forth/ and he throusteth in y<sup>e</sup> syckell/ because the heruest is come. another to them that loue it not, that it shalbe their destruction.

And he sayde: wher vnto shall we lyke the kyngdome of God: or with what cōpareson shall we cōpare it? It is lyke a grayne of mustard seed/ which when it is sowne in the erth/ is the leest of all seedes that be in the erth: but after that it is sowne/ it groweth vp/ and is greatest of all yerbes: & bereth greate braches/ so that y<sup>e</sup> fowles of the ayre maye dwell vnder the shadowe of it.

**D** And with many soche similitude he preached the worde vnto the/ after as they myght heare it. And with out similitude spake he nothinge vnto them. But when they were a parthe/ he expounded all thinges to his disciples. And the same daye when even was come/ he sayde vnto them: let vs passe over vnto the other syde. And they lefte the people / & toke him even as he was in the ship. And ther were also with him other shippes.

And ther arose a great storme of wynde/ & Jesus dashed y<sup>e</sup> waves into the ship/ so that it was full. And he was in the sterne a slepe on a peece. And they awoke him/ & sayde to him: Master/ carest thou not y<sup>e</sup> we perissh? And he rose vp/ & rebuked the wynde/ & sayde vnto the

Mathe. viij. d. Luke. viij. d.

Mathe. viij. d. Luke. viij. d.

G. iii. the



# The Gospell

the see: peace & be still. And the winde alayed /  
and ther folowed a greate calme. And he say-  
de vnto them: why are ye so fearfull? How is  
it that ye have no fayth? And they feared ex-  
ceedingly / & sayde one to another: what felo-  
we is this? for booth winde & see obey him.

## The .v. Chapter.

Badere-  
nites.  
Mathe.  
liij.d. Lu-  
ke. viij.d.

**A**nd they cam over to the other syde of y<sup>e</sup> see in to the countre of y<sup>e</sup> Baderenites. And when he was come out of y<sup>e</sup> Shippe / there met him out of the graves a man possessyd of an unclene sprete / which had his abydinge amōge the graves. And no man coulde bynde him: no not with cheynes / because that when he was often bounde w<sup>th</sup> fetters & cheynes / he plucked y<sup>e</sup> chaynes asundre / & brake the fetters in peace. Nether coulde eny man tame him. And alwayes bothe nyght & daye / he cryed in y<sup>e</sup> moūtaynes & in y<sup>e</sup> graves / & bet him silfe w<sup>th</sup> stones. When he had spied Jesus a farre off / he rānc & worshipped him / & cryed w<sup>th</sup> a lowde voyce & sayde: what have I to do w<sup>th</sup> the Jesus y<sup>e</sup> sonne of the moost hvest God? I requyre y<sup>e</sup> in the name of God y<sup>e</sup> thou tormēt me not. for he had sayd vnto hym: come out of the man / thou foule sprete. And he ayed him: what is thy name? And he answered sayinge: my name is Legion / for we are many. And he prayd him instantly / that he wolde not sende thē awaye out of the countre.

Legion.

And ther was there nye vnto y<sup>e</sup> moūtayns a greate heerd of swyne feedinge / & all the devyls besought him sayinge: sende vs into the heerde

# Of S. Marke.

## fo. lit.

heerde of swyne / y<sup>e</sup> we maye enter in to them. Swyne  
And anone Jesus gave them leave. And the unclene sprete wēt out & entred in to y<sup>e</sup> swyne. And the heerd starteled / & ran hedling in to the see. They were a bout. ii. M. swyne / & they were drouned in the see. And the swyne heerde flied / & tolde it in y<sup>e</sup> cyte / & in the countre. And they came out for to se what had hapened: & came to Jesus / & sawe hym that was vexed w<sup>th</sup> the fende & had the legid / spt / both clothed & in his right mynde / and were afrayed. And they that sawe it tolde them / how it had happened vnto him that was possessed w<sup>th</sup> the devyll: & also of the swyne. And they began to praye him / that he wolde departe frō their coostes. And when he was come in to the Shippe / he that had y<sup>e</sup> devyll / prayed him that he myght be w<sup>th</sup> him. Howbeit Jesus wolde not suffre him / but sayde vnto him: goo home in to thyne awne housse and to thy frendes / & shewe thē what great thinge y<sup>e</sup> Lord hath done vnto the / & how he had cōpassion on the. And he departed / & began to publish in y<sup>e</sup> ten cyties / what great thinge Jesus had done vnto him / & all mē dyd merveyle.

**A**nd when Jesus was come over agayne by Shippe vnto the other syde / moche people gadered vnto him / & he was nye vnto the see. And beholde / ther came one of the rulers of y<sup>e</sup> Synagoge / whose name was Jairus: & when he sawe him / he fell doune at his fete / & besought hym greatly sayinge: my daughter lyeth at poynt of deeth / I wolde thou woldest come

Mat. ix. c  
Lu. viij. f  
The Ru-  
lers dau-  
ghter.

G. iiii. and



# The Gospell

Bloudye  
issue.

and laye thy honde on her / that she myght be  
safe and live. And he wēt with him / a moche  
people folowed him / and thronged him.

And ther was a certen woman / which was  
diseased of an yssue of bloude. vii. yeres a had  
suffred many thinge of many phisicians / and  
had spent all y she had / a felte none amendmēt  
at all / but weyed worssse a worssse. When she  
had herde of Iesus: she came into the preace  
behynde him / a touched his garimēt. For she  
thought: yf I maye but touche his clothes /  
I shall be whole. And streyght waye her foun-  
taine of bloude was dzyed vp / and she felt in  
her body / that she was healed of the plage.

And Iesus immediatly felt in him silfe / y  
vertue that wēt out of him / and touned him  
rounde aboute in the preace / a sayde: who tou-  
ched my clothes? And his disciples sayde vn-  
to him: seist thou y people thrust the / and yet  
apest / who dyd touche me? And he looked rou-  
nd about / for to se her that had done that thin-  
ge. The woman feared and trembled (for she  
knew what was done with in her) a she came  
a fell doune before him / a tolde him y truth  
of every thinge. And he sayde to her: Dought-  
er / thy fayth hath made the whoale: goo in  
peace / and be whole of thy plage.

Whyll he yet spake / ther came fro the ru-  
ler of y synagoges housse / certayne which say-  
de: thy daughter is deed: why diseasest thou y  
master eny further? Assone as Iesus herde  
that worde spokē / he sayde vnto the ruler of y  
synagoge: be not a fayed / only beleve. And he  
suffred

Of S. Matthe.

Jo. liii.

suffred roman to folowe him moo then Peter  
and James and Ihon the brother of James.  
And he came vnto the housse of the ruler of y  
synagoge / a sawe y woman dzyng / a them that  
wepte and wayled greatly / a went in a sayde  
vnto them: why make ye this adoo a wepe?  
The maydē is not deed / but slepith. And they  
laught him to scorne. Then he put them all  
out / and toke y father a the mother of y may-  
den / and them that were with him / a entred in  
where the mayden laye / a toke the mayden by  
the honde / a sayde vnto hyr: Tabitha / cumi:  
which is by interpretacion: maydē I saye vn-  
to the / aryse. And streyght the mayden arose /  
and went on her fete. For she was of the age  
of twelve yeres. And they were astonied at it  
out of measure. And he charged the straitely  
that no man shuld knowe of it / a cōmaunded  
to geve her meate.

The. vi. Chap. \*

And he departed thence / a cam into his  
owne countre / a his disciples folowed  
him. And whē the saboth daye was co-  
me / he beganne to teache in y synagoge. And  
many that hearde him were astonied / a sayde:  
from whens hath he these thinges? a what  
wysdō is this that is geve vnto him? a suche  
vertues y are wrought by his honde? Is not  
this that carpenter Maryes sonne / y brother of  
James a Ioses and of Iuda a Simon? a are  
not his systers herewith vnto us? And they were honou-  
offended by him. And Iesus sayde vnto the:  
a prophet is not despysed but in his own  
tre / a amonge his owne kynne / a amonge the  
tree.

That

Mat. xiii  
G. Lu. liii  
Jo. iiii. f

Carpenter.  
ter.  
A proph-  
te is not  
honou-  
red in his  
owne coun-  
tree.



# The Gospell

that are of the same household. And he coulde there shewe no miracles/ but leyde his handes upon a feare sicke folke and healed the. And he merueyled at their vnbelefe. R

Mat. v. a.

Lu. ix. a.

The apostles are sent forth

And he went aboute by y townes y laye on every syde/teachynge. And he called y twelve & beganne to sende them/two and two/ & gaue them power over vnclene spretes. And commaunded the/that they shuld take nothinge vnto their Jorney/save a rodde onely: Nether scrippe/ nether breech/ nether mony in their purses: but shuld be shod with sandals. And that they shuld not put on two coottes. And he sayd vnto the: whersoever ye entre in to an house/there abyde tyll ye departe thence. And whosoever shall not receave you/nor heare you/when ye departe thence/shake of the duste that is vnder youre fete/for a witnesse vnto them. I saye verely vnto you/it shall be easer for zodan and Gomor at the daye of iudgement/then for that cite.

Actu.

viii. g.

Dust.

And they went out and preached/that they shuld repent: and they caste out many devylles. And they annoynted many that were sicke/with oyle and healed them.

Annoyn-  
te.

And kynge Herode berde of him (for his name was spreed abroad) and sayd: John Baptiste is rysen agayne from deeth/ & therfore miracles are wrought by him. Moother sayd/it is Helyas: and some sayde/it is a prophet or as one of y Prophetes. But when Herode hearde of him/he sayd: it is John whom I beheaded/ he is rysen from deeth agayne.

Matth.

xiii. a.

Lu. ix. a.

\* For

# Of S. Marke.

fo. litt.

\* For Herode him sylfe/had sent forth and Matth. had taken John/and bounde him & cast him xliij. a. into prison for Herodias sake which was his brother Philippes wyfe. For he had married John Baptistes be-  
her. John sayd vnto Herode: It is not lawfull for the to have thy brothers wyfe. Herodias heeded.  
layd wayte for him/ & wolde have killed him/ but he coulde not. For Herode feared John/ knowynge y he was a iuste man and an holy: & gave him reverence: & when he hearde him he dyd many thinge/and hearde him gladly.

But when a conuenient daye was come: Herode on his birth daye made a supper to y lordes/captayns/ & chiefe estate of Galile. And y daughter of y sayde Herodias came in & dailied/and pleased Herode and them that sate at Bourde also. Then y kynge sayd vnto y mayden: aye of me what thou wilt/ & I will geve it y. And he swarc vnto hyr/whatsoever thou shalt aye of me/ I will geve it y/ even vnto y one halfe of my kyngdome. And she wet forth and sayde to her mother: what shall I aye? And she sayde: John Baptistes heed. And she cam in streyght waye with haste vnto y kynge/ & ayed sayinge: I will/ that thou geve me by & by in a charger y heed of John Baptist. And y kynge was fory: howbe it for his othes sake/and for their sakes which sate at supper also/ he wolde not put her besyde her purpose. And immediatly y kynge sent y hangman and commaunded his heed to be brought in. And he went and beheaded him in the prison/ and brought his heed in a charger/ & gave it to the mayden.



# The Gospell

mayden/ & the mayden gave it to her mother.  
And when his disciples hearde of it/ they ca-  
me & toke vp his body/ & put it in a tounbe. &

Math.  
xiii. 8.  
Lu. ix. 8.

And the apostles gaddered them selves to-  
geddre to Iesus/ & tolde him all thinge/ booth  
what they had done/ & what they had taught.  
And he sayd vnto them: come ye aparte into  
the wyldernes/ & rest a whyle. For there were  
many comers and goers/ that they had no lea-  
sure so moche as to eate. And he wēt by ship  
out of the waye into a deserte place. But the  
people spyed them when they departed: and  
many knewe him/ & came afote thither out  
of all cities/ and came thither before them/ &  
came togedder vnto him. And Iesus went  
out and sawe moche people/ and had compas-  
sion on them / because they were lyke shepe  
which had no shepherde. And he beganne  
to teache them many thinges.

Math.  
xiii. 8.  
Lu. ix. 8.  
Joh. vi. 1.

And when y<sup>e</sup> daye was nowe farre spent/ his  
disciples came vnto him sayinge: this is a de-  
sert place/ and now the daye is farre passed/ let  
the departe/ that they maye goo into the coun-  
trei rounde about/ & into the townes/ & bye the  
breed: for they have nothinge to eate. He ans-  
wered & sayde vnto them: geve ye the to eate.  
And they sayde vnto him: shall we go & bye  
ii. C. penyworth of breed/ & geve the to eate?  
He sayde vnto the: how many loaves have ye?  
Goo and loke. And when they had serched/  
they sayde: v. & ii. fysshes. And he commaunded  
them to make them all sit doune by compa-  
nyes upon the grene grasse. And they sate  
downe

fyve lo-  
ues & ii.  
fysshes.

# Of S. Marke.

Fo. 13.

donne here a rowe and there arowe/ by houn-  
dreds & by fyfties. And he toke y<sup>e</sup>. v. loaves & y<sup>e</sup>  
ii. fysshes/ & loked vp to heven & blessed & bra-  
ke the loaves/ & gave them to his disciples to  
put before the: & the. ii. fysshes he deuyded a-  
monge them all. And they all dyd eate/ & were  
satisfied. And they toke vp twelve baskettes  
full of the gobbettes & of y<sup>e</sup> fysshes. And they  
that ate were about fyve thousand men.

And streyght waye he caused his disciples  
to goo into the ship/ & to goo over the water  
before vnto Bethsaida/ whylst he sent awaye  
the people. And assone as he had sent them  
away/ he departed into a mountayne to praye.  
\* And when even was come/ the ship was in  
the midde of the see/ & he alone on the londe/  
and he sawe the troubled in rowynge/ for the  
wynde was contrary vnto them. And aboute y<sup>e</sup>  
fourth quartre of y<sup>e</sup> nyght/ he came vnto the/  
walkinge upon the see/ and wolde have passed  
by the. When they sawe him walkinge upon  
the see/ they supposed it had bene a sprete/ &  
cryed oute: for they all sawe him/ and were a-  
fayed. And anon he talked with them/ & say-  
de vnto them: be of good chere/ it is I/ be not  
a frayed. And he went vp vnto them into the  
shippe/ & the wynde ceased/ and they were so-  
re amased in them selves beyonde measure/  
& marveyled. For they remembred not/ of the  
loaves/ because their hertes were blynded.

And they came over/ & went into the londe  
of Genesareth/ and drue vp into the haven.  
And assone as they were come out of y<sup>e</sup> ship-  
pe/ streyght

Math.  
xiii. c.  
Joh. vi. 6

Jesus  
walketh  
on the sea

Math.  
xiii. d.



# The Gospell

pe/ streyght they knewe him / and ran forth  
throughtout all y region rounde about / and be  
gan to cary aboute in breedde all y were sicke/  
to the place where they heard tell y he was.  
And whither soever he entred into tomes/  
cities oz villages / they layde their sicke in the  
stretes / and prayed him / that they myght tou-  
che / and it were but the edge of his vesture.  
And as many as touched him were safe. &

Edge oz  
hemme.

## The .vii. Chapter.

**A**nd y pharises came togedder vnto him  
a dyvers of y scribes which came from  
Jerusalem. And whē they sawe certay-  
ne of his disciples cate breed w comen honde  
(that is to saye / w unwesshen honde) they cō  
playned. For the pharises and all the Jewes /  
excepte they washe their honde ofte / cate not  
observinge the tradicions of the elders. And  
whē they come from the market / except they  
washe / they cate not. And many other thinge  
ther be / which they have taken apou them to  
observe / as the wasshinge of cuppes and cru-  
ses / and of brasen vessels / and of tables.

Wntwas.  
Men hon  
des.

Then ayed him the pharises a scribe / why  
walke not thy disciples accordinge to y tradi-  
cions of the elders / but cate breede with un-  
wesshen hondes? He answered and sayde vnto  
them: well prophesied Esaias of you ypocri-  
tes / as it is writte: This people honoreth me  
with their lyppes / but their hert is farre from  
me: In vayne they worshippe me / teachinge  
doctrines which are nothings but y cōmaun-  
dementes of men. For ye laye the commaunde-  
ment

Esaias.  
xxix. d.  
Whennes  
cōmaun-  
demente.

# Of S. Marke.

## Jo. lvi.

ment of God aparte / a observe the tradicions  
of men / as the wasshinge of cruses and of cup-  
pes / and many other suche lyke thinge ye do.

And he sayde vnto them: well / ye cast a sy-  
de the cōmaundement of God / to mayntayne  
yours owne tradicions. For Moses sayde: Ho-  
noure thy father a thy mother: a whosoever  
curseth father oz mother / let him dye for it.  
But ye saye: a man shall saye to father oz mo-  
ther Corban: which is: that thou despyrest of  
me to helpe the with / is geven God. And so ye  
suffre him no more to do ought for his father  
oz his mother / makinge the worde of God of  
none effecte / through youre awne tradicions  
which ye have ordeyned. And many soche  
thinges ye do.

Eyo. xx  
c. Deu. 5  
6. Ephe.  
6. 1. a. 3  
p. 1. c.  
Deu. 5. 6  
p. 1. ouer.  
p. 1.  
Corban

And he called all the people vnto him / a say-  
de vnto them: Herken vnto me / every one of  
you a vnderstonde. There is no thinge with  
out a man that can defyle him when it en-  
treth into him: but thoo thinges which proce-  
de out of him are those which defyle y man.  
If any man have eares to heare / let him heare  
And whē he came to house awaye frō the peo-  
ple / his disciples ayed him of the similitude.  
And he sayd vnto the: Are ye so without vn-  
derstandinge? Do ye not yet perceave / y what  
soever thinge from w out entreth into a man /  
it can not defyle him / because it entreth not in  
to his hert / but into y belly: and goeth out in  
to the draught that porgeth oute all meates. meth ou-  
And he sayde: y defileth a mā which cometh te of a mā  
oute of a man. For frō w in / even oute of the defileth.

mat. 23. 8  
That go-  
eth in / de-  
fileth not

That co-  
meth ou-

herte



herte of men/proceade cvill thoughtes:advan-  
trp/fornicacion/murder/theeft/coveteousnes/  
wickednes/dicryte/vncleannes/a wicked eye/  
blasphemyp/pryde/folysshnes: all these cvill  
thinges come from with in/and defile a man.

Mat. p. 23 c

And from thence he rose & went into y borders of Tyre & Sidon/& entred into an hous-  
se/& wolde that no man shuld have knowen:  
But he coulde not be hyd. For a certayne wo-  
man whose daughter had a foule spiete harde  
of him/& came & fell at his fete. The woman  
was a Breke oute of Syrophenicia/& she be-  
sought him y she wolde caste out y devyll oute  
of her daughter. And Jesus sayde vnto her:  
let the chylidren fyrst befeed. For it is not me-  
te/to take the chylidres bredd/& to caste it vnto  
to whelpp. She answered and sayde vnto  
him:even soo master/nevethelss/the whelp-  
pes also eate vnder the table of the chylidrens  
cromes. And he sayde vnto her:for this say-  
inge goo thy waye/the devyll is gone out of  
thy daughter. And when she was come ho-  
me to her housse/she founde the devyll depar-  
ted/and her daughter lyinge on the beed.

Mat. p. 23 c

\* And he departed agayne from the coostes  
of Tyre & Sidon/& came vnto the see of Gali-  
le thoroowe y midde of the coostes of y. p. ci-  
ties. And they brought vnto him one y was  
deffe & stambled in his speche/& prayde him  
to laye his honde apon him. And he toke him  
a syde from y people/& put his fyngeters in his  
eares/& dyd spyt & touched his tounge/and lo-  
ked vp to heven and sygthed/and sayde vnto  
him

The def-  
fe and d-  
me.

to him: ephatha/that is to saye/be openned.  
And streyght waye his eares were openned/  
and the stringe of his tounge was loosed/& he  
spake playne. And he comaunded them that  
they shuld tell no man. But the more he for-  
bad them/soo moche the more a greate deale  
they publessyed it:and were beyonde measu-  
re astonped/sayinge:He hath done all thinges  
well/and hath made booth the deffe to heare/  
& the dōme to speake. \* The. viii. Cha. \*  
¶ In those dayes whē ther was a very gre-  
ate compaigne/& had nothinge to eate/  
Jesus called his disciples to him & sayd  
vnto thē: I have cōpassion on this people/be-  
cause they have nowe bene with me. iiii. dayes  
& have nothinge to eate: And yf I shuld sende  
thē awaye fastinge to their awne houses/they  
shulde faint by the waye. For dyvers of thē  
came from furre. And his disciples answered  
him:where shuld a man have breade here in  
the wildernes to satisfie these? And he ayed  
them:how many loaves have ye? They sayde:  
seven. And he commaunded the people to syt  
doune on the grounde. And he toke the. vii. lo-  
ves/gave thankes/broke/& gave to his disci-  
ples/to set before them. And they dyd set thē  
before the people. And they had a fewe sma-  
le fysshes. And he blessed them & comaunded  
them also to be set before them. And they ate  
& were suffysed: And they toke vp yf. the bro-  
ken mrate that was lefte. vii. baskettes full.  
And they y ate/werein nomber aboute foure  
thousand. And he sent them awaye. \*

Gene. i. d  
Ecclē.  
p. p. p. c.

Mat. p. 23.  
d.

Seven  
loves.

And a



# The Gospell

**Mat. xxi. a. Lu. xii. g.** And a none he entred into a ship w<sup>th</sup> his disciples/ & came into the parties of Dalmanutha. And the pharises cam forth/ & begane to dispute with him/ & kinge of him a signe fr<sup>o</sup> heaven and temptinge him. And he sygthed in his sprete and sayde: why doth this generation seeke a signe? Verely I saye vnto you/ ther shall no signe be geuen vnto this generation. And he leste the and went into the ship agayne/ and departed over the water.

**Math. xxi. a.** And they had forgott<sup>n</sup> to take breed w<sup>th</sup> the/ nether had they in the ship with them more then one loofe. And he charged the sayinge. \* Take hede/ & beware of y<sup>e</sup> leuen of y<sup>e</sup> pharises/ & of y<sup>e</sup> leu<sup>e</sup> of Herode. And they reasoned amonge the selves sayinge: we have no breed.

**Leuen.** And wh<sup>en</sup> Iesus knewe y<sup>e</sup> / he sayde vnto the: why take ye thought because ye have no bread? perceave ye not yet/ nether vnderstande? Have ye youre hertes yet blynded? Have ye eyes & se not? & have ye eares and heare not?

**Jon. vi. 8.** Do ye not remember? When I brake v. loaves amonge. v. M. How many baskettes full of broke meate toke ye vp? They sayde vnto him twelve. When I brake. vii. a monge. iiii. M. How many baskette of the levinge of broken meate toke ye vp? they sayde. vii. And he sayde vnto the: how is it y<sup>e</sup> ye vnderstonde not?

**A blynde is healed** \* And he came to Bethsaida/ & they brought a blynde man vnto him and desyred him to touche him. And he caught the blynde by the honde/ and leade him out of the toun/ & spat in his eyes and put his handes upon him/ and aye

## Of S. Marke.

**Jo. viii.**

and ayed him whether he saw ought. And he loked vp and sayde: I se y<sup>e</sup> min: for I se the walk<sup>r</sup>/ as they were trees. After that he put his honde agayne upon his eyes & made him see. And he was restored to his sight/ and sawe every m<sup>a</sup> clerly. And he sent him home to his housse sayinge: nether goo into the toun/ nor tell it to eny in the toun. R

And Iesus went out and his disciples into math. the tounes that longe to the cite called Cesa- **Mat. xxi. b. reaphilippi.** And by the waye he ayed his di- **Luk. ix. c. sciples** sayinge: whom do men saye y<sup>e</sup> I am? **Cesarea** And they answered: some saye that thou arte **Philippi** John Baptiste: some saye Helyas: and some/ one of the Prophetes. And he sayde vnto the: But whom saye ye that I am? Peter answered & sayd vnto him: Thou arte very Chryste. And he charged them/ that they shuld tell no man of it. And he beganne to teache them/ how that the sonne of man must suffre many **The pass** thinges/ and shuld be reproved of the elders **sion.** and of the hye prestes and scribes/ and be kyl- led/ and after thre dayes aryse agayne. And he spake that sayinge openly. And Peter toke him a syde/ and began to chide him. Then he tourned aboute and looked on his disciples/ Peter is & rebuked Peter sayinge: Goo after me Sa- **Satan.** tan. for thou savest not y<sup>e</sup> thinges of God **Mat. xxi. b. g. a. b.** but the thinges of men.

And he called the people vnto him / with **Luk. ix. c. his** disciples also/ and sayd vnto them: **Jo. viii. f. forever** will folowe me / let him forsake him **Christes** selfe/ and take vp his crosse/ and folowe me. **disciple**

**Th. ii. for**



## The Gospell

Mat. x. d.  
Lu. ix. c.  
and. xij. b

Math.  
x. d.  
Lu. ix. c

Math.  
x. d.  
Lu. ix. d  
Transfi-  
guration

Heare  
him.

For whosoever will save his lyfe / Shall lose it  
But whosoever shall lose his lyfe for my sake  
a y gospels / y same shall save it. What shall  
it p:ofet a mā / yf he shuld wyne all y worlde  
a loose his owne soule / or els what shall a mā  
gryve / to redeme his soule agayne? Whosoe-  
ver therfore shall be ashamed of me a of my  
worde / amonge this advoutrous and fūfull  
generacion: of him shall the sonne of man be  
ashamed / when he cometh in the glory of his  
father w the holy angels. And he sayde vnto  
them: Verely I saye vnto you: There be some  
of the that stonde here / which shall not taste  
of deeth / tll they have sene the kyngdome of  
God come w power. The. ix. Chap.

**A**nd after. vi. dayes Jesus toke Peter /  
James / and John and leede them vp A  
into an hye mountayne out of y waye  
alone / and he was transfigured befoze them.  
And his rayment dyd shyne / and was made  
very whyte / even as snowe: so whyte as noo  
fuller can make upon the erth. And ther appe-  
red vnto them Helyas with Moses: and they  
talked with Jesu. And Peter answered a say-  
de to Jesu: Master / here is good beinge for  
vs / let vs make. iij. tabernacle: / one for the  
one for Moses / and one for Helyas. And yet  
he wist not what he sayde: for they were af-  
rayd. And ther was a cloude that shadowed  
the. And a vorce came out of the cloude  
sayinge: This is my dere sonne / here him.  
And sodenly they loked rounde aboute them /  
a sawe no man moze then Jesus only w the.  
And as

## Of S. Marke.

Fo. liij.

**W** And as they came doune from the hyll / he charged the / that they shuld tell no mā what  
they had sene / tll the sonne of man were ry-  
sen fro \* deeth agayne. And they kepte that  
sayinge with them / a demaunded one of a no-  
ther / what y rysinge from deeth agayne shuld  
meane? And they ayed him sayinge: why then  
saye y scribe / that Helyas muste fyrst come?  
He answered a sayde vnto them: Helyas vere  
lye shall fyrst come and restore all thinges.  
And also y sonne of mā as it is wyttē / shall  
suffre many thinges / a shall be set at nought.  
Mor: ouer I saye vnto you / that Helyas is  
come / and they have done vnto him whatsoe-  
ver pleased them / as it is wyrtten of him.

\* Menciō  
of the pas-  
sion folow-  
eth the  
hye visiō.

Malach.  
liij. b.  
Esa. liij. b  
Math.  
x. d.  
Lu. ix. c.

And he came to his disciples / a sawe moche  
people aboute them / a the scribes disputinge  
with them. And streyght waye all the people  
when they behelde him / were amased / a ran  
to him and saluted him. And he sayde vnto  
the scribes: what dispute ye with them?  
\* And one of the cōpanye answered a sayde:  
**M**aster / I have brought my sonne vnto the /  
which hath a dōme spirite. And whensoever  
he taketh him / he teareth him / and he someth /  
a gnasseth with his teth / a pyneth awaye.  
And I spake to the disciples that they shuld  
caste him out / and they coulde not.

He answered him a sayd: O generacion w  
out faith. how longe shall I be with you?  
How longe shall I suffre you? Bringe him  
vnto me. And they brought him vnto him.  
And assone as y spiete sawe him / he tare him.

B. iij. And he



And he fell doune on the grounde walowynge and fomyng. And he ayed his father: how longe is it a goo / sens this hath happened him? And he sayde / of a chylde: a ofte tymes casteth him into the fyre / a also into the water / to destroye him. But yf thou canste do eny thynge / have mercy on vs / and helpe vs. And Iesus sayde vnto him: yf thou couldest beleve / all thynges are possible to him & belenith. And streyght waye the father of the chylde cryed with teares sayinge: Lorde I beleve / helpe myne vnbelefe.

Helpe myne vnbelefe.

The dede & defec spirite is cast out.

Prayer and fastynge.

Math. xviij. d. Lu. ix. c. Passion.

When Iesus sawe / that the people came runnyng togedder vnto him / he rebuked the foule sprete / sayinge vnto him: Thou domme a defec sprete / I charge the come out of him / and entre no more into him. And the sprete cryed / a rent him soze / and came out: And he was as one that had bene deyd / in so moche y many sayde / he is deyd. But Iesus caught his honde / and lyfte him vp: and he roose. And when he was come into the housse / his disciples ayed him secretly: why coulde not we caste him out? And he sayde vnto them: this kynde can by no nother meanes come forth / but by prayer and fastynge. &

\* And they departed thence / and toke their iorney thow Balile: a he wolde not that eny man shuld have knowen it. For he taught his disciples / and sayde vnto them: The sonne of man shalbe delyvered into y hondes of men / and they shal kyll him / and after that he is kyllid he shal aryse agayne the thryd dape. But

But they wiste not what that sayinge meant / and were affrayed to aye him.

And he came to Capernaum. And when he was come to housse / he ayed the: what was it that ye disputed bytwene you by the waye? And they helde their peace: for by the waye they reasoned amonge the selves / who shuld be the chefest. And he sate doune and called the twelve vnto him / and sayd to them: yf eny man desyre to be fyrst / the same shalbe last of all / and seruaunt vnto all. And he toke a chylde a set him in y middes of them / a toke him in his armes and sayde vnto them. Whosoever receave eny soche a chylde in my name / receaveth me. And whosoever receaveth me / receaveth not me / but him that sent me. &

These are the greatest.

\* If he preache Christ truly, though he follow not with the ceremonies or traditions let him alone. \* Whatsoever ever is done for Christes sake, shalbe rewarded with the reward.

John answered him sayinge: \* Master / we sawe one castynge out devyls in thy name / which foloweth not vs / and we forbade him / because he foloweth vs not. But Iesus sayde \* forbid him not. For ther is no man that shal do a miracle in my name / that can lightlyge speake evyll of me. Whosoever is not agaynste you / is on youre parte. And whosoever shal geve you a cuppe of water to drinke for my names sake / because ye belonge to Christ / verely I saye vnto you / he shal not loose his \* rewarde.

And whosoever shal offende one of these lytel ones / y beleve in me / it were better for him / y a mylstone were hanged aboute his necke / a y he were cast into y see: wherfore yf thy hande offende y / cut him of. It is better for y /

to entre



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to entre into lyffe maymed/then havynge two hondes/goo into hell/into fire y never shalbe quenched/where there worne dyeth not/a the fyre never goeth oute. Lyke wyse yf thy fote offende the/cut him of. For it is better for the to goo halt into lyfe/then havynge two fete to be cast into hell/into fyre that never shalbe quenched:where there worne dyeth not/a the fyre never goeth oute. Even so yf thynne eye offende the/plucke him oute. It is better for the to goo into the kyngdom of god with one eye/then havynge two eyes / to be caste into hell fyre:where there worne dyeth not/a the fyre never goeth oute. ¶

Every man therefore shalbe salted w fyre: And every sacrifice shalbe seasoned with salt. Salt is good. But yf y salt be unsavory: what shal ye salte therewith? Se y ye have salt in youre selves: & have peace amonge youre selves/one with another. ¶ The .v. Chap.

**A**nd he rose from thence/ & went into y coostes of jurie thzough the region y is beyonde Jordan. And y people resorted vnto him afresh: and as he was wont/ he taught them agayne. And the pharises came & ayed him a question: whether it were lawfull for a mā to put awaye his wyfe: to prove him. And he answered & sayd vnto the: what dyd Moses byd you do? And they sayde: Moses suffred to wyte a testimoniall of devorcement/a to put hyr awaye. And Jesus answered & sayd vnto the: for y hardnes of youre herte he wrote this precept vnto you. But at the

# Of S. Marke.

Ho. lvi.

the fyrste creacion/ God made the man & wo man. And for this thinge sake shal mā leve his father & mother/ & bide by his wyfe/ & they twayne shalbe one flesshe. So then are they now not twayne / but one flesshe. Therefore what God hath cuppled/ let not mā separat. ¶

**B** And in the housse his disciples ayed him agayne of y matter. And he sayde vnto them: Whosoever putteth awaye his wyfe & marryeth another/ breaketh wedlocke to her warde. And yf a woman forsake her husband and be married to another/ she camitteth advoutrie.

And they brought chyl dren to him/ that he should touche the. And his disciples rebuked those that brought the. When Jesus sawe that/ he was displeased/ & sayd to the: Suffre the chyl dre to come vnto me & forbid the not. For of suche is y kyngdome of God. Verely I saye vnto you/ whosoever shal not receave y kyngdome of God as a chylde/ he shal not entre therin. And he toke the vp in his armes & put his honde vpon them/ & blessed the. ¶

**A**nd when he was come in to the waye/ ther came one runninge & kneled to him/ and ayed him: good master/ what shal I do/ that I maye enheret eternall lyfe? Jesus sayde to him: why callest thou me good? There is no mā good but one/ which is God. Thou knowest the cōmandementes: breake not matrimony: kyll not: steale not: bere not falce wytnes: defraude no man: honoure thy father & mother. He answered & sayde to him: master/ all these I have observed frō my youth. ¶

Esaie..  
Isa. 55. g.

Hyper and  
Salt.

Hyperistri  
bulacion:  
and Salt  
is Godes  
worde.

Devorcement.  
Deute.  
xxliij.  
Math.  
xix. a.

Gene. 1.  
ij. d. i. Co  
int. vi. d.  
Eph. 5. g

Mat. xix  
8. Luke.  
xviij. c.  
Chyl dre.

Mat. xix  
8. & Luke.  
xviij. d.

Gal. xx. c

Th. v. sus be



# Die Wespel

\* The Ry  
che men/  
maye abide  
no crosse:  
that is  
to saye  
persecu  
tion.

thus behelde him & had a fauour to him/and  
sayde vnto him:one thyng is lackinge vnto  
the. Boo and sell all that thou hast/and geve  
to the poure/and thou shalt haue treasure in  
heven/and come and folowe me/and take vp  
thy \* crosse. But he was discōforted with y<sup>e</sup>  
sayinge/and roēt awaye morninge/ for he had  
greate possessions.

And Iesus looked rounde aboute / & sayde vnto his disciples: what an harde thinge is it for them that haue riches / to entre into the kyngdome of God. And his disciples were astonnyed at his wordes. But Iesus answered agayne / & sayde vnto them: chylde / how harde is it for them / that trust in riches / to entre in to the kyngdome of God. It is easyer for a camell to go thorowe y<sup>e</sup> eye of an nedle / then for a rich man to entre into the kyngdome of God. And they were astonnyed out of measure / sayinge betwene them selues: who then can be saved? Iesus looked vpon them / & sayde: with men it is vnpossible / but not with God: for with God all thynges are possible.

And Peter beganne to saye vnto him: Lo/we  
have forsaken all/ & have folowed the. Iesus  
answered and sayde: Verely I saye vnto you  
ther is no man that forsaketh hause/ or brea  
thren/ or sisters/ or father/ or mother/ or wyfe/  
or other chyl dren/ or londes/ for my sake & the  
gospelle / which shall not receave an houn  
dred foolde rewde in this lyfe: houses/ and bre  
thren/ & sisters/ & mothers/ & chyl dren/ & lon  
des with persecucions: & in the worlde to co  
me/ eternly

Hundred  
folde.  
Mat. xix  
d. and. xx  
B. Luke.  
xxviii. e.

of S. M. R.

ffo. lxxv.

me/eternall lyfe. Many that are fyrst/Malbe fyrst &  
last: & the last/fyrst. And they were in y waye last.  
goinge vp to Ierusalem. And Iesus wēt be-  
fore thē: and they were amased/and as they  
folowed/were affrayde.

And Iesus toke y. vii. agayne / & begane to tell the what thinge shuld happē vnto him. Beholde we goo vp to Ierusalem / & the sonne of man shalbe deliuered vnto the hie priestes & vnto the Scribes: & they shal condemne him to death / & shal deliuer him to the gentyles: and they shal mocke hym / & scourge him / and spit vpon hym / and kyll him. And the thirde daie he shal rise agayne.

And then James & John y<sup>e</sup> sonnes of Zebedee came vnto him sayinge: master/we wolde that thou shouldest do for vs what soever we desyre. He sayde vnto them: what wolde ye? They sayd vnto him: graunt vnto vs that we maye sitte one on thy right honde / & the other on thy lyfte honde / in thy glozy. But Iesus sayd vnto the: Ye wot not what ye aske. Can ye dryncke of the cup that I shall dryncke of / & be baptised in y<sup>e</sup> baptisme that I shall be baptised in? And they sayde vnto him: that we can. Iesus sayde vnto them: ye shall dryncke of the cup that I shall dryncke of / & be baptised with the baptisme that I shall be baptised in: but to sit on my right honde and on my lyfte honde ys not myne to geue / but to them for whom it is prepared.

And when the. p. heard that they began to. Mathe.  
disdayne at James & Iohy. But Iesus cal- .xxij. c.  
led them



# The Gospell

Grete.

led the vnto him/ & sayde to them: ye knowe that they which seme to beare rule amonge the gentyls/ raygne as lordes over the. And they that be grete amōge them/ exerce auctorite over them. So shall it not be amonge you/ but whosoever of you wilbe grete amōge you/ shall be youre minister. And whosoever wilbe chiefe/ shall be seruaunt vnto all. For eue the sonne of man came not to be ministred vnto: but to minister/ and to geve his lyfe for the redemption of many.

Hierico.  
Mat. xx.  
D. Luke.  
p. diij. f.  
Barthi-  
meus the  
blinde.

And they came to Hierico. And as he went oute of Hierico with his disciples/ & a grete nōbre of people: Barthimeus y sonne of Thi-  
meus which was blinde/ sat by y hye way-  
es syde begginge. And when he hearde that it was Iesus of Nazareth/ he began to crye and to saye: Iesus the sonne of David/ have mer-  
cy on me. And many rebuked him/ y he shuld holde his peace. But he cryed the moore a grea-  
te deale/ thou sonne of David have mercy on me. And Iesus stode still/ and commaunded hym to be called. And they called the blinde/ sayinge vnto him: Be of good conforte: ryse/ he calleth the. And he th: rowe awaye his cloo-  
ke/ and roose and came to Iesus. And Iesus answered & sayde vnto hym: what wilt thou that I do vnto the? The blynde sayde vnto hym: master/ that I myght see. Iesus sayde vnto him. go thy waye/ thy faith hath saved the. And by and by he receaved his sight/ and folowed Iesus in the waye.

The. vi. Chapter.

And

Of S. Marke.

Jo. xii.

**A**nd when they came nye to Hierusalem Mat. xxi  
vnto Bethphage & Bethanie/ besydes a. Luke.  
mōlt olivete/ he sent forth two of his xiiij. c.  
disciples/ & sayde vnto the: Boo youre wayes Bethphage.  
into the toun that is over agaynst you. And ge.  
assone as ye be entred into it/ ye shall fynde a  
colte bounde/ wheron never man sate: loose Colt.  
him & bringe him. And if any man saye vnto  
you: why do ye soo? Saye that the Lord hath  
nede of him: & straight waye he will sende  
him hidder. And they wēt their waye/ & found  
a colte tyed by the doore with out in a place  
where two wayes met/ & they losed him. And  
divers of the that stode there/ sayde vnto the:  
what do ye loosinge y colter? And they sayd Jo. xij. 8.  
vnto them eue as Iesus had commaunded the.  
And they let them goo. And they brought y  
colte to Iesus/ & caste their garmēt on him:  
and he sate vpon him. And many spredde there  
garmētes in the waye. Other cut doune braū  
ches of the trees/ & strawed them in y waye.  
And they went before & they that folowed/  
cryed sayinge: Hosanna: blessed be he that cō- Hosanna  
meth in y name of y Lord. Blessed be y king  
dome that cōmeth in y name of him y is Lord  
de of our father David. Hosanna in y hiest.  
**B** And y Lord entred in to Hierusalem/ & into Mar. xxi  
the tēple. And when he had loked roundabout S. Luke.  
vpon all thinge/ & now y eue tyde was come/ xiiij. c.  
he went out vnto Bethany/ with y twelve.  
And on the morowe when they were come  
out frō Bethany/ he hungred/ & spied a fygge  
tree a farre of havinge leues/ & wēt to se the tree.  
ther he



## The Gospell

ther he myght finde eny thinge ther on. But when he came therto/he foilde no thinge but leues: for the tyme of fygges was not yet. And Iesus answered and sayde to it: never man cate frute of the here after whill y worlde stondith. And his disciples hearde it.

**Sellars & byers are cast oute.**  
 And they came to Ierusalem. And Iesus went into the temple/ & begane to cast out y sellers & byers in the temple/ & overthrowe the tables of the money chaungers/ and the stoles of them that solde doves: & wolde not suffer that eny man caried a vessell thoro the temple. And he taught sayinge vnto them/ is it not written: my housse shalbe called the house of prayer vnto all nacions: But ye have made it a den of thieues.

**Matthew xxi. c.**  
 And the Scribes & hye prestes hearde yt & sought howe to dystroye him. For they feared him / because all the people marveled at his doctrine. And when eve was come/ he went out of the cite. And in the mornynge as they passed by/ they sawe the fygge tree dryed vp by y rotes. And Peter remembred/ & sayde vnto him: master/ behold/ the fygge tree which thou cursedest/ is widdred awaye. And Iesus answered/ & sayde vnto them: Have confidence in God. & verely I saye vnto you/ that who soever shall saye vnto this mountayne: take awaye thy selfe/ & cast thy selfe in to the see/ & shall not waver in his herte/ but shall beleve y those thinges which he sayeth shall come to passe/ what soever he sayeth / shall be done to him. Therefore I saye vnto you/ what soever ye

## Of S. Matthe. Ho. xxi.

ver ye desyre when ye praye / beleve y ve shall have it/ & it shall be done vnto you. And when ye stand & praye/ forgive/ yf ye have eny thinge agaynste eny man/ y youre father also which naunt. is in heve/ maye forgive you youre trespasses. Ecclesia.

**D** And they came agayne to Ierusalem. And as he walked in the temple/ ther came to him y Mathew hye prestes/ & the Scribes/ and the elders / & sayd vnto him: by what auctorite doest thou these thinges? & who gave the this auctorite/ to do these thinges? Iesus answered & sayde vnto them: I will also ave of you a certayne thinge: & answer ye me/ & I will tell you by what auctorite I do these thinges. The baptyzme of Iohn/ was it from heven or of men? Answer me. And they thought in them selves. Iohn was sayinge: yf we shall saye from heven: he will saye why then dyd ye not beleve him? But if we shall saye/ of men: then feare we y people. For all men counted Iohn/ that he was a verie Prophete. And they answered & sayd vnto Iesus: we cannot tell. And Iesus answered & sayd vnto them: nether will I tell you/ by what auctorite I do these thinges. &

### The. xii. Chapter.

**A** And he beganne to speake vnto them in similitudes. A certayne man planted a vineparde/ & compassed it with an hedge/ & ordeyned a wyne presse/ and bylt a toure in yt. And let yt out to hye vnto husbandmen/ and went into a straunge countre. And when the tyme was come / he sent to the tennauntes a servaunt/ that he myght receave of the tennauntes



# The Gospell

tenauntes of the frute of the vyneyarde. And they caught him & bet him & sent him agayne emptye. And moreover he sent vnto them another seruaunt/ & at him they cast stones & brake his heed/ and sent him agayne all to re- vyled. And agayne he sent another / and him they kylled: and many other / bretynge some/ and kyllinge some.

Yet had he one sonne whom he loved tenderly/ him also he sent at the last vnto them sayinge: they wyll feare my sonne. But the tenauntes sayde amongst them selves: this is the heyre: come let vs kyll hym/ & y inheritaunce shalbe oures. And they toke him and kyllid him/ & cast him out of the vyneyarde. What shall then the lord of the vyneyarde do? He will come & destroye y tenaunte/ & let out the vyneyarde to other. Have ye not redde this scripture? The stoon which y bylders dyd refuse/ is made y chiefe stoon in y corner: this was done of y lord/ & is marvelous in oure eyes. And they went about to take him/ but they feared the people. For they perceaved that he spake that similitude agaynst them. And they left him and went their waye.

And they sent vnto him certayne of y pharisees with Herodes servante/ to take him in his wordes. And assone as they were come/ they sayd vnto him: master we knowe y thou arte true/ & carest for no man: for thou considerest not the degre of men/ but teachest the waye of God truly: ys it lawfull to paye tribute to Cesar. bute to Cesar/ or not? Dught we to geve / or oughte

Psalm.  
cxviii. d.  
Sai.  
p. viii.  
Act. iiii. 8  
Roman.  
ix. g. i. p. de  
tri. ij. a.

Mathe.  
p. xii. 8.  
Lu. xx. d

Tribute  
to Cesar.

# Of S. Marke. ffo. lxxv.

ought we not to geve? He vnderstode their simulation/ and sayde vnto them: Why tēpte ye me? Brynge me a peny/ that I maye se yt. And they brought. And he sayde vnto them: Whose ys this ymage and superscription? And they sayde vnto him/ Cesars. And Jesus answered & saide vnto the: Then geve to Ce. Roman. that which belongeth to Cesar: & to God/ viii. c that which pertyneth to God. And they marvelled at him.

Then came the Saduces vnto him/ which saye: ther is no resurreccion. And they ayed hym sayinge: Master/ Moses wroote vnto vs by any mans brother dyed/ & leve his wyfe be hynde him/ & leve no chyldren: that then his brother shuld take his wyfe/ & reyse vp seed vnto his brother. Ther were seven brethren: and the fyrst toke a wyfe / and when he dyed leest no seed behynde him. And the seconde toke hir/ & dyed: nether leest eny seed. And the thyrde lyke wyse. And seve had her/ and leest no seed behynde them. Last of all the wyfe dyed also. In the resurreccion then/ when they shall ryse agayne: whose wyfe shall we be of them? For seven had her to wyfe. Jesus answered and sayde vnto them: Are ye not therefore deccaved and vnderstonde not the scriptures/ nether the power of God? For when they shall ryse agayne frō dert/ they nether mary/ nor are maryed: but are as the angels which are in heven. As touchyng the deed/ that they shall ryse agayne: have ye not redde in the booke of Moses / howe in the bush he

Roman.  
viii. c

Mathew  
p. xii. c  
Lu. xx. d  
Deutero.  
p. v. 8  
Saduces

Resurrec.  
cion.

A God



## The Gospell

**Ex. iij. 8** God spake vnto him sayinge: I am the God of Abraham/and God of Isaac/and the God of Jacob: He is not the God of the deed/ but the God of the liuynge. Ye are therfore greatly deceived.

And ther came one of the scribes that had heard them disputynge to gedder / and perceaved that he had answered them well/and ayed him: Which is the fyrste of all the commaundementes? Jesus answered him: the fyrste of all the commaundementes is. Heare Israhel: The Lorde God/is one Lorde. And thou shalt love the Lorde thy God with all thy hert/and with all thy soule/and with all thy mynde/ and with all thy strength. This is the fyrste commaundement. And the seconde is lyke vnto this: Thou shalt love thy neighbour as thy selfe. Ther is none other commaundement greater then these.

And the Scribe sayde vnto him: well master/thou hast sayd y truthe/that ther ys one God/and that ther is none but he. And to love him with all the herte/ & with all the mynde/ & with all the soule/ & with all the strenght: and to love a mans neighbour as him selfe/ ys a greater thinge then all burntofferings & sacrifices. And when Jesus sawe that he answered discretly/he sayde vnto him: Thou arte not farre from the kyngdome of God. And no man after that/durst aye him eny questiō.

And Jesus answered and sayde/teachynge in the temple: how saye the Scribes y Christ is the sonne of David: for David him selfe inspired

## Of S. Marke. Jo. lxxi.

inspyred with the holy goost/sayde: The Lord psalmist sayde to my Lorde/syt on my right honde/ tyl I make thynne enemyes thy fote stole. Then David hym selfe calleth him Lorde: & by what meanes is he then his sonne? And moche people hearde him gladly.

And he sayde vnto them in his doctrine: Beware of the Scribes which love to goe in longe clothyng: and love salutations in y market places / and the chiefe seates in the synagoges/and to syt in the vppermost rounes at feastes/and devoure widowes houses/ & that vnder coloure of longe prayinge. These shall receave greater dampnacion.

\* And Jesus sat over agaynst the treasury/and behelde how the people put money in to the treasury. And many that were ryche/cast in moch. And ther cam a certayne pover widowe/and she threwe in two mytes/ which make a farchynge. And he called vnto him his disciples and sayde vnto them: Verely I saye vnto you/that this pover widowe hath cast moare in/then all they which have caste into the treasury. For they all dyd cast in of their superfluyte: but she of her poverte / dyd cast in all that she had/evē all her liuynge.

### The. viii. Chapter.

**A**nd as he went out of the temple one of his disciples sayde vnto him: Master/ se what stones / and what byldynges there are here. And Jesus answered and sayde vnto him: Seist thou these greates byldynges? The of the temple shall not be lefte one stone vpon another/ther/that



## The Gospell

Heven shall fall: and the powers which are in  
Heven shall move. And then shall they see the  
sonne of man cominge in the cloudes / with  
greate power and glory. And then shall he sen-  
de his angels / and shall gather togedder his  
electe from the four wyndes / and from the  
one ende of the worlde to the other.

**Fygge  
tree.**

Learn a similitude of y<sup>e</sup> fygge tree. When  
his branches are yet tender / & hath brought  
forth the leues / ye knowe that sommer is neare.  
So in lyke maner when ye see these thinges  
come to passe: vnderstand that it ys nye even  
at the doores. Verely I saye vnto you / y<sup>e</sup> this  
generacion shall not passe / vntill all these thin-  
ges be done. Heven and erth shall passe / but  
my wordes shall not passe. But of the daye &  
the houre knoweth no man: no not the angels  
which are in heven: neither the sonne him selfe  
save the father only.

**That da-  
ye kno-  
weth no  
man.**

**Mathew  
xxviii.  
Watche  
& praye.**

Take hede / watche & praye / for ye knowe  
not when the tyme ys. As a man which is go-  
ne in to a straunge countrey / & hath lefte his  
house / and given auctorite to his servautes /  
and to every man his worke / and commaun-  
ded the porter to watche. Watche therfore /  
for ye knowe not when the master of y<sup>e</sup> house  
will come / whether at eve or at mydnyght /  
whether at the cocke crowinge or in the daw-  
nyng: lest yf he come sodenly / he fynde  
you slepyng. And that I saye vnto you / I  
saye vnto all men / watche.

**The viii. Chapter.**

**Asia**

## Of S. Marke. Fo. lxxviii.

**A**fter two dayes followed ester / and the  
dayes of sweete bread. And the hye pre-  
stes and the Scribes sought meanes /  
how they myght take hym by craft and put  
him to deeth. But they sayde: not in the  
feast daye / lest eny busynes aryse amonge  
the people.

When he was in Bethania / in the house  
of Simon the leper / even as he sat at meat /  
ther came a womā hauyng an alabaster bo-  
we of oymment called narde / that was pure  
and costly: and she brake the bove and pow-  
red it on is head. And ther were some that we-  
re not content in them selves / & sayde: what annoy-  
neded this waste of oymment / for it myght  
have bene solde for more then thre hundred  
pens / and bene geven vnto the poore. And they  
grudged agaynst hir.

And Jesus sayde: let hir be in reest / why  
trouble ye hir? She hath done a good worke  
on me. For ye shall have poore with you all  
wayes: and when soever ye will / ye maye do  
them good: but me ye shall not have alwayes.  
She hath done that she coulde: she came a fo-  
re honde to anoynt my boddy to his buryng  
warde. Verely I saye vnto you: wheresoever  
this gospell shall be preached thorowout the  
whole worlde: thys also that she hath done /  
shall be rehearsed in remembrance of her.

**B** And Judas Iscariot / one of the twelve /  
went awaye vnto the hye prestes / to betraye  
hym vnto them. When they herde that / they  
were gladde / & promised y<sup>e</sup> they wolde geve  
hym

**Mathew.  
xxvi. Lu-  
ke. xxi. a  
He is be-  
trayed.**



# The Gospell

ther/that shall not be throwen doune.

And as he sate on mounte olive/over agēst the tēple/Peter/ā James/ā John/ā Andrew ayed him secretly: tell vs/when shall these thinges be? And what is y signē whē all these thinges shall be fulfilled? And Jesus answered thē/ā begā to saye: take hede lest eny man deceave you. For many shall come in my name sayinge: I am Christ/ā shall deceave many.

When ye shall heare of warre and tydinge of warre/be ye not troubled. For soche thinges muste nedes be. But the ende is not yet. For ther shall nacion aryse agaynste nacion/ and kyngdome agaynst kyngdome. And ther shall be erth quakes in all quarters/ā famysshment and troubles. These are the begynnyng of sorowes.

But take ye hede to youre selves. For they shall bringe you vp to y counsels ā into y synagoges/and ye shall be beaten: ye and shall be brought before rulers ā kynges for my sake/ for a testimoniall vnto them. And the gospell must fyrste be publysshed amōge all nacions.

But when they leade you and present you/ take noo thought afore honde what ye shall saye/nether ymagion: but whatsoever is geve you at the same tyme/that speake. For it shall not be ye that shall speake/ but y holy goost. Ye and the brother shall delivre the brother to deeth/ā the father the sonne/ā the chylde shall ryse agaynste their fathers ā mothers/ ā shall put them to deeth. And ye shall be hated of all men for my names sake. But who

soever

Of S. Marke.

Jo. xviii.

soever shall endure vnto the ende/ the same shall be safe.

Moreover whē ye se the abhominaciō that Mathew. betokeneth desolacion/ wherof is spoken by xviij. Luk. Daniel the Prophet / stonde where it ought be. xvi. d. not/let him that redeth vnderstonde. Then Daniel let them that be in Iurie/fle to the mountaynes. iv. a. Daniel And let him that is on the housse toppe/ not descende doune into the housse/nether entre therin / to fetch eny thinge oute of his housse. And let hym that is in the felde/ not tourne backe agayne vnto the thinges which he leest behynde him/for to take his clootheres with him. And doo is then to them that are wchylde/ā to them that geve soucke in thoose dayes. But praye/that youre flyght be not in the wynter. For ther shall be in thoose dayes suche tribulacion/as was not from the begynninge of creatures which God created/ vnto this tyme/nether shall be. And excepte y the wynter Lorde shuld shorten those dayes/no mā shuld be saved. But for the electes sake / which he hath chosen/ he hath shortened those dayes.

And then/ys eny man saye to you: loo/here is Christ: loo /he is there/beleve not. For false Mathew. Christes shall aryse/and false Prophetes Luk. xvi. and shall shewe myracles and wondres / to deceave ys it were possible/cvyn the electe. But take ye hede: beholde I have shewed you all thinges before.

Moreover in thoose dayes/after that tribulaciō/the sunne shall weve darke/and the moon shall not geve her light/and the starres of heven shall fall. Seven

Anti-  
christ.

Mat. x. 6.

The sp.  
rite an-  
swereth.

Wynter

Electe.

Mathew.

xviij.

Luk. xvi.

B. c.

Ezech.

xvi. 6.

Esa. xliij.

B. Joel.

liij. c.



## The Gospell

Heven shall fall: and the powers which are in  
Heven shall move. And then shall they see the  
sonne of man coming in the cloudes / with  
greate power and glory. And then shall he sen-  
de his angels / and shall gather togedder his  
electe from the four wyndes / and from the  
one ende of the worlde to the other.

**Fygge  
tree.**

Learn a similitude of y<sup>e</sup> fygge tree. When  
his braunches are yet tender / a hath brought  
forth the leves / ye knowe that sommer is neare.  
So in lyke maner when ye see these thinges  
come to passe: understand that it ys nye even  
at the doores. Verely I saye vnto you / y<sup>e</sup> this  
generacion shall not passe / till all these thin-  
ges be done. Heven and erth shall passe / but  
my wordes shall not passe. But of the daye &  
the houre knoweth no man: no not the angels  
which are in heven: neither the sonne him selfe / save the father only.

**That da-  
ye know-  
eth no  
man.**

**Matthew  
xxviii.  
Watche  
& praye.**

Take hede / watche & praye / for ye knowe  
not when the tyme ys. As a man which is go-  
ne in to a straunge countrey / & hath lefte his  
house / and given auctorite to his servautes /  
and to every man his worke / and commaun-  
ded the porter to watche. Watche therfore /  
for ye knowe not when the master of y<sup>e</sup> house  
will come / whether at eve or at mydnyght /  
whether at the cocke crowinge or in the daw-  
nyng: lest yf he come sodenly / he shuld fynde  
you slepyng. And that I saye vnto you / I  
saye vnto all men / watche.

The. xliii. Chapter.

Asta

## Of S. Marke. Fo. lxviii.

**A**fter two dayes folowed ester / and the  
dayes of sweete bread. And the hye pre-  
stes and the Scrybes sought meanes /  
how they myght take hym by craft and put  
him to deeth. But they sayde: not in the  
feast daye / lest eny busynes arys amonge  
the people.

**Matthew.  
xxvi. a.  
& Luke  
xxii. a.**

When he was in Bethania / in the house  
of Simon the leper / even as he sat at meate /  
ther came a womā haupinge an alabaster bo-  
we of oymment called narde / that was pure  
and costly: and she brake the bove and pow-  
red it on is heed. And ther were some that we-  
re not content in them selves: & sayde: what  
nedded this waste of oymment: for it myght  
have bene solde for more then thre hundred  
pens / and bene geven vnto the poore. And they  
grudged agaynst hir.

**Jo. xii. a.**

**Jesus is  
annoynd.**

And Jesus sayde: let hir be in reest / why  
trouble ye hir? She hath done a good worke  
on me. For ye shall have poore with you all  
wayes: and when soever ye will / ye maye do  
them good: but me ye shall not have alwayes.  
She hath done that she coulde: she came a fo-  
re honde to annoynt my body to his buryinge  
warde. Verely I saye vnto you: wheresoever  
this gospell shall be preached thorowout the  
whole worlde: thys also that she hath done /  
shall be rehearsed in remembraunce of her.

**B** And Judas Iscariot / one of the twelve /  
went awaye vnto the hye prestes / to betraye  
hym vnto them. When they herde that / they  
were gladd / & promised y<sup>e</sup> they wolde geve  
hym

**Matthew.  
xxvi. Lu-  
ke. xxi. a  
He is be-  
trayed.**



him money. And he sought/ howe he myght conveniently betraye him.

Mathew.  
xxvj.  
Luke  
xxij.a.

And the fyrste daye of swete breed/ when men offer y pascall lambe/ his disciples sayd vnto him: where wilt thou that we goo & prepare / that thou mayst eate the ester lambe? And he sent forth two of his disciples / & sayde vnto them: Go ye into the cyte / and there shall a man mete you beringe a pitcher of water/ folowe him. And whither soever he goeth in/ saye ye to y good man of y housse: the master akerh where is the geest chambze/ where I shall eate y ester lambe with my disciples. And he will shewe you a greete parlour / paved & prepared: there make ready f. 2 vs. And his disciples went forth & came to the cyte/ & founde as he had sayd vnto them: and made ready the ester lambe.

Ester  
lambe.

And at even he came with the. vii. And as they sate at bozde and ate/ Iesus sayde: Write ly I saye vnto you: that one of you shall betraye me/ which cateth with me. And they began to moorne/ & to saye to him one by one: ys it I? And a nother sayde: ys it I? He answered and sayde vnto them: It ys one of the. vii. and the same deppeth with me in the platter.

psal. xl.c

The sonne of man goeth/ as it ys written of him: but woo be to that man/ by whome the sonne of man is betrayed. Good were it for him/ if that man had never bene bozne.

Jo. xj.c

And as they ate Iesus toke breede/ blessed & brake & gave to them and sayde: Take/ eate/ this ys my body. And he toke the cup/ gave

thanked

thanked/ and gave it to them/ & they all dran- ke of it. And he sayde vnto them: This is my bloude of the new testament which is shed for many. Verely I saye vnto you: I will drinke no moore of this frute of the vyne/ vntyll that daye/ that I drinke it new in the kyngdome of God. And when they had sayd grace / they went out to mount Olyvete.

And Iesus sayde vnto them: All ye shall be offended thozow me this nyght. For it is writte: I will smyte y shepheard/ & the shepe shall be scattered. But after that I am risen agayne/ I will goo into Galile before you. Peter sayde vnto him: And though all men should be offended/ yet wolde not I. And Iesus sayd vnto him: Verely I saye vnto y/ this daye even in this nyght/ before y cocke crowe twyse/ thou shalt denye me thysse. And he spake boldly: no/ yf I shulde dye w the/ I will not deny the. Lyke wyse also sayd they all.

And they came into a place named Gethsemani. And he sayde to his disciples: Syt ye here/ whyll I goo aparte & praye. And he toke with him Peter/ James & John / & he began to waue abasshed & to be in an agony & sayde vnto the: My soule is very hevy even vnto the deeth/ tary here and watche. And he went forth a lytle and fell doune on y grounde & prayed: that yf it were possible/ the houre myght passe from him. And he sayd: Abba father/ all thinges are possible vnto the / take awaye this cup from me. Nevertheless not that I will/ but that thou wilt be done.

J. v. And he



# The Gospell

And he cam & founde the slepinge/ & sayd to Peter: Simon / sleepest thou? Couldst not thou watche with me one houre? watche ye & praye/ leest ye entre into temptation: y<sup>e</sup> spire is redy/ but y<sup>e</sup> flesshe is weake. And agayne he went awaye & prayde/ & spake y<sup>e</sup> same wordes. And he returned and founde them a slepe agayne/ for their eyes were heavy: nether wist they what to answer him. And he cam the thyrde tyme/ & sayd vnto the: slepe hence forth & take youre ease/ it is ynough. The houre is come/ beholde y<sup>e</sup> sonne of man shal be deliuered into y<sup>e</sup> hondes of synners. Ryse vp/ set vs goo. For he that betrayeth me/ is at hande.

Matthew  
xxvj. Lu.  
xxij. e.  
Jo. xvij.

\* He is betrayed of Judas, which also gave them a token to know him by.  
Luce.  
liij. d.

And immediatly whyll he yet spake/ came Judas one of the twelve/ & with him a great number of people with sweardes & staves from the hye prestes and scribes and elders. And he that betrayed him/ had given them a generall tokē sayinge: whosoever I do kisse/ he it is: take him & leade him awaye warily. And as sone as he was come/ he went streight waye to him/ and sayd vnto him: master makester/ and kissed him. And they layde their hondes on him/ & toke him. And one of them that stode by/ drew out a swearde/ and smote a seruaunt of the hye preste/ and cut of his eare.

And Jesus answered & sayd vnto the: ye be come out as vnto a thefe w<sup>th</sup> sweardes & with staves/ for to take me. I was dayly with you in y<sup>e</sup> temple teachinge & ye toke me not: but y<sup>e</sup> scriptures shuld be fulfilled. And they all forsoke him & ranne awaye. And ther followed him

# Of S. Marke.

Jo. lxxv.

him a certene yonge man/ clooded in linnen apone y<sup>e</sup> bare/ & the yongemen caught him/ & he leste his linnen and fled from them naked.

And they leed Jesus awaye to y<sup>e</sup> hyest preste of all/ and to him came all the hye prestes/ and the elders/ and the scribes. And Peter followed him a greete waye of/ even into the pallys of the hye preste/ & sat with the seruauntes/ and warmed him sylfe at the fyre.

And the hye prestes & all y<sup>e</sup> counsell sought for witnes agaynste Jesus/ to put him to death/ and founde none. Yet many bare falce witnes agaynste him/ but their witnes agreed not to geder. And ther arose certayne and brought falce witnes agaynste him/ sayinge. We herde him saye: I will destroye this temple made with hondes/ and with in thre dayes I will bylde another/ made with out honde. But their witnes agreed not to geder.

And the hyeste preste stode vp amongst them/ & ayed Jesus sayinge: answerest thou nothinge? How is it that these beare witnes agaynst the? And he helde his peace/ and answered nothinge. Agayne the hyeste preste ayed him/ & sayde vnto him: Arte thou Christ the sonne of the blessed? And Jesus sayde: I am. And ye shall se the sonne of man syt on the ryght honde of power/ and come in the cloudes of heven. Then the hyest preste rent his cloodes and sayd: what nede we eny further of witnes? We have herde the blasphemy what thinke ye? And they all gave sentence y<sup>e</sup> he was worthy of death. And some began to spit at

The yonge man y<sup>e</sup> was clooded in linnen.  
Matthew.  
xxvj.  
Lu. xxij. f  
Johan.  
xviij.  
He is falslye accused.

Jo. iij.

He holdeth his peace.

He is mocked & spyt on / blyndly folded & scoffed.

spit at



# The Gospell

spit at him/ & to cover his face/ & to bete him  
with fistes/ & to saye vnto him/ arede vnto vs.  
And the seruauntes boffeted him on the face.

And as Peter was beneeth in y<sup>e</sup> passys/ther  
came one of y<sup>e</sup> wēches of y<sup>e</sup> hyst preste: & whē  
she saw Petre warmynge him sylfe/ she looked  
on him/ & sayd: wast not thou also w<sup>th</sup> Iesus of  
Nazareth? And he denyed it sayinge: I knowe  
him not/ nether wot I what thou sayest. And  
he went out into y<sup>e</sup> poozche/ & the cocke crewe.  
And a damfelle sawe him/ & agayne beganne  
to saye to thē that stode by/ this is one of thē.  
And he denyed it agayne. And anone after/  
they that stode by/ sayde agayne to Peter: suer  
ly thou arte one of thē/ for thou arte of Galile/  
le/ & thy speache agreth therto. And he began  
ne to curse & to sweate sayinge: I knowe not  
this man of whom ye speake. And agayne the  
cocke krewē/ and Peter remembered the worde  
that Iesus sayd vnto him: before the cocke  
croue twyse/ thou shalt deny me thryse & be-  
ganne to wepe.

The. xviij. Chap.

And anone in y<sup>e</sup> dawninge the hys pre-  
stes helde counsell w<sup>th</sup> y<sup>e</sup> elders & y<sup>e</sup> scri-  
bes/ & y<sup>e</sup> whoole cōgregacion/ & bounde  
Iesus & ledde him awaye/ & delivered him to  
Pilate. And Pilate ayed him: arte thou the  
kynge of the Jewes? And he answered & say-  
de vnto him: thou sayest it. And the hys pre-  
stes accused him of many thinges. Wherefore  
Pilate ayed him agayne sayinge: Answerest  
thou nothinge? Beholde how many thinges  
they lay vnto thy charge. Iesus yet answer-  
ed

# Of S. Marke.

ffo. lxxi.

ted never a worde/ so that Pilate merueled.

At that feast Pilate was wont to deliue at  
their pleasure a presoner: whomsover they  
wolde desyre. And ther was one named Bar-  
rabas/ which laye bounde with thē that made  
insurreccion/ & in the insurreccion cōmitted  
murther. And y<sup>e</sup> people called vnto him/ & be-  
gan to desyre accordinge as he had euer done  
vnto them. Pylate answered them and sayd:  
Will ye that I loose vnto you the kynge of  
the Jewes? For he knewe that the hys pre-  
stes had delpyered him of envy. But the hys  
prestes had moved the people/ that he shuld  
rather delpyre Barrabas vnto them.

And Pylate answered agayne/ and sayd vn-  
to thē: What will ye then that I do w<sup>th</sup> him  
whom ye call y<sup>e</sup> kynge of y<sup>e</sup> Jewes? And they  
cryed agayne: crucifie him. Pylate sayde vnto  
them: What euell hath he done? And they  
cryed y<sup>e</sup> moore fervently: crucifie him. And so  
Pylate willinge to content the people/ loosed  
them Barrabas/ and delpyered Iesus when  
he had scourged him/ for to be crucified.

And the souldiers ledde him awaye into y<sup>e</sup>  
commen hall/ and called togedder the whoole  
multitude/ & they clothed him with purple/  
and they platted a crowne of thornes & crow-  
ned him with all/ and beganne to salute him.  
Sayle kynge of the Jewes. And they smote  
him on the heed w<sup>th</sup> a rede/ and spat upon him/  
and kneled doune and worshiped him.

And when they had mocked him/ they toke  
the purple of him/ & put his owne clothes  
on him

Mathew.  
xxv. g.  
lu. xxiij. f.  
Johan.  
xv. c.

Peter de-  
nyeth.

Mathew  
xxij. luk  
xxij. f. g  
Johan.  
xv. c.

Mathew  
xxv. g.  
lu. xxiij. f.  
Johan.  
xv. c.

He is de-  
lyvered  
to Pylate

Mathew  
xxv. g.  
lu. xxiij. f.

He hol-  
deth his  
peace.

Barras.

Mathew  
xxv. g.  
lu. xxiij. f.  
Johan.  
xv. c.

He is sca-  
urged &  
dely-  
vered to  
death.

Math.  
xxv. g.

He is  
crowned.

He is bof-  
feted.

Math.  
xxv. g.  
lu. xxiij. f.



# The Gospell

on him/and ledde him oute/to crucifie him  
And they compelled one that passed by / cal-  
led Symon of Cyrene (which cam oute of the  
felde/and was father of Alexander and Ru-  
fus) to beare his crosse. And they brought  
him to a place named Golgotha (which is by  
interpretacion/the place of deed mens scoul-  
les) and they gave him to drinke/wyne myn-  
gled with myre / But he receaved it not.

And when they had crucified him/they par-  
ted his garmettes/castinge loottes for them/  
what every man shulde have. And it was ab-  
oute y thyrde houre/and they crucified him.  
And the tytle of his cause was wyrtten: The  
kyng of the Jewes. And they crucified with  
him two theves: the one on the ryght honde/  
and the other on his lyfte. And the scripture  
was fulfilled which sayeth: he was counted  
amonge the wicked.

And they that went by/rayled on him: wag-  
ginge their heedes and sayinge: Wretche/  
that destroyst the temple and byldest it in  
thre dayes: save thy fylse / and come doune  
from the crosse. Lyke wyse also mocked him y  
hye preestes amonge them selves with the  
scribes and sayde: He saved other men / him  
sylse he cannot save. Let Christ the kyng of  
Israel now descende from the crosse/that we  
maye se and beleve. And they that were cruci-  
fied with him/checked him also.

And when the sixte houre was come/dar-  
knes arose over all the erth/vntyll y nynthe  
houre. And at the nynthe houre Iesus cryed  
with a

# Of S. Marke.

# Jo. xviii.

with a loude voyce sayinge: Eloi/ Eloi/ lama-  
asbathani/which is yf it be interpreted: my  
God/ my God/ why hast thou forsaken me?  
And some of them that stode by/when they  
hearde y/sayde: Beholde he calleth for Helyas  
And one ran & filled a sponge full of veneger/  
and put it on a rede/and gave him to drinke/  
sayinge: let him alone/let vs se whether he  
has will come and take him doune.

But Iesus cryed with a loude voyce/& ga-  
ve vp the gooste. And the vayle of the temple  
broke in two peces/from the toppe to the  
boottome. And when the Centurion which  
stode before him/sawe that he so cryed & ga-  
ve vp the gooste/he sayd: truly this man was  
the sonne of God. Ther were also women a  
good waye of beholdinge him: amonge whom  
was Mary Magdalen / & Mary the mother  
of James the lytle and of Ioseph/and Mary  
Salome: which also when he was in Galilee/  
folowed him and ministred vnto him/and ma-  
ny other women which came vp with him to  
Hierusalem.

And now when nyght was come ( because  
it was y even that goeth before y saboth) Jo-  
seph of Arimathia a noble counsellour which  
also loked for y kyngdome of God/came and  
went in booldy vnto Pylate/& begged y bod-  
dy of Iesu. And Pylate merueled that he was  
alredy dred/& called vnto him y Centurion/  
& asked of him/whether he had bene eny whi-  
le deed. And when he knewe the trueth of the  
Centurion/he gave y body to Ioseph. And he  
bought

Golgo-  
tha.

Math.

xviii.

Luke.

xviii.d.

His gar-

mentes

are deuy-

ded.

Jo. xix.d

He is cru-

cified.

Esa. liij.d

He is ray-

led on.

Jo. ij. d.

Jo. ij. d.

Jo. ij. d.

Jo. ij. d.

Jo. ij. d.

Jo. ij. d.

Jo. ij. d.

Jo. ij. d.

Jo. ij. d.

Jo. ij. d.

Jo. ij. d.

Jo. ij. d.

Jo. ij. d.

Jo. ij. d.

Jo. ij. d.

Jo. ij. d.

Jo. ij. d.

Jo. ij. d.

Jo. ij. d.

Jo. ij. d.

Jo. ij. d.

Jo. ij. d.

Jo. ij. d.



## The Gospell

Bought a linnen cloothe/and toke him doune  
a wrapped him in y linnen cloothe/a layde  
him in a tombe y was hewen oute of y rocke/  
a rolled a stone vnto the doze of the sepulcre.  
And Mary Magdalen a Mary Ioses beheld  
where he was layde. ¶ The. vii. Chap.

Luke.  
xxiii. a  
Jo. pp. a.

**A**nd when y saboth daye was past/Ma-  
ry Magdalen/a Mary Jacobi/a Sa-  
lome/bought odures/that they myght  
come a anoynt him. And erly in the mornin-  
ge the nexte daye after the saboth day/they  
came vnto the sepulcre/when the sunne was  
rysen. And they sayd one to another: who shall  
rolle vs awaye the stone from the doze of the  
sepulcre? And when they looked/they sawe  
how the stone was rolled awaye: for it was a  
very greate one. And they went into the sepul-  
cre/and sawe a yonge man syttinge on the  
ryght syde/cloothed in a longe whyte garmēt/  
and they were abasshed.

Math.  
xxviii.  
Jo. pp. c.

And he sayd vnto the/Be not afrayed: ye se-  
ke Iesus of Nazareth which was crucified. ¶  
He is rysen/He is not here. Beholde the place/  
where they put him. But go youre waye/and  
tell his disciples/a namely Peter: he will goe  
before you into Galile: there shall ye se him/  
as he sayde vnto you. ¶ And they went oute  
quickly and fied from the sepulcre. for they  
trembled a were amased. Nether sayd they eny  
thinge to eny man/for they were afrayed.

Math.  
xxviii. c.

Mary  
Magda-  
lene.

¶ When Iesus was rysen the morow after  
y saboth daye/he appered fyrst to Mary Ma-  
gdalen/oute of whom he cast seven devyls.

And

Of S. Marke.

Jo. lxxviii.

And she wēt and tolde them that were with  
him as they morned and wcapte. And when  
they herde/that he was alyve and he had ap-  
pered to hyr/they beleved it not. After that/Luke.  
he appered vnto two of them in a straunge fi-  
gure/as they walked and went into the coun-  
try. And they went and tolde it to the rem-  
nant. And they beleved them nether. ¶

¶ After that he appered vnto the cleve as  
they sate at meate/and cast in their tethe the  
it vnbese a hardnes of herte: be cause they  
beleved not them which had sene him after  
his resurreccid. And he sayd vnto them: Goo  
ye in to all the worlde/ and preache the glad  
tyges to all creatures/he that beleueth and is  
baptised/shall be saved. But he that beleueth  
not/shall be dampned.

Math.  
xxviii.  
Luke.  
xxiii. f.  
Jo. pp. c.  
Math.  
xxviii.

¶ And these signes shall folowe them that be-  
leve: In my name they shall cast oute devyls  
and shall speake with newe tonges/and shall  
kyl serpentes. And yf they drinke eny dedly  
thinge/yt shall not hurte the. They shall la-  
ye their honde on y sicke/a they shall recover.

So then when the lord had spoken vnto  
them/He was receaved in to heauen/and is set  
doun on the ryght honde of God. And they  
went forth/ and preached every where.

Luke.  
xxiii. g.

And the lord wrought with them/  
and confirmed the worde with mi-  
racles that folowed. ¶

The ende of the gospell of  
S. Marke.

K



# The Gospell of S. Luke :



**F**or as moche as ma-  
ny have take in hand  
to compyle a treatise  
of thoo thinges / which are  
surely knowen amonge vs /  
even as they declared them  
vnto vs / which from the be-  
gynnyng sawe them their  
selues / and were ministers  
at the doyng: I determined

also / as sone as I had searched out diligently  
all thinges from the begynnyng / that then  
I wolde wyte vnto the / good Theophilus:  
that thou myghtest knowe the certente of  
thoo thinge / wher of thou arte informed.

## The fyrst Chapter

Zachari-  
as

Eliza-  
beth

**T**here was in the dayes of He-  
rode kynge of Iurie / a certayne prest  
named zacharias / of y course of Abia.  
And his wyfe was of y daughters of Aaron:  
And her name was Elizabeth. Both were  
perfect before God / and walked in all the la-  
wes and ordinaces of the Lorde / that no man  
coude fynde faulte with them. And they had  
no chylde / because that Elizabeth was barre  
and both were well stricken in age.

And it cam to passe / as he executed the pre-  
stes office before god / as his course came (ac-  
cordinge to the custome of the prestes office)  
his lot was to bourn incense. And wet into y  
temple of y Lorde / and the whoale multitude of y  
people were with out in prayer whill the in-  
cense

Of S. Luke.

Fo. lxxviii.

ense was aburnynge. And ther appered vnto  
to him an angell of the Lorde standinge on the  
ryght syde of the altare of incense. And when  
zacharias sawe him / he was abasshed / and fea-  
re came on him.

**A**nd the angell sayde vnto him: feare not  
Zachary / for thy prayer is hearde: And thy  
wyfe Elizabeth shall beare y a sonne / and thou  
shalt call his name Iohn / and thou shalt ha. Iohn  
ve ioye and gladnes / and many shall reioyce  
at his birth. For he shall be greate in the sight  
of the Lorde / and shall nether drinke wyne ner  
stronge drinke. And he shall be filled with the  
holy goost / even in his mothers wombe: and ma-  
ny of the chyl dren of Irael shall he tourne  
to their Lorde God. And he shall goo before  
him in the sprete & power of Belyas / to tour-  
ne the hertes of the fathers to the chyl dren /  
and the vnbelevers to the wysdom of the iuste  
men: to make the people redy for the Lorde.

And Zacharias sayde vnto y angell: Wher  
by shall I knowe this thinge that I am olde  
and my wyfe well stricken in yeares. And the  
angell answered and sayde vnto him: I am  
Gabriell that stonde in the presens of God /  
and am sent to speake vnto the: and to shewe  
the these glad tydings. And beholde thou  
shalt be domme / and not able to speake vntill  
the tyme that these thinges be performed / be-  
cause thou belevest not my wordes which  
shall be fulfilled in their season.

And the people wayted for zacharias / and men-  
belled that he taryed in the temple. And when

K. ii. he cam



## The Gospell

He cam oute/he could not sprake vnto them.  
Wherby they perceaved that he had sene so  
me vision in the temple. And he beckened vn  
to them/and remayned speechlesse.

\* And it fortunéd/assone as y tyme of his  
office was oute / he departed home into his  
owne housse. And after thoose dayes / his wy  
fe Elizabeth conceaved/a hyd her solfe.v.mo  
nethes sayinge: This wyse hath God dealte  
w me in y dayes when he loked on me/to take  
from me the rebuke y I suffred amonge men.

And in y.vi.moneth y angell Gabriel was  
sent frō god vnto a cite of Galile/named Na  
zareth/to a virgin spoused to a man whose na  
me was Joseph/of y housse of David/a y vic  
gins name was Mary. And y angell went in  
vnto her/a sayde: Hail full of grace/y Lorde  
is with y: blessed arte thou amonge women.

When she sawe him/she was abasshed at  
his sayinge: & cast in her mynde what maner  
of salutation y shuld be. And y angell sayde  
vnto her: feare not Mary: for thou hast foun  
de grace w god. For thou shalt conceave in thy  
wombe/a shalt beare a sonne/a shalt call his  
name Jesus. He shalbe greate/a shalbe called  
the sonne of the hyst. And y Lorde God shall  
geve vnto him the seate of his father David/  
a he shall raigne over y housse of Jacob for  
ever/a of his kyngdome shalbe none ende.

Then sayd Mary vnto y angell: How shall  
this be/scinge I knowe not a man And y an  
gell answered a sayd vnto her: The holy goost  
shall come apon the/a y power of y hyst shall  
over

## Of S. Luke.

Jo. lxxv.

over Maddowe y. Therefore also y holy thin  
ge which shalbe borne/shalbe called y sonne  
of god. And beholde/thy cosen Elizabeth she  
hath also conceived a sonne in her age. And  
this is hyr sixte moneth/ though she be cal  
led barren: for w god can nathing be vnpos  
sible. And Mary sayd: beholde y honde may  
den of y Lorde/be it vnto me even as thou hast  
sayde. \* And the angell departed from her.

\* And Mary arose in thoose dayes/a went  
into y mountayns w hast/into a cite of Iurie  
a entered into the housse of zachary/a saluted  
Elizabeth. And it fortunéd/as Elizabeth he  
arde y salutation of Mary/the babe spronge  
in her belly. And Elizabeth was filled with  
the holy goost/and cryed with a loude voyce/  
a sayde: Blessed arte thou amonge women/  
and blessed is the frute of thy wombe. And  
whence hapeneth this to me/that the mother  
of my Lorde shuld come to me? For loo/asso  
ne as the voyce of thy salutation sounded in  
myne eares/the babe sprange in my belly for  
ioye. And blessed arte thou that belevest: for  
thoose thinges shalbe performed wiche were  
tolde y from the Lorde. And Mary sayde.  
My soule magnifieth the Lorde.

And my sprete reioyseth in god my savioure \* Magni  
ficat. For he hath loked on the poure degre of his  
honde mayde. Beholde now from hence forth  
shall all generacions call me blessed.

For he that is myghty hath done to me grea  
te thinges/and hollye is his name.  
And his mercy is on them that feare him tho

K. iiii. rooo

Marie  
greeteth  
Eliza  
beth.

Marie.

Esai. liij. b.

Isa. l.

Drinel.

Bij. d.

Mat. iij. e



# The Gospell

rowe oute all generacions.  
He sheweth strength with his arme/He scat-  
tereth them that are proude in the ymagina-  
cion of their herres.

He putteth doune the myghty from their sca-  
tes and exalteth them of lowe degre.

He filleth the hongry with good thinges:  
and sendeth away the ryche emptye.

He remembreth mercy: and helpeth his ser-  
uaunt Iſrael.

Esale.  
pl. 8.

Even as he promised to oure fathers/Abra-  
ham and to his seede for ever.

Esale.  
p. 111. d.

And mary aboode with hyz aboute a.iii. mone  
thys/a returned agayne to hyz awne housse.

Hier.  
p. 111. a.

\* Elizabethes tyme was come that she shuld  
be deliuered and she brought forth a sonne.

Psalmo.  
c. xvi.

And her neighbours & her cosins hearde tell  
how the lord had shewed great mercy vpon

Ge. p. 11. j.

her/and they reioysed with her.

Ihon is  
borne.

And it fortuneth y egypt daye: they cam to  
circumcise the chylde: and called his name za-  
charias/after the name of his father. Now be  
it his mother answered/a sayd: not so/But he  
shalbe called Ihon. And they sayd vnto hyz:  
Ther is none of thy kynne/that is named w  
this name. And they made signes to his fa-  
ther/how he wolde haue him called. And he  
ayrd for wrytynge tables and wrote saying:  
his name is Iohn. And they marvelled all.  
And his mouth was opened immediatly /  
& his tonge also/a he spake lawdyngs God.  
And feare came on all the that dwelt nye vnto  
them. And all these sayinges were noyed  
to them

# Of S. Luke.

# Jo. lxxviii.

abroade throughout all y hyll countre of Iurie  
& all they y herde the sayde them vp in their  
herres saying: What maner chylde shall this  
be? And the honde of y lord was with him.

And his father zacharias was filled with  
the holy goost/and prophesied sayinge:

Blessed be the lord God of Iſrael/for he  
hath visited and redeemed his people.

And hath reysed vp an horne of saluacion  
vnto vs/in the housse of his seruaunt David.

Even as he promised by y mouth of his ho-  
ly prophete which were sene y worlde began

That we shuld be saved from oure enemies  
and from the hondis of all that hate vs:

To fulfill the mercy promised to oure fa-  
thers / and to remember his holy covenante.

And to performe the ooth which he swate  
to oure father Adrahams/for to geve vs.

That we deliuered oute of y hondes of ou-  
re enemies/myght serue him with oute feare/  
all the dayes of oure lyfe/in suche holynes  
& ryghtewesnes that are accept before him.

And thou chylde/shalt be called the pro-  
phet of the hyst: for thou shalt goo before the  
face of the lord/to prepare his wayes:

And to geve knowlege of saluacion vnto  
his people/for the remission of synnes:

Through the tender mercy of oure God/  
wherby the \*daye springe from an hys hath  
visited vs.

To geve light to the that sate in darcknes  
and in shadowe of deth/and to gyde oure fete  
into the waye of peace.

K. iiii. And

Benedic-  
tus.  
psalmo.  
c. xlii. &  
c. xvi. d.  
Hier.  
p. 111. a.  
and p. 11.  
Hieremie  
p. 11. f.  
Gene.  
p. 11. c.

\* Christ is  
the daye  
springe  
that ge-  
ueth light  
to the that  
sit in dar-  
kenes of  
the igno-  
rance of  
God.



# The Gospell

And the chylde grew and waxed stronge in sperte/ & was in wylernes/ tyll the daye cam when he shuld shewe him sylfe vnto the Israhelites.

¶ The.ii. Chap. \*

**A**nd it chaunced in thoose dayes: y<sup>e</sup> ther went oute a comaundment from Augu<sup>st</sup> ste the Emperour/ that all the woorld shuld be tayed. And this tayynge was y<sup>e</sup> fyrst and executed when Syzenius was leftrenailt in Syria. And every man went vnto his awne cite to be tayed. And Joseph also ascended from Galile/ oute of a cite called Nazareth/ into Iurie: vnto y<sup>e</sup> cite of David which is called Bethleem/ because he was of the housse and linage of David/ to be tayed with Mary his spoused wyfe which was with chylde.

And it fortuneth whyll they were there/ her tyme was come that she shuld be deliuered. And she brought forth her fyrst begotten sonne/ and wrapped him in swadlynge clooths/ & layed him in a manger/ because ther was no roume for them within in the ynn.

And ther were in the same region shepherdes abydinge in the felde and watching their flocke by nyght. And loo: the angell of y<sup>e</sup> lorde stode harde by the/ & the brightnes of y<sup>e</sup> lorde shone rounde aboute them/ & they were sore afrayed. But the angell sayd vnto them: Be not afrayed. For behold: I bringe you tydinges of greate ioye y<sup>e</sup> shal come to all y<sup>e</sup> people: for vnto you is borne this daye in the cite of David/ a saveoure which is Christ y<sup>e</sup> lorde. And take this for a signe: ye shal fynde y<sup>e</sup> chylde swaddled

Christ is borne.

Shepherdes.

Signe.

# Of S. Luke. Jo. lxxviii.

de swaddled & layed in a manger. And straight waye ther was with the angell a multitude of hevenly souldiers/ laudynge God & sayynge: Glozy to God an hye/ & peace on the erth: and vnto men reioysynge. \*

**E** And it fortuneth/ as sone as the angels were gone awaye fro them in to heven/ & the shepherdes sayd one to another: let vs goo evn vnto Bethleem/ & se this thyng that is hapened which the lorde hath shewed vnto vs. And they cam with haste/ & founde Mary and Joseph & the babe layde in a manger. And when they had sene it/ they publissed a brode the sayinge which was tolde them of that chylde. And all that hearde it/ wondred at those thynges which were tolde the of the shepherdes. But Mary kept all thoose saynges/ and pondered them in hyr hert. And the shepherdes retourned/ praysinge and laudinge God for all that they had herde and sene/ evyn as it was told vnto them. \*

\* And when y<sup>e</sup> eyght daye was come y<sup>e</sup> chylde shuld be circuncised/ his name was called Jesus/ which was named of the angell before he was conceived in the wombe. \*

**D** \* And when the tyme of their purificacion (after the lawe of Moyses) was come/ they brought him to Hierusalem/ to present hym to y<sup>e</sup> lorde (as yt is writen in the lawe of the lorde: every man that fyrst openeth the matryx/ shal be called holy to the lorde) & to offer (as it ys sayde in the lawe of the lorde) a payre of turtle doves or two yonge pigeons.

Leuitic. xii. a  
Christ is circuncised.  
Matt. i. c  
Leuitic. xii. a.  
Ex. xlii. a.  
Nume. xiii. c  
Leuitic. xii. c.

And



# The Gospell

Simeon.

And beholde ther was a mā in Hierusalem whose name was Simeon. And the same mā was iuste and feared God/and longed for the consolacion of Israel/and the holy goost was in him. And an answer was given him of the holy goost/that he shulde not se deethe/before he had sene the lordes Christ. And he came by inspiracion in to the temple.

And when the father and mother brought in the chylde Jesus/to do for him after the custome of the lawe/then toke he him vp in his armes and sayde.

Quene di. Lorde/Now lettest thou thy seruāt departe  
mittis. in peace/accordinge to thy promes.

For myne eyes have sene y saveour sent fro y  
Wich thou hast prepared before the face of  
all people.

A light to lighten the gentyls/ and the glory  
of thy people Israel. R

\* And his father and mother marvelled at those thinges which were spokē of him. And Simeon blessed them/and sayde vnto Mary his mother: beholde / this chylde shalbe the fall and resurreccid of many in Israel / and a signe which shalbe spokē agaynste. And moze ver the sworde shal pearce thy soule/ y the thoughtes of many hertes maye be opened.

Esa. liij.  
c. Rom. x.  
.g. i. petri  
.ij. 8.

Anna.

And ther was a Prophetesse/one Anna/the doughter of Phanuel of the tribe of Aser/ which was of a greate age/a had lyved with an husbāde. vii. yeres from her virginite. And she had bene a wedowe aboute. iiii. scoore and. iiij. yere/which went never oute of the temple.

Of S. Luke.

Fo. lxxviii.

temple/But served God with fastinge & praye er nyght and daye. And the same came forth that same houre / and praysed the Lorde / and spake of him to all that looked for redempcion in Hierusalem.

And assone as they had performed all thinges accordinge to the lawe of the Lorde/they returned into Galile to their awne cite Nazareth. And the chylde growe and weyed stronge in spryte/and was filled with wysdome/ & the grace of God was with hym. R

E And his father and mother went to Hierusalem every yere at the feestle of ester. \* And when he was. xii. yere olde/ they went vp to Hierusalem after the custome of the feestle. And when they had fulfilled the dayes / as they returned home/ the chylde Jesus boode styll in Hierusalem / unknowynge to his father and mother. For they supposed he had bene in the cōpany/and therfore came a dayes iorney/a sought him amōge their kynnsfolke & acquayntaunce. And when they founde hym not/they went backe agayne to Hierusalem/a sought him. And it fortunēd after. iij. dayes/ that they founde him in the tēple/ sittinge in the middes of the doctours / both hearynge them and posinge them. And all that hearde him/marvelled at his wit and answers.

W And when they sawe him/ they were astonyed. And his mother sayde vnto him: sonne/ why hast thou thus dealt with vs? Beholde thy father & I/ have sought the forowenge. And he sayde vnto the: how is it y ye sought me?

Christ is  
founde dis  
putinge  
in the tē  
ple.



# The Gospell

me: Wist ye not that I must goo aboute my fathers business? And they understode not y<sup>e</sup> sayinge that he spake to them. And he went with them/ & came to Nazareth/ & was obedient to the. But his mother kept all these thinges in her hert. And Iesus increased in wisdom & age/ & in fauoure with god and man. &

## The.iii. Chapter.

**I**n the fiftenthe yere of the raygne of A  
Tiberius the Emperoure/ Pontius Py  
late beinge lestenant of Iurie/ & Hero  
de beinge Tetrach of Galilee/ and his brother  
Philip Tetrach in Iturea & in the region of  
Traconites/ & Lysanias the Tetrach of Abp  
line/ when Anna & Cayphas were the hye pre  
sides: the worde of God came vnto Iohn y<sup>e</sup> son  
ne of zacharias in the wilderness. And he ca  
me in to all the coastes aboute Iordan/ prea  
chyng the baptyme of repentance for the re  
mission of synnes/ at it is written in the boke  
of the sayinges of Esaias y<sup>e</sup> prophet which  
sayeth: The voyce of a cryer in wilderness/  
prepare the waye of the Lorde/ make hys pa  
thes strayght. Every valley shalbe fylled/ and  
every mountayne & hyll shalbe brought lowe.  
And crooked thinges shalbe made streight: &  
the rough wayes shalbe made smoth: and all  
fleshe shal se the sauour sent of God. &

Then sayde he to the people that were co  
me to be baptysed of him: O generation of vi  
pers / who hath taught you to fflye from the  
wrath to come? Bring forth due frutes of re  
pentance/ and begynne not to saye in youre  
selues

# Of S. Luke. Jo. lxvi.

selues we have Abraham to oure father. For  
I saye vnto you: God is able of these stones  
to reyse vp chyl dren vnto Abraham. Now al  
so ys the aye leyed vnto the rote of the trees: The aye  
so y<sup>e</sup> every tree which bringeth not forth good  
frute/ shalbe hewē doune/ & caste in to y<sup>e</sup> fyre.

And the people ayed him sayinge: What  
shal we do then? He answered & sayde vnto  
them: He that hath two coottes/ let him parte  
with him that hath none: and he that hath  
meate/ let him do lyke wyse.

Then came ther Publicans to be baptised/ publi  
cans. & sayde vnto him: Master/ what shal we do? And he sayde vnto the: requyre nomore then  
that which ys appoynted vnto you.

**T**he souldyours lyke wyse demaunded of Soudiours  
him sayinge: and what shal we do? And he  
sayde to them: Do violence to noo mā: nether  
trouble eny man wrongfully: but be content  
with youre wages.

As the people were in a doute/ and all men  
disputed in their hertes of Iohn/ whether he  
were very Christ: Iohn answered & sayde to  
them all: I baptise you w<sup>th</sup> water/ but a stron  
ger then I cometh after me/ whose shue lat  
chet I am not worthy to vnloose: he will ba  
ptise you with the holy goost/ and with fyre:  
which hath his fanne in his hond / and will  
pouge his floore/ and will gader the corne in  
to his barn: but the chaffe wyll he bourn  
with fyre that neuer shalbe quenched. And  
many other thinges in his exhortacion prea  
ched he vnto the people.

Then

Tetrar  
che.

Iohn Ba  
pist.

Mat. iij. a  
Mark. i. a

Esa. vi. a  
Iohn. i. c.

Mat. iij. b



Mat. lii. a. Then Herode the Tetrach (when he was  
Mar. i. b. rebuked of him for Herodias his brother Phi-  
lippos wyfe/and for all the evyls whiche He-  
rod had done) added this above all/ and leyd  
John in prison.

Christ is Baptised. And yt fortunyd as all the people receaved  
Baptyme (and when Jesus was baptised and  
dyd praye) that heave was opened & the holy  
goost came downe in a bodely shape lyke a do-  
ve vpon him/ & a voyce came fro heve sayinge:  
Thou arte my dere sonne/ in the do I delyte.

Genealogie. And Jesus him selfe was about thirty ye-  
re of age when he begane/ beinge as men sup-  
posed the sonne of Joseph.

which Joseph was the sonne of Heli:  
which was the sonne of Mathath:  
which was the sonne of Levi:  
which was the sonne of Melch:  
which was the sonne of Janna:  
which was the sonne of Joseph:  
which was the sonne of Matathias:  
which was the sonne of Amos:  
which was the sonne of Nahum:  
which was the sonne of Esli:  
which was the sonne of Nagge:  
which was the sonne of Maath:  
which was the sonne of Matathias:  
which was the sonne of Semei:  
which was the sonne of Joseph:  
which was the sonne of Juda:  
which was the sonne of Johanna:  
which was the sonne of Rhesya:  
which was the sonne of Zorobabel:

which

which was the sonne of Salathiel:  
which was the sonne of Meri:  
which was the sonne of Melch:  
which was the sonne of Addi:  
which was the sonne of Cosam:  
which was the sonne of Belmadam:  
which was the sonne of Her:  
which was the sonne of Jeso:  
which was the sonne of Belieser:  
which was the sonne of Joram:  
which was the sonne of Mattha:  
which was the sonne of Levi:  
which was the sonne of Simeon:  
which was the sonne of Juda:  
which was the sonne of Joseph:  
which was the sonne of Joram:  
which was the sonne of Belachim:  
which was the sonne of Melch:  
which was the sonne of Menam:  
which was the sonne of Mathathian:  
which was the sonne of Nathan:  
which was the sonne of David:  
which was the sonne of Jesse:  
which was the sonne of Dbed:  
which was the sonne of Boos:  
which was the sonne of Salmon:  
which was the sonne of Naason:  
which was the sonne of Aminadab:  
which was the sonne of Aram:  
which was the sonne of Esrom:  
which was the sonne of Phares:  
which was the sonne of Juda:  
which was the sonne of Jacob:

which



## The Gospell

which was the sonne of Isaac:  
 which was the sonne of Abraham:  
 which was the sonne of Tharra:  
 which was the sonne of Nachor:  
 which was the sonne of Saruch:  
 which was the sonne of Ragau:  
 which was the sonne of Phalec:  
 which was the sonne of Heber:  
 which was the sonne of Sala:  
 which was the sonne of Laiman:  
 which was the sonne of Arphaxat:  
 which was the sonne of Sem:  
 which was the sonne of Noe:  
 which was the sonne of Lamech:  
 which was the sonne of Mathusala:  
 which was the sonne of Enoch:  
 which was the sonne of Jared:  
 which was the sonne of Malalehel:  
 which was the sonne of Laiman:  
 which was the sonne of Enos:  
 which was the sonne of Seth:  
 which was the sonne of Adam:  
 which was the sonne of God.

### The.iiii. Chapter.

**Mat. iij. a**  
**Mar. i. 8.**  
**Jesus fasteth four**  
**tye dayes**

**J**esus then full of the holy goost/retur-  
 nyd fro Jordan/a was caried of y<sup>e</sup> spie-  
 te into wildernes/a was .xl. dayes tem-  
 pted of the devyll. And in thoose dayes ate he  
 no thinge. And when they were ended/he af-  
 ter ward hongred. And the devyll sayde vnto  
 him: yf thou be the sonne of God/ commaunde  
 this stone y<sup>e</sup> it be bread. And Jesus answered  
 hym sayinge: It is writte: man shall not live  
 by bread.

## Of S. Luke. . . . . Jo. lxxvi.

By bread only/ but by every worde of God. **Deutero. viij. d.**  
 And y<sup>e</sup> devyll toke him vp into an hye mou-  
 tayne/a shewed him all the kyngdoms of the  
 worlde/evē in y<sup>e</sup> twyncklinge of an eye. And y<sup>e</sup>  
 devyll sayde vnto him: all this power will I  
 geve y<sup>e</sup> every whit & the glory of the: for y<sup>e</sup> is  
 delivred to me/and to whosoever I will/I  
 geve it. If thou therfore wilt worshipp me/  
 they shall be all thine. Jesus answered him & **Deutero. vi. c. and. ten.**  
 sayde: Hence from me Sathe. For it is writ. **De. x. d.**  
 Thou shalt honour the Lorde thy God/ & him only serve.

**B** And he caried him to Jerusalem/a set him  
 on a pynacle of the temple/a sayd vnto him:  
 If thou be the sonne of God / cast thy selfe  
 doune from hene. For it is written / he shall  
 geve his angels charge over the/to kepe the/  
 and with there hondis they shall step the vp **Psal. xxi. d.**  
 that thou dasthe not thy fote agaynst a stone.  
 Jesus answered and sayde to him/ it is sayd: **Deutero. vi. c.**  
 thou shalt not tempte the Lorde thy God. **2if.**  
 sone as the devyll had ended all his tempta-  
 tions/he departed from him/ for a season.

**C** \* And Jesus retourned by the power of y<sup>e</sup> **Mathew. iij. 8.**  
 sprete in to Galile/and thre went a fame of **Mar. i. 8.**  
 him thorowe oute all the regid rōnde aboute. **Jo. iij. f.**  
 And he taught in their synagoges/ and was  
 commended of all men.

And he came to Nazareth where he was **Mathew. xij. 8.**  
 noursed/and as hys custome was/went in to **Mar. 8. d.**  
 the synagoge on the Saboth dayes/and stode **Jo. iij. f.**  
 vp for to rede. And ther was delivred vnto  
 him y<sup>e</sup> booke of y<sup>e</sup> Prophete **Esaias.** And when  
 he had



# The Gospell

**Esa. lvi.** he had opened the booke/ he founde the place/ where it was written. The spiete of the lord upon me / because he hath annoynted me: to preache y<sup>e</sup> gospell to y<sup>e</sup> poore he hath sent me: and to heale the broken harted: to preache de- lyverauce to the captive: and sight to the blind / and frely to set at lyberte them that are brused/ & to preache the acceptable ycare of the lord.

And he cloosed the booke/ & gave it agayne to the minister/ and sate doune. And the eyes of all that were in the synagoge / were faste- ned on him. And he began to saye vnto them. This daye is this scripture fulfilled in youre eares. And all bare him witness/ and wondred at the gracious wordes which proceeded oute of his mouth/ & and sayde: Is not this Jo- sephs sonne?

**Josephs sonne.**

And he sayde vnto them: Ye maye very well saye vnto me this proverbe: Phisicion/ heale thy silfe. \* Whatsoever we have heard done in Capernaum / do the same here lyke wyse in thynne awne countre. And he say- de/ verely I saye vnto you: No Prophet is ac- cepted in his awne countre.

**Jo. iii. f.**

**Prophete**

**lii. Reg.**

**viij.**

**Jac. v. d.**

**The we-  
dome of  
Sarepta.  
lii. Reg.  
v. d.**

But I tell you of a truth/ many wyddowes were in Israell in the dayes of Helias/ when heyn was set thre yeres & syxe monethes/ when greate fammisshemēt was througheu- te all the londe/ & vnto none of them was He- lias sent/ save in to Sarepta besydes Sidon vnto a womā that was a widow. And many lepers were in Israell in the tyme of Eliseus the pro-

# Of S. Luke. Ho. lxxvii.

the Prophete: and yet none of them was hea- led/ savinge Naaman of Siria.

**E** And as many as were in y<sup>e</sup> synagoge when they herde that/ were filled with wrath: and roose vp/ and thrust him oute of the cite / and ledde him evē vnto the edge of the hill/ wher on their cite was bilte/ to cast him doune head- lyng. But he went his waye evē thowow the myddes of them: & & and came in to Capernaum a cyte of Galile/ & there taught the on the Saboth dayes. And they were astonied at his doctryne: for his preachyng was w<sup>th</sup> power.

And in the synagoge ther was a mā which had a spiete of an uncleane drvell / and cryed with aloud voice sayinge: let me alone/ what hast thou to do with vs/ thou Iesus of Nazareth: arte thou come to destroye vs? I knowe the what thou arte/ evē the holy of God. And Iesus rebuked him sayinge: holde thy peace/ and come oute of him. And the drvell threwe him in the myddes of them and came oute of him/ and hurt him not. And feare came on them all/ and they spake amonge them selves sayinge: what māner a thinge is this? for with auctorite and power he commaun- deth the foule spiete / and they come out: And y<sup>e</sup> fame of him spreed abroode thowowoute all places of the countre round aboute. &

\* And he roose vp & came oute of y<sup>e</sup> syna- goge/ & entred in to Simons housse. And Si- mons motheres lawe was takē with a greate fe- ver/ & they made intercession to him for her. And he stode over her / & rebuked the fever: and it

**Mathew.  
vii. b.  
Mar. i. c.  
Simons  
motheres  
lawe.**



## The Gospell

and it leest her. And immediatly he arose & ministred vnto them.

Layde  
his hande  
on them.

When the sonne was done: all they that had sicke take with diuers diseases/brought them vnto him: & he layde his handes on every one of them/ & healed them. And devils also cam out of many of them/ crying & saying: thou arte Christ the sonne of God. And he rebuked them/ and suffered them not to speake: for they knewe that he was Christ.

Mar. j. d

Asone as it was daye/ he departed & went awaye into a desert place/ & y people sought him & came to him/ & kept him that he shuld not departe from thē. And he sayde vnto thē: I muste to other cities also preache the kyngdome of God: & for therfore am I sent. And he preached in the synagoges of Galilee.

### The v. Chapter.

Mathew.  
liij. c.  
Mark. j. 6

It came to passe as the people pressed vpon him/ to heare the worde of God/ that he stode by the lake of Genezareth: & sawe two shippes stonde by the lakesyde/ but the fischermen were gone out of thē/ & were wasshyng their nettes. And he entred in to one of the shippes/ which perteyned to Simon/ and prayed him/ that he wolde thrust out a litell from the londe. And he sate doune and taught the people out of the ship.

When he had leest speakynge/ he sayde vnto Simon: Launche out in to the depe/ and let flippe youre nettes to make a draught/ And Simon answered and sayde to him: Master/ we have labored all nyght/ and have taken

## Of S. Luke. Fo. lxxviii.

taken nothinge. Nevertselater at thy worde I will loose forth the net. And whyn they had so done/ they inclosed a greate multitude of fisses. And their net brake: but they made signes to their felowes which were in the other ship/ that they shuld come and helpe thē. And they came: and filled bothe the shippes that they soncke agayne.

When Simon Peter sawe that he fell doune at Iesus knees sayinge: Lorde goo frō me/ for I am a synfull man. For he was vterly astonyed & all that were w him/ at y draught of fische which they toke: & so was also James & Iohn y sonnes of zebede which were parteners w Simon. And Iesus sayde vnto Simon: feare not/ frō hence forth thou shalt catche men. And they brought the shippes to londe/ and forsoke all/ and folowed him.

And it fortunied as he was in a certayne cite: beholde/ ther was a man full of leprosy: & when he had spied Iesus/ he fell on his face/ & besought him sayinge: Lorde/ yf thou wilt/ thou canst make me cleane. And he stretchyd forth y hond/ & touched him sayinge: I will/ be thou cleane. And immediatly the leprosy departed from him. And he warned him/ that he shuld tell no man: but that he shuld goe & shewe him selfe to the Preste/ & offer for his clensynge/ accordinge as Moses commaundement was/ for a witnes vnto them.

But so moche the moare went ther a fame abroad of him/ & moche people cam to geder to heare/ & to be healed of him/ of their infirmities.

L. iij. ties.



## The Gospell

ties. And he kepte him silfe aparte in y<sup>e</sup> wildernesses/and gave him silfe to prayer.

**Mat. ix. a** **Mar. ij. a** **D** And it happened on a certayne daye/ that he taught: and ther sat the pharises: and doctours of lawe/ which were come out of all y<sup>e</sup> townes of Galile/ Jurie/ & Hierusalem. And the power of the Lorde was to heale the. And beholdem<sup>e</sup> brought a man lyinge in his bedd which was taken with a palsie: & sought meanes to brynge him in / and to laye him before him. And whē they coulde not finde by what waye they might brynge him in/ be cause of y<sup>e</sup> prease/ they wēt vp on the toppe of y<sup>e</sup> housse/ and let him downe thowowe the tylinge/ beed & all in the middes before Jesus. When he sawe their fayth/ he sayde vnto him: man/ thy synnes are forgiven the. And the Scribes & the Pharises begane to thinke sayinge: What fellowe is this which speaketh blasphemy? Who can forgive synnes but God only?

**Signe.** When Jesus perceaved their thoughtes/ he answered & sayde vnto them: What thinke ye in your hertes? Whether is easye to saye/ thy synnes are forgiven the/ or to saye: rise & walke? But that ye maye knowe that the sonne of mā hath power to forgive synnes on erth/ he sayde vnto y<sup>e</sup> sicke of the palsie: I saye to the/ arise/ take vp thy beed and go home to thy housse. And immediatly he rose vp before them/ & toke vp his beed where on he laye/ and departed to his awne housse praysinge God. And they were all amased & they lauded God/ & were filled with feare sayinge: We ha

ue

## Of S. Luke. Jo. lxxviii.

ve sene strange thynges to daye. &

**J** And after that he went forth and sawe a publican named Levi/ sittinge at the receypte of custome/ and sayde vnto him: folow me. And he leest all/ roose vp/ and folowed him. And that same Levi made him a greate feaste at home in his awne housse. And ther was a greate cōpany of publicans and of other that sat at meate with him. And the Scribes and pharises murmured agaynst his disciples sayinge: Why eate ye and drinke ye with publicans and synners? Jesus answered and sayde vnto the: They y<sup>e</sup> are whole/ nede not of y<sup>e</sup> phisicion: but they y<sup>e</sup> are sicke. I came not to call y<sup>e</sup> rightewes / but synners to repentance.

**G** Then they sayde vnto him: Why do the disciples of John fast often & praye/ & the disciples of y<sup>e</sup> pharises also: & thine eate & drinke? And he sayde vnto them: Can ye make y<sup>e</sup> chyl dren of the weddinge fast/ as long as y<sup>e</sup> brydgrome is present with the? The dayes will come/ whē the brydgrome shalbe take awaye from them: then shal they fast in those dayes.

Then he spake vnto them in a similitude: No mā putteth a pece of a newe garment/ in to an olde vesture: for yf he doithen breaketh he the newe/ and the pece that was taken out of the newe/ agreeth not w<sup>th</sup> the olde. Also/ no mā poureth newe wyne into olde vessels. for yf he do/ the newe wyne breaketh the vessels/ & runneth out silfe/ & the vessels perisshet. But newe wyne must be poured into newe vessels/ & bothe are preserved. Also/ no man y<sup>e</sup>

L.iii.

drynketh



# The Gospell

drinketh olde wine/strayght waye can awaye  
with newe/for he sayeth: y olde is plesanter. **W**

## The. vi. Chapter.

Mathew.  
xlii. d.  
Mar. li. d.  
Corne  
felde.

The Sa.  
both daye  
is broken  
i. Regum  
xvi. 3.

**I**T happened on an after saboth/that he  
went thorow the corne felde/ & that his  
disciples plucked the eares of corne / &  
ate/and rubbed them in their hondes. And  
certayne of the Pharises sayde vnto them:  
Why do ye that which is not lafull to do  
on the saboth dayes? And Iesus answered  
them and sayde: Have ye not redde what Da-  
uid dyd / when he him selfe was an hun-  
gred and they which were with him: how he  
went into the housse of God / and toke & ate  
the loaves of halowed bread/ and gave also to  
them which were with him: which was not  
lafull to eate/ but for the prestes only. And  
he sayde vnto them: The sonne of man is Lord  
de of the saboth daye.

**W** And it fortunied in a nother saboth also/  
that he entred in to y sinagoge & taught. And  
ther was a ma whose right honde was dzyed  
vp. And y Scribes & Pharises watched him/  
to se whether he wolde heale on the Saboth  
daye / that they myght fynde an accusacion  
agaynst him. But he knewe their thoughtes/  
& sayde to the man which had y wyddered hon-  
de: Ryse vp/ & stonde forth in the myddes.  
And he arose and stepped forth. Then sayde  
Iesus vnto them: I will aye you a question:  
Whether is it lafull on the saboth dayes to  
do good or to do evill: to save lyfe or for to de-  
stroye it? And he behelde them all in cōpasser/  
and

Dzyed  
honde.

# Of S. Luke.

## fo. lxxxv

**Q** sayd vnto y man: Stretch forth thy honde. **Madnes**  
And he dyd so & his honde was restored/ & ma-  
de as whoole as the other. And they were fil-  
led full of madnes / and comuned one with  
another/ what they myght do to Iesu. **R**

**U** And it fortunied in thoose dayes / that he  
went out into a mountayne for to praye / and  
cōtinued all nyght in prayer to god. And asso-  
ne as it was daye/ he called his disciples/ and  
of the he chose twelve / which also he called  
apostles. Simon whō he named Peter: & An-  
drew his brother. James & Iohā / Philip and  
Bartlemew/ Mathew and Thomas/ James  
the sonne of Alphēus & Simon called zelotes  
and Judas James sonne/ and Judas Iscari-  
oth/ which same was the traytour.

Mat. x. a  
Mar. lii. 6

The tw.  
elve are  
chosen.

**U** And he came doune with them and stode  
in the playne felde with the company of his  
disciples / & a greete multitude of people out  
of all parties of Iurie and Ierusalem/ & from  
the see cooste of Tīre and Sidon/ which came  
to heare hym/ and to be healed of their disea-  
ses: & they also that were vexed with foule  
spītes/ & they were healed. And all the peo-  
ple preased to touche him: for there went ver-  
tue out of him/ and healed them all.

**U** And he lifted vp his eyes apōn the disci-  
ples/ and sayde: Blessed be ye poore: for yours  
is the kyngdome of God. Blessed are ye that  
honger now: for ye shall be satisfied. Blessed a-  
re ye y wepe now: for ye shall laugh. Blessed  
are ye when men hate you / & thrust you oute  
of their companye/ and rayle / & abhorre youre  
name

Mat. v. 6

Couena-  
ntes.

L. v. name



# The Gospell

name as an evyll thinge/for the sonne of man-  
nes sake. Reioyse ye then/and be gladder: for  
Beholde/your reward is greate in heven. &

True pro-  
phetes.

After this manner their fathers entreated  
the Prophetes.

Am. vi. a  
Eccl. vi. a

But wo be to you that are ryche: for ye ha-  
ve therin youre consolacion. Wo be to you y  
are full: for ye shall hunger. Wo be to you  
that now laugh: for ye shall weyle and wepe.  
Wo be to you when all men prayse you: for  
so dyd their fathers to the false prophetes.

Louena-  
ntes.

But I saye vnto you which heare: Love you  
re enemyes. Do good to thē which hate you.  
Blesse thē that curse you. And praye for thē  
which wrongfully trouble you. And vnto  
him that smyteth the on the one cheeke / offer  
also y other. And him that taketh awaye thy  
goune/forbid not to take thy coote also. Geve  
to every man that aveth of the. And of him  
that taketh awaye thy goodes/ave them not  
agayne. And as ye wolde that men shuld doo  
to you: so do ye to them lyke wyse.

Love.

Mat. v. g

Do good  
Blesse.  
Praye.

All the  
lawe.

If ye love thē which love you: what than-  
ke are ye worthy of? for the very synners lo-  
ve their lovers. And yf ye do for them which  
do for you: what thanke are ye worthy of?  
for the very synners do even the same. If ye  
lende to them of whome ye haope to receave:  
what thanke shall ye have: for the very syn-  
ners lende to synners / to receave as moch  
agayne. Wherefore/ love ye youre enemyes/do  
good and lende/lokyng for nothinge agayne  
and your reward shall be greate/and ye shall

Matthew  
vi. 8

Lo. iii. c.

Mat. v. g

Lende.

be the

# Of S. Luke.

# fo. lxxvi.

Let the chyl dren of the hyest: for he is kynde  
vnto the unkynde and to the evyll.

Covena-  
ntes.

\* Be ye therfore mercifull/as youre father  
is mercifull. Judge not & ye shall not be Jud-  
ged. Condemne not: and ye shall not be con-  
demned. For geve / and ye shall have for geve.  
Geve/ & yt shall be geven vnto you: good mea-  
sure/pressed doune/shaken to geder and run-  
nyng over/shall men geve into youre bosom-  
mes. for with what measure ye mete/with y  
same shall men mete to you agayne.

Mathew.  
vi. a.

Judge  
not.

Ma. xli. a  
Ma. iii. c

For geve.

Mathew.  
v. 8.

Measure

And he put forth a similitude vnto thē: Can  
the blynde leade y blynder? Do they not both  
then fall into y dyche? The disciple is not abo-  
ve his master. Every mā shall be perfecte/even  
as his master is. Why seyst thou a mote in  
thy brothers eye/ & considerest not y beame y  
is in thyne awne eye? Either how canest thou  
saye to thy brother: Brother/let me pull out y  
mote that is in thyne eye/when thou percea-  
vest not the beame that is in thyne awne eye?  
Upocrite/cast out y beame out of thyne awne  
eye first/and then shall thou se perfectly/to  
pull out the mote out of thy brothers eye. &

Mat. v. c.

Mote.  
Jo. xli. a  
Ma. vi. a

Beame.

It is not a good tree that bringeth forth  
evyll frute: neither is that an evyll tree/that  
bringeth forth the good frute. For every tree  
is known by his frute. Whether of thornes ga-  
der men fygges / nor of busshes gader they  
grapes. A good man/out of the good treasu-  
re of his hert / bringeth forth that which  
is good. And an evyll man/out of the evyll  
treasure of his hert / bringeth forth that  
which

Ma. vi. a  
mat. vi. c

The tree  
is knowe  
by his fru-  
te.



**The mo-** which ys evyll. For of the aboundance of  
**uthe spe-** her/his mouth he speaketh.  
**aketh of** Why call ye me Master/ Master: and do  
**y fullnes** not as I bid you & whosoever cometh to me  
**of the he-** and heareth my sayings/ & dothe the same/ I  
**art.** will shewe you to whome he ys lyke. He is li  
**To buil** ke a man which bilt an housse: and digged de  
**de on a** pe/ and layde the foundaciō on a rocke. Whē  
**rocke.** the waters arose/ the fludde bet apō that hous  
**To buil** se/ and coulde not move yt. For it was groun  
**de on son** ded apō a rocke. But he that heareth & doth  
**de.** not/ is lyke a man that with out foundacion  
 bylt an housse apō the erth / agaynst which  
 the fludde did bet: and it fell by and by. And y  
 fall of y housse was greate. **Mat. vii. Cha.**

**Mathew.** **Biij. a.** **Centuri.** **on.** **U** When he had ended all his sayings in  
 the audience of the people / he entred  
 into Capernaū. And a certayne Cen  
 turions servaunte was sicke and redy to dye  
 whom he made moche of. And when he hear  
 de of Jesu/ he sent vnto him the elders of the  
 Jewes/ beseeching him y he wolde come & hea  
 le his servaunt. And they came to Jesus and  
 besought him instantly sayinge: He is worthe  
 that thou shuldest do this for him. For he lo  
 veth oure nacion/ and hath bilt vs a sinagoge.  
 And Jesus went with them.

And when he was not farre frō the housse/ **B**  
 the Centuriō sent frendes to him sayinge vnto  
 him: Forde trouble not thy selfe: for I am  
 not worthy y thou shuldest enter vnder my  
 roffe. Wherefore I thought not my selfe wor  
 thy to come vnto the: but saye the worde / and  
 my ser

servaunt halbe whoole. For I lyke wyse am  
 a man vnder power/ and have vnder me sou  
 diers/ & I saye vnto won/goo: and he goeth.  
 And to another/ come: and he cometh. And to  
 my servaunt/ do this: & he doeth it. When Je  
 sus herde this/ he merueyled at him/ & turned  
 him about & sayd to the people that folowed  
 him: I saye vnto you/ I have not founde so  
 greate faith/ noo/ not in Israel. And they y  
 were sent/ turned backe home agayne/ & foun  
 de the servaunt that was sicke/ whoole.

**E** \* And it fortunēd after that/ that he went  
 into a cite called Naim/ & many of his disci  
 ples went w him/ & moche people. When he  
 came nye to the gate of the cite: beholde/ ther  
 was a deed man caried out which was y only  
 sonne of his mother/ and she was a widowe/ **The de**  
 and moche people of the cite was with her. **ed is rai**  
 And when y lorde sawe her/ he had compas  
 sion on her/ & sayde vnto her: wepe not. And he  
 went & touched the coffyn/ & they y bare him/  
 stode still. And he sayde: Longe man/ I saye  
 vnto the/ aryse. And y deed sate vp & began  
 ne to speake. And he delyvered him to his mo  
 ther. And ther cā a feare on the all. And they  
 glorified god sayinge: a greate prophet is ry  
 sen amōge vs/ & god hath visited his people. **Mat. xj. a**  
 \* And this rumor of him wēt forth the throug  
 hout all Iurie/ and thowowout all the regions  
 which lye rounde about. **John Ba**  
**ptist sen**

And y disciples of John shewed him of all  
 these thinges. And John called vnto him .ii.  
 of his disciples/ & sent the to Jesus sayinge:

Arte

sed.

Mat. xj. a

John Ba  
ptist sen  
deth to  
Christ.



## The Gospell

Esai. lxx.

Arte thou he that shalt come: or shalt we looke for another? When the men were come vnto him/they sayde: John baptiste sent vs vnto þe sayinge: Arte thou he that shalt come: or shalt we wayte for another? And at þe same tyme he cured many of their infirmities & plagues/ & of euyl spretes/ & vnto many that were blynde/ he gave sight. And Iesus answered and sayd vnto them: Woo poure wayes & shewe John/ what thinges ye haue sene and hard: how & the blynde se/ the halt goo/ the lepers are cleansed/ the deafe heare/ the deed aryse/ to the poore is the glad tydinges preached/ and happy is he/ that is not offended by me.

When y messengers of John were departed/ he began to speake vnto y people of John. What wet ye oute into y wilderness for to see? went ye to se a rede shaken w y wynde? But what went ye out for to see? A man clothed in so ofte rayment? Beholde they which are gorgeously apparellled/ & lyve delicatly/ are in kynnges courtes. But what went ye forth to se? A prophete? Ye I saye to you/ & more then a prophete. This is he of whos it is wyttē: Beholde I sende my messenger before thy face/ to prepare thy waye before the. For I saye vnto you: a greater prophete then John/ amonge women & chylde is ther none. Nevertheless one is lesse in y kyngdō of god/ is greater then he is.

And all the people that hearde/ and the publicans / iustified God / and were baptised with the baptim of John. But the pharisees & scribes despised y counsell of god agaynst them.

Mat. xij. a  
Publicans iustified god  
Pharisees despise y  
counsell of god.

## Of S. Luke.

## Jo. lxxviii.

them selves/ and were not baptised of him.

And y lord sayd: Wher vnto shall I lyke Mat. xij. d the men of this generacion/ & what thinge are they lyke? They are lyke vnto chylde sittynge in y market place/ & cryinge one to another/ & sayinge: We haue pyped vnto you/ & ye haue not daunsed: we haue mourned to you/ and ye haue not wept. For John baptist came/ nether eatynge breed ner drinkynge wyne/ & ye saye: he hath the deuyll. The sonne of man is come and eateth and drinketh/ & ye saye: Beholde a man which is a glotton/ & a drinker of wyne/ a frende of publicans and synners. Yet is wysdome iustified of all her chylde.

Wisdom

And one of the pharisees despyed him that he wolde eate with him. And he went into y pharisees housse/ & sate doune to meate. And he holde a woman in that cite/ which was a synner/ as sone as she knewe that Iesus sate at meate in the pharisees housse/ she brought an alabaster boxe of oyntment/ & she stode at his fete behynde him wepyng/ and beganne to wesshe his fete with teares/ and dyd wipe the with the heares of her heed/ and kyssed his fete/ and anoynted them with oyntment.

Mari of Bethanie

When the pharise which bade him/ sawe that/ he spake with in him sylfe/ sayinge: If this man were a prophete/ he wolde surely haue knowen who & what maner woman this is which toucheth him / for she is a synner. And Iesus answered & sayde vnto him: Simon I haue some what to saye vnto y. And he sayd master saye on. There was a certayne lender which



# The Gospell

der which had two detters / y one ought five hondred pence / & the other fyfty. When they had nothynge to paye / he forgave the boothie. Which of them tell me / will love him moost? Simon answered and sayde: I suppose / that he to whom he forgave moost. And he sayde vnto him: Thou hast truly iudged.

And he turned to the woman / & sayde vnto Simon: Seist thou this woman? I entred into thy housse / & thou gavest me noo water to my fete but she hath wesshed my fete with teares / & wiped the with the heeres of her heed. Thou gavest me no kysse: but she / sence y tyme I came in / hath not ceased to kysse my fete. Myne heed w oyle thou dydest not anoynte: but she hath annoynted my fete w oymntment. Wherefore I saye vnto the: many synnes are forgiven her / for she \* loved moche. To whom lesse is forgiven / the same doeth lesse love.

And he sayde vnto her: thy synnes are forgiven y. And they y sate at meate with him / beganne to saye within them selves: Who is this which forgiveth synnes also? And he sayde to y woman: Thy faith hath saved the / goo in peace. E. The. viii. Chap.

**A**nd it fortuneth after that / that he him sylfe went throughtout cities & townes / preachynge / and shewing y kyngdom of God / & the twelve with him. And also certayne women / which wer healed of evell spretes / and infirmities: Mary called Magdalen / out of whom went seven devyls / & Joanna y wyfe of Chusa Herode steward / & Susanna and ma

\* Love is y signe y the synnes are forgiven her.

# Of S. Luke.

Jo. lxxviii.

and many other: which ministered vnto the of their substance. \* When moche people were gadred to gether / & wete come to him out of mat. xlii. & all cities / he spake by a similitude. A sower Ma. lii. & went out to sowe his seede: & as he sowed / some fell by the waye syde / and it was troden vnder fete / and the foules of the ayre devoured it vp. And some fell on ston / & as sone as it was spronge vp / it widdred awaye / because it lacked moystnes. And some fell amonge thornes / and y thornes spronge vp with it / & choked it. And some fell on good ground / & spronge vp & bare frute / an hondred foolde. And as he sayde these thinges / he cryed: He that hath cares to heare / let him heare.

**B** And his disciples ayed him sayinge: what maner similitude is this? And he sayde: vnto you is it given to knowe the sectetes of the kyngdom of God: but to other in similitude / that when they se / they shuld not se: & when they heare / they shuld not vnderstonde. Esa. vi. e Mathew. xlii. b. ma. lii. b. Joa. xii. f Ro. xi. b.

The similitude is this. The seede is y worde of God. Thoose y are besyd the waye / are they that heare / & afterwarde cometh y devyll & taketh awaye the worde out of their hertes / lest they shuld beleve and be saved. They on the stonnes / are they which when they heare / receave the worde with ioye. But these have noo rootes / which for a whyle beleve / & in tyme of tentaciō goo awaye. And y which fell amonge thornes / are they which heare / & go forth / & are choked w cares & w riches / & w voluptuous lyvinge / and bringe forth noo frute.

**M** **Thy**

The sower is y pounded.



# The Gospell

**Candell.** That in y good grounde/are they which with  
a good & pure hert/heare the worde & kepe it/  
and bringe forth frute with patience. &

**Mat. v. 8** No man lyghteth a candell/a covereth it  
**Ma. iij. c.** vnder a vessel/nether putteth it vnder y ta-  
**Mat. p. c** ble:but setteth it on a candellsticke/that they  
**Mat. iij. c** that enter in/maye se y lyght. No thinge is in  
secret/y shall not come abroode: Nether eny

**Matthew.** thinge hyd/that shall not be known/a come  
**iiij. b.** to lyght. Take hede therfore how ye heare.

**a. p. v. c.** For whosoever hath/to him shall be geve: And

**ma. iij. c.** whosoever hath not/frō him shall be take/even

**Matthew.** that same which he supposeth that he hath.

**pli. d.** Then came to him his mother and his bre-

**Mat. iij. d** thren/and coude not come at him for prease.

**Mother** And they tolde him sayinge: Thy mother

**a brethren** and thy brethren stonde with out/and wolde

**Ma. viij. c** se the. He answered and sayd vnto them: my

**mar. iij. d** mother and my brethren are these which hea-

re the worde of God and do it.

\* And it chaunsed on a certayne daye that

he went into a shippe/and his disciples also/

and he sayde vnto them: Let vs goo over vnto

the other syde of the lake. And they lanchted

forthe. And as they sayled/he fell a slepe/and

there arose a storme of wynde in y lake/a they

were fylled with water/a were in ieopardy.

And they went to him and awoke him sayin-

ge: Master Master/we are loost. Then he aro-

se and rebuked the wynde and the tempest of

water/and they ceased/and it weyed calme.

And he sayd vnto the: where is youre faith?

They feared and wondred sayinge one to ano-

ther

**Jesus**  
**sleepeth**  
**in y ship.**

# Of S. Luke.

**fo. v. c.**

ther: what fellowe is this? for he commaundeth

bothe the wyndes and water/and they obey

him? And they sayled vnto the region of y

Gaderenites/which is over agaynst Galile.

And as he went out to sonde/ther met him

a certayne man out of y cite/which had a de-

vyl longe tyme/and ware noo clothes/nether

aboode in eny housse: But amonge graves.

When he sawe Jesus/he cryed/and fell dou-

ne before him/and with a loude voyce sayde:

What have I to do with the Jesus the son-

ne of the God moost hvest? I beseeche the to

ment me not. Then he commaunded y foule spre-

te to come out of the man. For ofte tymes he

caught him/a he was bounde with chaynes

& kept with fetters: and he brake the bondes/

and was carped of the fende/into wylernes.

And Jesus ayed him sayinge: what is thy

name? And he sayde: Legion/because many de-

vyls were entred into him. And they besought

him/y he wolde not commaunde the to goo out

into y depe. And ther was there by an heerde

of many swyne/fedyng on an hyll: & they be-

sought him/y he wolde soffre the to enter in-

to the. And he soffred the. Then went the de-

vyls out of the man/a entred into the swyne:

And the heerde toke their course & ran heedlyn-

ge into the lake/and were chokyd. When the

herdmen sawe what had chaunsed/they fled

and tolde it in the cite and in the villages.

And they came out to se what was done:

& came to Jesus/a founde y man/out of whō

the devyls were departed/sittynge at the fete

**Legion**

**Swyne**

**M. ii. of J. c.**



## The Gospell

of Jesus clothed & in his right mynde / & they were a frayde. They also which sawe it / tolde the by what meanes he y was possessed of y devyll / was healed. And all the whole multitude of y cōtrye of the Gadarenites / besought him y he wolde departe from the: for they were taken w greute feare. And he gate him into the shippe & returned backe agayne. Then the man out of whom the devylls were departed / besought him y he myght be w him: But Jesus sent him awaye sayinge: Go home agayne into thyne awne housse / & shewe what great thinges God hath done to y. And he went his waye / & preached thorow out all the cite what great thinge Jesus had done vnto him.

mat. ix. c. And it fortuned when Jesus was come  
mar. v. b. agayne that y people recrayed him. For they  
all wayted for him. And beholde ther came a  
man named Jairus (and he was a ruler of y  
synagoge) & he fell doune at Jesus fete / & besought him y he wolde come into his housse /  
for he had but a daughter onely / apon a twelve yere of age / and she laye a dyinge. And as he went the people thronged him.

Issue of  
bloude. And a woman havinge an issue of bloud  
twelve yeres (which had spent all her substance amonge phisicians / nether coulde be holpen of eny) came behinde him / & touched the hem of his garmēt / & immediatly her issue of bloud stauched. And Jesus sayde: Who is it that touched me? when every man denyed / Peter & they y were with him / sayde: Master / the people thrust the and wepe the: & sayest thou who

## Of S. Luke.

Jo. xci.

who touched me? And Jesus sayde: Some body touched me. For I perceave that vertue is gone out of me. When the woman sawe that she was not hid / she came trimblyng / & fell at his fete / and tolde him befoze all the people for what cause she had touched him / and how she was healed immediatly. And he sayde vnto hyr: Doughter be of good comforte / Thy faith hath made the hoale / goo in peace.

Whyll he yet spake / there came one from y rulers of the synagogis housse which sayde to him: thy doughter is deed / disease not the master. When Jesus hearde that / he answered the father / sayinge: feare not / beleve only / & she shalbe made whole. And when he came to y housse / he suffred no man to goo in with him / save Peter / James & John / & the father and the mother of the mayden. Every body weeped & sorowed for her. And he sayde: Wepe not: for she is not deed / but slepeth. And they knew him to scozne. For they knew that she was deed. And he thrust the all out / & caught her by the honde / and cryed sayinge: Mayde aryse. And hyr sprete came agayne / & she rose straight waye. And he commaunded to geve her meate. And the father and the mother of hyr were astonyed. But he warned the that they shuld tell noo man / what was done.

## The. ix. Chapter.

Then called he the. xii. to gether / & gave them power / and auctorite over all the devylls / and that they myght heale diseases. And he sent them to preache the kyngdome of God.

The twelve are sent.

mat. x. a  
mar. vi. a

M. iii.

dome



# The Gospell

Mat. x. a. dome of God/a to cure the sick. And he sayd  
 mar. xj. a. to them: Take nothinge to sucker you by y  
 \*Go not waye: nether staffe/nor scripe/nether breed/  
 frō hous. nether money/nether have two cootes. And  
 se to hous whatsoever \*houste ye enter into/there abyde  
 se as fre. & thence departe. And whosoever will not re-  
 ceave you/when ye go out of that cite/Make  
 Act. xij. of the very dust from youre fete/ for a testimo-  
 ny agaynst them. And they went out/a went  
 thoro the townes / preachinge the gospell  
 and healyng every where. R

Mathew. And Herod the tetrarch herde of all that  
 xij. a. was done of him/and douted/because that it  
 Ma. xj. b. was sayde of some/that John was rysen agay-  
 ne from deeth:and of some/that Elias had  
 apared:and of other/that one of the olde pro-  
 phetes was rysen agayne. And Herod sayde:  
 John have I behedded:who then is this of  
 whom I heare suche thinges? And he despy-  
 red to se him.

Mathew. And the Apostles retourned/and tolde him  
 xij. b. what great thinges they had done. And he to-  
 ke them and went a syde into a solitary place/  
 Ma. xj. d. nye to a cite called Bethsaida. And y people  
 knewe of it/and folowed him. And he recea-  
 ved them/and spake vnto them of the kyngdo-  
 me of God/and healed them that had nede to  
 be healed. And when y daye beganne to wea-  
 re awaye/then came the twelve and sayde vnto  
 him: sende y people awaye/that they maye  
 goo into the townes & villages roundabout/  
 and lodge/and get meate/for we are here in a  
 place of wylernes. But he sayde vnto them:  
 Give

# Of S. Luke.

Jo. xij.

Give ye the to eate. And they sayde. We ha-  
 ve no moo but fyve loaves and two fysshes/cy-  
 cept we shuld goo and bye meate for all this  
 people. And they were about a fyve thousand  
 men. And he sayde to his disciples: Cause  
 them to syt doun by fyfties in a company.  
 And they dyd soo/a made them all syt doun.  
 And he toke the fyve loaves/a the two fysshes/  
 & loked vp to heven/a blessed them/a brake/  
 & gave to the disciples/to set before y people.  
 And they ate/and were all sattisfied. And there  
 was taken vp of that remayned to the twelve  
 baskettes full of broken meate.

And it fortunied as he was alone prayinge/  
 his disciples were w him/a he ayed the say-  
 inge: Who saye y people y I am? They ans-  
 wered & sayd: John Baptist. Some saye E-  
 lias. And some saye/one of the olde prophete  
 is rysen agayne. He sayde vnto the: Who saye  
 ye that I am? Peter answered and sayde: thou  
 arte the Christ of god. And he warned a com-  
 maunded them/that they shuld tell no man y  
 thinge sayinge: that the sonne of man must  
 suffre many thinges/and be reproved of the  
 elders/and of the hye prestes and scribes/a be  
 slayne/and the thirde daye ryse agayne.

And he sayde to them all/ yf eny man will  
 come after me/let him denye him sylfe/a take  
 up his crosse dayly and folowe me. Whosoe-  
 ver will save his lyfe/ shall lose it. And who  
 foryet shall lose his lyfe for my sake/the sa-  
 me shall save it. For what avauntageth it a  
 man/to wyne the whole worlde/ yf he loose

him

fyve lo-  
 ves & ii.  
 fysshes.

Mathew.  
 xij. b.

Mar. xij.

Passion.

Mathew.

xij. d.

Mar. xij.

Christes

disciple.

Mat. x. d.

and xij.

Mathe.

xij. b.

Jo. xij. d.



# The Gospell

Mat. x. d. him sylfe or runne in domage of him sylfe :  
 mar. viij. b. for whosoever is ashamed of me/and of my  
 sayinges: of him shall the sonne of man be as-  
 hamed/when he cometh in his owne glorie/  
 Love. naunt & in the glorie of his father: / and of the ho-  
 ly angels. And I tell you of a surcety: There  
 Mat. x. viij. d. Marc. ix. a. be some of the y stonde here/ which shall not  
 tast of deeth: tyll they se y kyngdome of god.

And it folowed about an. viii. dayes after  
 those sayinges/that he toke Peter/James/  
 a. Marc. ix. a. & John/a went vp into a mountayne to praye.  
 Transfi- And as he prayed/y facion of his countenann  
 guracion ce was changed/and his garment was whyte  
 and shoon. And beholde/two men talked w  
 him/and they were Moses & Helias/which  
 appered gloriously/and spake of his departin  
 ge/which he shuld ende at Jerusalem. Peter  
 and they that were with him/were hevy with  
 slepe. And when they woke/they sawe his glo  
 rie/and two men stondinge with him.

And it chaunfed as they departed frō him/  
 Peter sayde vnto Jesus: Master/it is good  
 bringe here for vs. Let vs make thre taberna-  
 cles/one for the/and one for Moses/a one for  
 Helias:and wist not what he sayde. Whyl  
 he thus spake/ther came a cloude and shado-  
 wed them:a they feared when they were co-  
 me vnder the cloude. And ther came a voyce  
 out of the cloude sayinge: This is my deare  
 sonne/heare him. And assone as y voyce was  
 past/Jesus was founde alone. And they kept  
 it cloose/and tolde noo man in those dayes  
 eny of those thinges which they had seene.

And it

Heare  
him.

Of S. Luke.

Jo. xciij.

And it chaunfed on the nexte daye as they came  
 came doune from the hyll/ moche people met him. And beholde a man of the cōpany cryed  
 out sayinge: Master/I beseeche y beholde my  
 sonne/for he is all that I have: & se/a spiete  
 taketh him/a sodenly he cryeth/a he teareth  
 him that he cometh agayne/and with moche  
 payne departeth frō him/when he hath rent  
 him/and I besought thy disciples to cast him  
 out/a they coulde not. Jesus answered & say-  
 de: D. generacion with oute fayth / a croked:  
 how longe shall I be with you/a shall suffre  
 your Bringe thy sonne hidder. As he yet was  
 a cōminge/the fende ret him & tare him. And  
 Jesus rebuked y vnclene spiete/a healed the  
 childe/a delivered him to his father. And they  
 were all amazed at y mighty power of God.

Whyl they wondred every one at all thin-  
 ges which he dyd/he sayd vnto his disciples:  
 Let these sayinges synke doune into poure ea-  
 res. The tyme will come/when the sonne of  
 man shalbe deliuered into the honde of men.  
 But they wist not what y worde meant/a yt  
 was hyd frō the/that they vnderstode yt not.  
 And they feared to aye him of that sayinge.

Then ther arose a disputacion amōge the:  
 who shuld be the greatest. When Jesus per-  
 ceaved y thoughtes of their hertes/he toke a  
 chylde/a set him hard by him/a sayd vnto the:  
 Whosoever receaveth this chylde in my na-  
 me/receaveth me. And whosoever receaveth  
 me/receaveth him y sent me. For he y is least  
 amonge you all/the same shalbe greate.

And

The spi-  
rite of the  
fallynge  
spcknes  
is cast ou  
te.

Passion.

Matthew.  
xviij. b.  
Mar. ix. c.

Greatest



# The Gospell

forbyd

And John answered & sayde: Master we sawe one casting out devyls in thy name / & we forbade him / because he followeth not with vs. And Jesus sayde vnto him: forbyd ye him not. For he that is not agaynst vs / is w<sup>th</sup> vs.

And it folowed when the tyme was come & he shulde be receaved vp / then he set his face to goo to Hierusalem / & sent messengers before him. And they went & entred into a citie of the Samaritans to make redy for him. But they wolde not receave him / because his face was as though he wolde goo to Ferusalem. When his disciples James & John sawe y<sup>t</sup> they sayde: Lorde / wilt thou that we commaunde that fyre come doune from heven & consume them / even as Helias d<sup>yd</sup>? Jesus turned about / and rebuked them sayinge: ye wote not what maner spere ye are of. The sonne of man ys not come to destroye mennes lives / but to save them. And they went to another toune.

For f<sup>st</sup> Heaven

Matthew. 23. c. 1

Forbes.

Burie his father.

And it chaunced as he went in the waye / a certayne man sayd vnto him: I will folowe the whither soever thou goo. Jesus sayd vnto him: foxes have holcs / and byddes of y<sup>e</sup> ayer have nestes: but the sonne of man hath not where on to laye his heed.

And he sayde vnto another: folow me. And the same sayde: Lorde suffre me fyrst to goo & bury my father. Jesus sayd vnto him: Let the deed / bury their deed: but goo thou and preache the kyngdome of God.

And another sayde: I wyll folowe the Lorde: but let me fyrst goo byd them fare well / which

Of S. Luke.

Jo. xciii.

which are at home at my housse. Jesus sayde vnto him: No man that putteth his honde to the plowe / & loketh backe / is apte to the kyngdome of God. R

The. v. Chapter. \*

After these thinges / the Lorde apoynted other seventie also / & sent them / two & two before him into every citie and place / whither he him self wolde come. And he sayde vnto them / the harvest is great: but the laborers are fewe. Praye therfore the Lorde of y<sup>e</sup> harvest / to send forth laborers into his harvest. Goo youre wayes: behold / I sende you forth as lambs amonge wolves. Beare noo wallet / nether scripppe / nor shues / and salute noo man by the waye. Into whatsoever housse ye enter / fyrst saye: Peace be to this housse. And yf y<sup>e</sup> sonne of peace be there / youre peace shall rest vpon him: yf not / yt shall retorne to you agayne. And in y<sup>e</sup> same housse tary still eatinge & drinkinge suche as they have. For the laborer is worthy of his rewarde. R

Seventie are sent. mat. ix. a Harvest. Lambs amonge wolves.

Mat. x. a Ma. 9. a

saye. Shall mis- nistre all

Go not fr<sup>st</sup> housse to housse: & in to whatso ever citie ye enter / yf they receave you / eate of the thinges as are set before you / & heale the sicke y<sup>e</sup> are there / & saye vnto them: the kyngdome of God is come nye vpon you. But into whatsoever citie ye shall enter / yf they receave you not / goo youre wayes out into the streetes of y<sup>e</sup> same / and saye: even the very dust / which cleaveth on vs of your citie / we wipe of agaynst you: Not withstandinge / make this that y<sup>e</sup> kyngdome of God was come nye vpon you.

Dust.



you. Ye & I saye vnto you: that it shalbe easier in that daye/ for Sodom then for y cytie.

**Corazim** Wo be to the Chorazin: wo be to y Bethsaida. For yf y miracles had bene done in Tyre & Sidon/ which have bene done in you/ they had a greate whyle agone repēted/ sitting in heere & assyes. Nevertheless it shalbe easier for Tyre & Sidon/ at the iudgement/ then for you. And thou Capernaum which art exalted to heave/ shalt be thrust doune to hell. He y heareth you/ heareth me: & he that despiseth you/ despiseth me: and he that despiseth me/ despiseth him that sent me.

And the sevetic returned agayne with ioye sayinge: Lorde even the very devyls are subdued to vs thowowe thy name. And he sayde vnto them: I sawe satan/ as it had bene ligh-tenyng/ faule doune frō heave. Beholde I geve vnto you power to treade on serpētes and scorpions/ & over all maner power of the enemye/ & no thinge shall hurte you. Neverthelesse/ in this reioyse not/ that y sprytes are vnder youre power: but reioyse / be cause youre names are wyrtten in heaven.

**Reioyse.** That same tyme reioysed Iesus in y sprete/ & sayde: I confesse vnto y father/ Lorde of heaven & erth/ y thou hast hyd these thynges from the wyse & prudent/ & hast opened them to the babes. Even so father/ for soo pleased taught of it the. All thinges are geven me of my father. Christ / And no man knoweth who the sonne is/ but knoweth the father: nether who the father is/ save the y father. sonne/ & he to whō the sonne wyll shewe him. And

And he turned to his disciples/ & sayde secretly: Happy are y eyes/ which se y ye se. Mathew. 23. 13. For I tell you that many prophetes & kynge have desired to se those thinges which ye se/ & have not sene them: & to heare those thinges which ye heare/ and have not heard them.

**E** And beholde/ a certayne lawere stode vp/ & tempted him sayinge: Master what shall I do/ to inheret eternall life? He sayd vnto him: What is written in the lawe? How redest thou? And he answered & sayde: Loue thy Lord God/ with all thy hert/ & with all thy soule/ & with all thy strengthe/ & with all thy mynde: & thy neighbour as thy sylfe. And he sayde vnto him: Thou hast answered right. This do and thou shalt live. He willinge to iustifie him sylfe/ sayde vnto Iesus: Who is then my neighbour?

Iesus answered & sayde: A certayne mā descended frō Hierusalem into Hierico/ & fell in to the hondes of theves/ which robbed him of his raymēt & wounded him/ & departed leuyng him halfe deed. And by chaunce ther came a certayne preste that same waye/ & when he sawe him/ he passed by. And lykewyse a Levite/ when he was come nye to the place/ wēt & looked on him/ and passed by. Then a certayne Samaritane / as he iornyed / came nye vnto him/ & when he sawe him/ had compassion on him/ & went to and bounde vp his woundes/ and poured in oyle and wyne/ and put him on his awne beast/ & brought him to a comen ynne/ and made provision for him. And on the morowe



# The Gospell

mo:owe when he departed/ he toke out two pe  
ce & gave them to the host/ & sayde vnto him.  
Take cure of him/ & whatsover thou spēdest  
moare/when I come agayne / I will recom-  
pence the. Which now of these thre/thynkest  
thou/was neighbour vnto him y fell into y  
thieves hondres: And he sayde. he that shewed  
mercy on him. Then sayde Jesus vnto him.  
Go and do thou lyke wyse. R

A neybo-  
ure who.

Martha  
Marie

\* It fortunēd as they wēt/ that he entred  
in to a certayne tounē. And a certayne woman  
named Martha/receaved him into her housse.  
And this woman had a sister called Mary/  
which sate at Jesus fete/and hearde his prea-  
chingē. And Martha was combred about mo-  
che servinge/ & stode and sayde: Master/ doest  
thou not care/that my sister hath leest me to  
minister alone? Byd her therfore/that I hel-  
pe me. And Jesus answered/ and sayde vnto  
her: Martha/ Martha/ thou carest/ & arte trou-  
bled about many thinges: verely one is ned-  
full. Mary hath chosen her that good parte/  
which shall not be taken awaye from her. R

The. vi. Chapter.

And it fortunēd as he was prayinge in a  
certayne place: when he ceased/one of  
his disciples sayde vnto him: Master/  
teache vs to praye/as John taught his disci-  
ples. And he sayd vnto thē: When ye praye/  
saye: Our father which arte in heave/ has-  
lowed be thy name. Thy kyngdome come.  
Thy will be fulfilled / even in erth as it is in  
heaven. Durc dayly breed geve vs evermore.

Mat. vi.

The pa-  
ter noster

And

Of S. Luke.

Jo. xvi.

And forgeve vs oure synnes: for evē we for-  
geve every man y trespasseth vs. And ledde  
vs not into tēptaciō. But deliver vs frō evill.

And he sayde vnto them: \* if any of you  
shuld have a frēde/ & shuld goo to him at mid  
nyght/ & saye vnto him: frende lende me thre  
loves / for a frende of myne is come out of the  
waye to me/ & I have nothinge to set before  
him: & he within shuld answer & saye / trou-  
ble me not/ the doze is now shēt/ & my servail-  
tes are with me in the chamber/ I canot ryse  
& geve them to the. I saye vnto you/ though  
he wold not aryse & geve him / because he is  
his frēde: yet because of his importunite he  
wold rise/ & geve him as many as he neded.

And I saye vnto you: aye/ and it shall be ge-  
ven you. Erke/ and ye shall fynde. knocke/ &  
it shall be opened vnto you. for every one that  
apeth/ receaveth: and he that seketh/ fyndeth:  
and to him that knocketh / shall it be open-  
ned. Yf the sonne shall aye breed ofeny of  
you that is a father: wyl he geve him a sto-  
ne? Or yf he aye siffhe/ wyl he for a fyssh ge-  
ve him a serpent? Or yf he aye an egge: wyl  
he offer him a scorpion? Yf ye then which are  
evyll/ canne geve good gistes vnto youre chyl-  
dren/ how moche more shall the father of hea-  
ven geve an holy sprete to them/ that desyre  
it of him? R

\* And he was a castynge out a devyll/  
which was dome. And it folowed when the  
devyll was gone out/ the domme spake/ & the  
people wondred. But some of thē sayde: he ca-  
steth

Prayer  
what it  
dothe.

Covenan-  
unt.

Mathew.  
xij. a.  
and. xxi. c.  
Mar. x. c.  
Jo. xiii. d.  
and. xvi. e.  
Jaco. i. a.  
mar. xij. b.  
Mar. i. p. d.  
and. xij. b.  
azar. iij. c.

The dō-  
me spiri-  
te is cast  
oute.



Belze-  
bub.

steth out devyls by the power of Belzebub  
the chefe of the devyls. And other tempted  
him sekinge of him a signe fro heave. But he  
knewe their thoughtes & sayde vnto them:  
Every kingdome devided with in it silfe/shal  
be desolate: & one housse shall fall vpon ano-  
ther. So if Satan be devided with in him sil-  
fe: how shall his kyngdome endure? Because  
ye saye that I cast out devyls by the power  
of Belzebub. If I by the power of Belzebub  
caste oute devyls: by whome do youre chyl-  
dren cast them out? Therfore shall they be  
yours iudges. But if I with y finger of God  
cast out devyls/ noo doute the kyngdome of  
God is come vpon you.

When a stronge man armed watcheth his  
houffe: y he possesseth is in peace. But when  
a stronger then he cometh vpo him & overco-  
meth him: he taketh from him his harness  
wherin he trusted/ & devideth his gooddes.  
He that is not with me/ is agaynst me. And  
he that gadereth not with me/ scattereth.

When the vnclene sprete is gone out of a  
man/ he walketh through waterlesse places/  
sekinge rest. And when he fyndeth none/ he  
sayeth: I will retorne agayne vnto my housse  
whence I came out. And when he cometh/ he  
fyndeth it swept and garnished. Then goeth  
he & taketh to him seve other spretes worse  
then him silfe: and they enter in/ & dwell the-  
re. And the ende of that man/ is worse then  
the begynninge.

And it fortuneth as he spake those thinges

a cer

Seven  
worse  
then him  
selfe.

A certayne woman of the company lyfte vp her  
voyce/ & sayde vnto him: Happy is the wom-  
be that bare the/ and the pappes which gave  
the sucke. But he sayde: Ye / happy are they happy  
that heare the worde of God/ and kepe it. & who.

When the people were gadered thicke to  
geder: he began to saye. This is an evyll na-  
cion: they seke a signe/ & ther shall no signe be  
geven them/ but the signe of Jonas the pro-  
phet. For as Jonas was a signe to the Mini-  
vites/ so shall y sonne of man be to this naci.

The quene of the south shall ryse at iudge-  
ment/ with the men of this generaci/ & con-  
demne them: for she came fro the ende of the  
worlde/ to heare the wysdome of Salomon.  
And beholde a greater then Salomon is he-  
re. The men of Ninive shall ryse at the iudge-  
ment w this generaci/ & shall condemne the:  
for they repented at the preachinge of Jonas.

And beholde/ a greater then Jonas is here.

\* Noo man lighteth a candell/ & putteth  
it in a privie place/ nether vnder a busshell:  
But on a candellsticke/ that they that come in  
maye se y light. The light of thy body is the  
eye. Therfore when thine eye is single: then  
is all thy body full of light. But if thine eye  
be evyll: then shall thy body also be full of  
darknes. Take hede therfore that the light  
which is in the/ be not darknes. For if all thy  
body shall be light/ havynge noo parte darke:  
then shall all be full of light/ even as when a  
candell doeth light the with his brightnes.

And as he spake / a certayne Pharise be-

And sought

Mat. xij. e

Signe of  
Jonas.

Quene  
of y sou:  
the.

ij. Reg.

p. g.

ij. pa. iv.

Ninivi-

tes.

Jon. iii. 8

Mat. 8. 8

Ma. iii. e

Eye.

Mat. xj. e



# The Gospell

**Matthew. p. viij.** sought him to dyne with him: and he went in a sate doune to meate. When the Pharise sawe that he marvelled y he had not fyrst wshed before dyner. And y Lorde sayde to him: Now do ye Pharises/make cleane the out side of the cup/a of the platter: but youre inward parties are full of raveninge and wickednes. Le soles/dyd not he that made that which is with out: make that which is within also? Ne verthelesse geve almose of that ye have/ and beholde all is cleane to you.

**Tithe mynt. Matthew. p. xliij. Ma. p. li. d.** But wo be to you Pharises/for ye tithe the mynt and rewe/and all manner erbes/a passe over iudgment and the love of God. These ought ye to have done/a yet not to have left the other vndone.

**Upper. most seates.** Wo be to you Pharises: for ye love the vppermost seates in the synagoges / and gretynge in the markets.

**Laweares** Wo be to you scribes a pharises ypocrite/ for ye are as graves which appere. not/a the men y walke over the/ are not ware of the.

**Matthew. p. xliij. Builde sepulchres.** Then answered one of the laweares /a sayd vnto him: Master/ thus sayinge/ thou puttest vs to rebuke also. Then he sayde: Wo be to you also ye laweares: for ye lade men with but thens grevous to be borne/a ye youre selves touche not y packes w one of youre syngers.

Wo be to you: ye bylde the sepulchres of the Prophetes/and youre fathers killed the: truly ye beare witnes/ that ye alowe the dedes of youre fathers for they kylled them/ and ye bylde their sepulchres.

Therefore

Of S. Luke.

Jo. p. c. viij.

Therefore sayde y wis dome of God: I will send them Prophetes a Apostles / a of them they shall sler a persecute: that the bloude of all Prophete/ which was shed frd the begin. ninge of the worlde/maye be requyred of this generacion/ from the bloud of Abell vnto the bloud of zachary / which perished bitwene the aulter and the temple. Werely I saye vnto you: it shalbe requyred of this nacion. **Ben. liij. ij. parali. p. viij. d. zacharias.**

Wo be to you laweares: for ye have taken awaye y keye of knowledge / ye entred not in youre selves/a them that came in ye forbade.

When he thus spake vnto them/ the laweares a the Pharises began to wepe busye about him / and to stop his mouth with many questions/layinge wayte for him / and seekinge to catche some thinge of his mought/ wherby they might accuse him.

The. vii. Chapter.

**A**ther gadered to gether an innumerable multitude of people ( in so moche that they trood one another ) he began to saye vnto his disciples: fyrst of all beware of the leue of the Pharises/ which is ypocrysy. For ther is no thinge covered / that shall not be vncovered: nether hyd/ that shall not be known. For whatsoever ye have spoken in in darknes: that same shalbe heard in light. And that which ye have spoken in the the eare/ evē in secret places / shalbe preached even on the toppe of the houses. **Leuen. Mat. p. viij. Mar. viij. Mat. p. c. Ma. liij. d. Leuen.**

I saye vnto you my freedes: Be not afrayde of them that kyll the body/ and asyet that have



# The Gospell

**Who is to be feared.** Have no more that they can do. But I will shewe you/whom ye shall feare. feare him which after he hath killed/hath power to cast in to hell. Ye I saye vnto you/ him feare. Are not five sparowes bought for two farthinges? And yet not one of them is forgotten of God. Also even the very haire of youre heedes are nombred. feare not therfore: Ye are moare of value/then many sparowes.

**Mat. x. d. 23. ar. iij. Lovena. vntes.** I saye vnto you: Whosoever confesseth me before men/evn him shall y sonne of man confesse also before y angels of God. And he that denyeth me before men: shall be denyed before y angels of God. And whosoever speaketh a worde agaynst y sonne of man/it shall be forgiven him. But vnto him y blasphemeth the holy goost/it shall not be forgiven.

**Matthew. xij. c. Mar. iij. A promi. se that y spirite shall teache vs.** When they bringe you vnto the synagoges/and vnto the rulers/and officers/take no thought how or what thinge ye shall answer or what ye shall speake. For the holy goost shall teache you in the same houre/ what ye ought to saye.

**The lyfe stondeth not in riches but in kepinge godes commaundementes.** One of the company sayde vnto hym: Master byd my brother devide the enheritaunce with me. And he sayde vnto him: Man/ who made me a iudge or a divider over you? Wherefore he sayde vnto them: take hede/and beware of covetousnes. For no mannes lyfe stondeth in the aboundaunce of the thinges which he possesseth. And he put forth a similitude vnto them sayinge:

The grounde of a certayne riche man brought forth

# Of S. Luke.

Jo. cxix.

forth frutes plenteously/ & he thought in him Richman silse sayinge: what shall I do: because I have. Seele. noo rounne where to bestowe my frutes: And he sayde: This will I do. I will destroye my barnes/and bilde greater/ & therein will I gadder all my frutes/ & my goodes: & I will saye to my soule: Soule thou hast moche goodes layde vp in stoor for many yeaeres/take thyn ease/eate/drinke/ & be mery. But God sayde vnto him: Thou foole/this night will they set the awaye thy soule agayne from the. Then whose shall choose thinges be which thou hast provyded? So is it with him that gadreth ryches/and is not ryche in God.

And he spake vnto his disciples: Therfore I saye vnto you: Take no thought for youre lyfe/what ye shall cate/nether for youre body/ what ye shall put on. The lyfe is moare then meate/and the bodye is moare then rayment. Considre the ravens/for they nether sowe nor reape/which nether have stoorhouse nor barn/ & yet God feedeth them. How moche are ye better then the foules.

Which of you with takynge thought can adde to his stature one cubit? If ye then be not able to do that thinge which is least: why take ye thought for the remmaunt? Considre the lylies how they growe: They laboure not: they spyn not: and yet I saye vnto you/ that Salomon in all this royalte/ was not clothed lyke to one of these.

If the grasse which is to daye in the felder/ and to morowe shall be cast into the fornace/

Mat. xij. c. Mar. iij. A promi. se that y spirite shall teache vs. The lyfe stondeth not in riches but in kepinge godes commaundementes. The grounde of a certayne riche man brought forth



## The Gospell

God so clothe: how moche moore will he clothe you/o ye endued w<sup>th</sup> litell faith? And ave not what ye shall eat/or what ye shall drinke / nether clyme ye up an hye / for all suche thinges the hethen people of the worlde seke for. Your father knoweth that ye have nede of suche thinges. Wherefore seke ye after the kyngedome of God/and all these thinges shall be ministred vnto you.

Mat. 8. c.  
Little flocke.

Feare not litell flocke/for it is youre fathers pleasure/to geve you a kingdome. Sell that ye have/and geve almes. And make you bagges/which weye not olde/a treasure that fayleth not in heauen / where noo thers cometh/nether moth corrupteth. For where your treasure is/there will your hertes be also.

Almose.

Loynes lightes.

Let your loynes be girded about/a your lightes be ennyng/a ye your selves lyke vnto men/that wayte for their master/ when he will retorne fro a wedding: that assone as he cometh a knocketh/they maye open vnto him. Happy are those servaunte/which the Lord when he cometh/shall fynde wakynge. Verely I saye vnto you/he will gird him selfe about/a make them sit downe to meate/a walke by/and minister vnto them.

Seconde.  
watche.  
Mathew.  
viii.

And yf he come in the seconde watche/ye if he come in the thyrde watche / a shall fynde them soo/happy are those servautes.

This vnderstonde/that yf the good man of the house knowe what houre y these wolde come/he wolde suerly watche/and not suffer his house to be broken vp. Be ye prepared therefore

## Of S. Luke.

Jo. L.

therefore: for the sonne of man will come at an houre when ye thinke not.

Then Peter sayde vnto him: Master/tellest thou this similitude vnto vs / or to all men? And the Lord sayde: If there be any faithfull servaunt and wise/whom his Lord shall make ruler over his housholde/to geve them their due of meate at due season: happy is that servaunt/whom his master when he cometh/shall fynde soo doynge. Of a trueth I saye vnto you: that he will make him ruler over all that he hath. But a yf the covylle servaunt shall saye in his hert: My master wyll differre his comynge/a shall begynne to synne the servautes/a maydens/and to eat and drinke/a to be dronken: the Lord of that servaunt will come in a daye/when he thinketh not/and at an houre when he is not ware/and will devoyde him/a will geve him his reward with the unbelievers.

Apo. 18.  
Evell servaunt.

The servaunt that knewe his masters will/and prepared not him selfe/nether dyd accordinge to his will/shall be beten with many stryppes. But he that knewe not/and yet dyd committe thinges worthy of stryppes / shall be beaten with fewe stryppes. For vnto whom moche is geven/of him shall be moche requyred. And to whom men moche commyt/the moare of him will they ave.

Love  
naunt

I am come to sende fyre on ert: a what is my dysyre but that it were all redy kyndled? Not with floudinge I must be baptised with Baptysme: and how am I payned till it be me.

A. iii. ended.



## The Gospell

**Baptise.** ended? Suppose ye that I am come to sende  
**Mat. v. d.** peace on erth? I tell you naye: but rather de-  
**Peace.** bate. For fro hence forth thether shall be five in  
**Debate** one housse devided / thre agaynst two / and  
 two agaynst thre. The father shall be devided  
 agaynst the sonne / and the sonne agaynst the  
 father. The mother agaynst the daughter / &  
 the daughter agaynst the mother. The mo-  
 therelawe agaynst hir daughterelawe / & the  
**Matthew.** daughterelawe agaynst hir motherelawe.

**Mat. viij.** Then sayde he to the people: when ye se a  
 cloude ryse out of the west / strayght waye ye  
 saye: we shall have a shower / & soo it is. And  
 when ye se the south wynde blow / ye saye: we  
 shall have heet / & it cometh to passe. Xpocrite  
 ye can skylle of the passion of the erth / & of the  
 skye: but what is y cause / that ye cannot skylle  
 of this tyme? Ye & why iudge ye not of youre  
 selves what is righte?

**Mat. v. d.** Whill thou goest with thynne adversary to  
 the ruler: as thou arte in the waye / geve dili-  
 gence that thou mayst be delivered fro him /  
**Adversa-** least he bringe the to the iudge / and the iudge  
**rie.** delyver the to the iaylar / & the iaylar cast the  
 in to prison. I tell y / thou departest not thence /  
 tyll thou have made good y utmost myte.

### The. viii. Chapter.

**Galileas** **T**her were present at the same season /  
 that Herod him of y Galileas / whose  
 se bloude pylate mengled with theire  
 arone sacrifice. And Jesus answered / & sayde  
 vnto them: Suppose ye that these Galileans  
 were greater synners then all the other Galile-  
 leans?

## Of S. Luke.

fo. li.

leas? Because they suffred suche punisshment?  
 I tell you naye: but except ye repent / ye shall  
 all in lyke wyse peryshe. Of those. viii. upon  
 which y toure in Syloe fell / & slewe the / thin **Toure in**  
 ke ye that they were synners above all men y **Siloe.**  
 dwell in Jerusalem? I tell you naye: But ex-  
 cepte ye repent / ye all shall lyke wyse peryshe.

**B** He put forth the this similitude / A certayne  
 man had a fygge tree planted in his veyne par-  
 de / & he came & sought frute thereon / & founde **fygge**  
 none. Then sayde he to y dresser of his vyney **tree.**  
 arde: Beholde / this thre yere have I come &  
 sought frute in this fygge tree / & fynde none:  
 cut it doune: why combreth it the grounder?  
 And he answered & sayde vnto him: lord let  
 it alone this yere also / till I digge rounde a-  
 bout it / & dōge it to se whether it will beare  
 frute: if it beare not then / after y / cut it doune

**C** And he taught in one of their sinagoge on  
 y saboth dayes. And beholde ther was a wo-  
 mā which had a spryte of infirmite. **The wo-**  
 viii. ye. **man y**  
 ares: and was bowed to gether / & coulde not **was bo-**  
 lifte vp her selfe at all. When Jesus sawe her **wed toge-**  
 he called her to him / and sayde to her: woman / **ther.**  
 thou arte delyvered from thy disease. And he  
 layde his honde on her / and immediatly she  
 was made strayght / and glorified God. And  
 the ruler of the sinagoge answered with in-  
 dignacion ( because that Jesus had healed  
 on the saboth daye) and sayde vnto the peo- **The Sa-**  
 ple. Ther are siue dayes in which men ought **both is**  
 to worke: in them come and be healed / & not **broken.**  
 on the saboth daye.

D.v. Ther



# The Gospell

The sa-  
Both is  
Broken.

Then answered him the Lorde and sayde:  
Xpocrite/doth not cache one of you on the sa-  
both daye/lowse his oxe oz his asse from the  
stall/a lade him to the water: And ought not  
this daughter of Abraham/whom Sathan  
hath bounde loo. yviij. yeares/he lowsed from  
this bonde on the saboth daye: And when he  
thus sayde/all his adversaries were ashamed/  
and all the people reioysed on all the ex-  
cellent dedes/that were done by him. &

Mustar-  
de seede.

Then sayde he: What is the kyngdome of  
God lyke? oz wherto shall I compare it? It is  
lyke a grayne of mustard seede/which a man  
toke and sowed in his garden: and it grewe  
and weped a greute tree/and the foules of the  
ayer made nestes in the braunches of it.

Mat. viij.  
Leuen.

And agayne he sayde: wher vnto shall I ly-  
ken y kyngdome of god? it is lyke leue/which  
a woman toke/and hidde in thre bussheles of  
floure/tyll all was thowen leuended. And he  
went thowen all maner of cities & townes tea-  
ching/and iorneyinge towardes Jerusalem.

mat. vij.  
Strayte  
gate.

Mathew.  
vij. d.

\* When  
the couc-  
naut ma-  
de in the  
bloude of  
Christ/ is

Then sayde one vnto him: Lorde/are ther  
fewe that shalbe saved? And he sayde vnto  
them: stryve with youre selves to enter in at y  
strayte gate: for many I saye vnto you/will  
seke to enter in/a shall not be able. \* When  
the good man of y housse is rysen vp/a hath  
mett to the doze/ye shall beginne to stonde  
with out/and to knocke at the doze sayinge:  
Lorde/Lorde/open vnto vs: & he shall answer  
and saye vnto you: I knowe you not whence  
ye are. Then shall ye begin to saye, We have  
eaten/

# Of S. Luke.

fo. Lii

eaten/in thy presence and dronke / and thou  
hast taught in oure stretes. And he shall saye:  
I tell you/I knowe you not whence ye are:  
departe from me all ye workers of iniquite.  
There shall be wepinge & gnashinge of teth  
when ye shall se Abraham & Isaac & Jacob/  
& all the prophetes in the kyngdom of God/  
& your selves thrust oute at doores. And they  
shall come from the east and from the west/  
and from the north and from the south/and  
shall syt doune in the kyngdome of God.  
And behold/ther are last/which shall be fyrst:  
And ther are fyrst which shall be last.

The same daye there came certayne of the  
pharises & sayd vnto him: Get the out of the  
waye/a departe hence: for Herode will kyll y.  
And he sayd vnto them. Boo ye and tell that  
foye/Beholde I cast oute devyls & heale the  
people to daye & to morowe/a the third daye  
I make an ende. Neverthelesse/ I must wal-  
ke to daye and to morowe/a the daye folowin-  
ge: for it can not be/ that a prophete perishe  
eny other where/save at Jerusalem.

O Jerusalem / Jerusalem / which kyllest  
prophete/and stonest them that are sent to y:  
how often wolde I have gadered thy childe  
to gedder/as the hen gathereth her nest vn-  
der her wringes/ but ye wolde not. Beholde  
your habitation shall be left vnto you desola-  
te: for I tell you/ye shall not se me vntill the  
tyme come that ye shall saye / blessed is he  
that cometh in the name of the Lorde.

The. viii. Chapter.

And it

blinded?  
then men  
parne the  
selues w-  
ith holie  
workers/  
trussinge  
ther to  
enter: but  
all in day-  
ne.

psal. vi. c.  
mat. vij. c  
and xvij.

Mathew.  
xix. d.  
& xv. b.

Herode  
is a foie.

Jerusalem  
kyllest  
prophete

Mathew.  
xix.



# The Gospell

Drop sic.

**A**nd it chaunced that he went into the house of one of y<sup>e</sup> chiefe pharises to eate bread/on a saboth daye: & they watched him. And beholde ther was a man before him which had the dropsye. And Jesus answered & spake vnto the laweers & pharises sayinge: is it lawfull to heale on the saboth daye? And they helde their peace. And he toke him & healed him/& let him goo: and answered the sayinge/whiche of you shall have an asse or an oxe fallen into a pitt/and will not strayght waye pull him out on the Saboth daye? And they coulde not answer him agayne to that.

He put forth a similitude to y<sup>e</sup> gestes/wher he marked how they pleased to the best roumes/& sayd vnto the: When thou arte bidden to a weddinge of eny man/syt not doune in y<sup>e</sup> best roume/lest a more honorable man then thou be bidden of him /and he that bade bothe him and the / come and saye to the: geve this man roume/and thou then beginne with shame to take the lowest roume. But rather when thou arte bidden/goo & syt in the lowest roume/that when he that bade the cometh/he maye saye vnto the: frende syt vp hyer. Then shalt thou have worshippe in the presence of them that syt at meate with the. For whosoever exalteth him sylfe/shall be brought lowe. And he y<sup>e</sup> humbleth him sylfe/shall be exalted &c. Then sayde he also to him that had desyred him to diner: & When thou makest a diner or a supper: call not thy frendes/nor thy brether: neither thy kinsmen nor yet ryche neighbours:

least

# Of S. Luke.

Jo. L. iii.

lest they bidde the agayne/and a recompence feast be made the. But when thou makest a feast/ call the poore/the maymed/the lame and the blynde/and thou shalt be happy/for they cannot recompence the. But thou shalt be recompensed at the resurrection of the iuste men.

**W**hen one of them that sate at meate also heard that/ he sayde vnto him: happy is he that eateth bread in the kyngdome of God. & Then sayd he to him. & A certayne man orde ned a grete supper/and bade many/and sent his seruaunt at supper tyme/to saye to them that wer bidden/come: for all thinges are now redy. And they all at once begane to make excuse. The fyrst sayd vnto him: I have bought a ferme/& I must nedes goo and se it/I praye the have me excused. And another sayd: I have bought fyve yooke of oxen/& I goo to pro we them/I praye the have me excused. The thyrde sayd: I have maried a wyfe/and therfore I cannot come. And the seruaunt went/ and brought his master worde therof.

**T**hen was the good man of the house displeased/& sayd to his seruaunt: Go out quickly into y<sup>e</sup> stretes & quarters of the cite/& bringe in hyder the poore & the maymed and the halt & the blynde. And the seruaunt sayd: lord it is done as thou commaundedst/and yet ther is roume. And the lord sayd to the seruaunt: Go out into y<sup>e</sup> hye wayes & hedges/& compell the to come in/that my house maye be filled. For I saye vnto you/that none of those men which were bidden/shall tast of my supper. &

Then

Prouer.

xxv. a.

Exalte

humble.

Mathew.

xviii. .

to b. iij. a

pro. iij. b.

Supper.

Mathew.

xviii. a.

Apo. xix.



Mat. x. d. Ther went a grete cōpany with him/ & he  
 L. Jzistes turned and sayde vnto them: \* If a man co-  
 disciple. me to me/ & hate not his father and mother/  
 Mat. x. d. & wyse/ and chyl dren/ & brethzen/ and sisters/  
 & .xviij. d. more over and his awne lyfe/ he cannot be my  
 Mar. viij. d. disciple. And whosoever beare not his crosse  
 d. and come after me/ cannot be my disciple.

**Towre.** Which of you disposed to bilde a toure/ syt-  
 teth not doune before & counteth y cost/ wether  
 ther he have sufficient to performe it/ lest af-  
 ter he hath layde y foundation/ & is not able  
 to performe it/ all y beholde it/ beginne to moc-  
 ke him sayinge: this man beganne to bilde/ &  
 was not able to make an ende. Dz what kyn-  
 ge goeth to make batayle agaynst another kin-  
 ge/ & sitteth not doune fyrst/ & casteth in his  
 mynde/ whether he be able w ten thousande/  
 to mete him that cometh agaynst him w .x.  
 thousand. Dz els whyll y other is yet a grea-  
 te waye of/ he will sende embassatours/ & de-  
 syre prace. So lyke wyse none of you y forsa-  
 keth not all y he hath/ can be my disciple. \*

Christes  
disciples

Mat. v. 8  
Mar. ix. 9

Salt is good/ but yf salt have losse hyz  
 saltnes/ what shall be seasoned ther with? It  
 is nether good for y londe nor yet for y dunge  
 hill/ but men cast it out at y doores. He y hath  
 eares to heare/ let him heare. ¶ The .xv. Cha

Pulicane  
Synners

**T**hen resorted vnto him all y publicans  
 and synners/ for to heare him. And the  
 pharises & scribes murmured sayinge:  
 He receaved to his cōpany synners/ & eateth  
 with them. Then put he forth this similitu-  
 de to the sayinge: What man of you havynge  
 an hun-

an hundred shepe/ yf he loose one of the/ doth he  
 not lepe nynty & nyne in the wyldernes/ & goo  
 after y which is loost/ vntyll he fynde him? \* Handred.  
 And whē he hath founde him/ he putteth him  
 on his shulders with ioye: And assone as he  
 cometh home/ he calleth to gedder his lovers  
 & neighbours sayinge vnto them: reioyse with  
 me/ for I have founde my shepe which was  
 loost. I say vnto you/ y lyke wyse ioye shall be  
 in heven over one synner y repenteth/ moore  
 then over nynty & nyne iuste persons/ whi-  
 che nede noo repentaunce. ¶ Either what woman  
 havynge .v. grotes/ yf she loose one/ doth not  
 lyght a candell/ & swepe y house/ & seke dili-  
 gently/ tyll she fynde it? And when she hath  
 founde it she calleth her lovers & her neigh-  
 bours sayinge: Reioyce w me/ for I have foun-  
 de the groate which I had loost. Lykwyse I  
 saye vnto you/ ioye is made in y presence of y  
 angels of god over one synner y repenteth. \*

**T** And he sayde: a certayne man had two  
 sonnes/ & the yonger of them sayde to his fa-  
 ther: father geve me my parte of the goodes y  
 to me belongeth. And he devided vnto them  
 his substaunce. And not longe after/ y yonger  
 sonne gaddered all that he had to gedder/ & to-  
 ke his iorney into a farre countre/ & there he  
 wasted his goodes with roytous lyvinge.  
 And when he had spent all that he had/ ther  
 rose a grete derty thozow out all y same lon-  
 de/ & he began to lacke. And he went and cla-  
 ve to a cite syn of y same countre/ which sent  
 him to his felde/ to kepe his swyne. And he  
 wold

Ten gro-  
tes.

The yon-  
ger son-  
ne.



wold sayne have filled his belly with the eod:  
des that y swyne ate: & noo man gave him.

Then he came to him selfe and sayde: how  
many hyred servauntes at my fathers/ have  
breed ynough/ & I dye for hunger. I will ary-  
se/ & goo to my father & will saye vnto him: fa-  
ther/ I have synned agaynst heven & before y/  
& am no moare worthy to be called thy son-  
ne/ make me as one of thy hyred servauntes.  
And he arose & went to his father. And when  
he was yet agreate waye of/ his father sawe  
him & had compassion/ and ran & fell on his  
necke/ & kyssed him. And the sonne sayd vnto  
him: father/ I have synned agaynst heven/ & in  
thy sight/ & am no moare worthy to be called  
thy sonne. But his father sayde to his servail-  
tes: bringe forth that best garment and put it  
on him/ and put a ryng on his honde/ & sho-  
wes on his fete. And bringe hidder that fat-  
ted caulfe/ and kylle him/ and let vs eate & be  
mery: for this my sonne was deed/ and is aly-  
ve agayne/ he was loste/ and is now founde.  
And they began to be merpe.

The elder brother was in the felde/ & when  
he cam & drewe nye to y housse/ he herde min-  
strelcy and daunsynge/ & called one of his ser-  
vauntes/ & asked what thoose thinges meate.  
And he sayd vnto him: thy brother is come/  
& thy father had kylled y fatted caulfe/ becau-  
se he hath receaved him safe & founde. And he  
was angry/ and wold not goo in. Then came  
his father out/ & entreated him. He answered  
& sayde to his father: Loo these many yeaeres  
have

have I done the service/ nether biake at eny  
tyme thy commaundment/ & yet gavest thou  
me never soo moche as a kyd to make mery w  
my lovers: but assone as this thy sonne was  
come/ which hath devoured thy goodes with  
harlootes/ thou haste for his pleasure kylled  
y fatted caulfe. And he sayd vnto him: Son-  
ne/ thou wast ever with me/ and all that I ha-  
ve is thynne: it was mete that we shuld make  
mery and be glad: for this thy brother was  
deed/ and is a lyve agayne/ and was loste/ and  
is founde. &

The. xvi. Chapter.

And he sayd also vnto his disciples.  
¶ Ther was a certayne ryche man /  
which had a stewarde/ that was acci- The vnto  
sed vnto him/ that he had wasted his goodes. rightwi-  
And he called him/ & sayd vnto him: How is se stewar  
it/ that I heare this of the? Beve a comptes de.  
of thy steward shippe: for thou mayste be no  
longer stewarde. The stewarde sayd w in him  
selfe: what shall I do for my master will take  
awaye fro me y stewarde shippe. I canot dig  
ge/ & to begge/ I am a shamed. I wote what  
to do/ y when I am put out of y stewardship-  
pe/ they maye receave me into their houses.

Then called he all his masters detters/ and  
sayd vnto y fyrst: how moche owest thou vn-  
to my master? And he sayd: an hondred ton-  
nes of oyle. And he sayd to him: take thy bill/  
& syt doune quickly/ & wryte fiftie. Then sayd  
he to another: what owest thou? And he say-  
de: an hondred quarters of wheate. He sayd to  
him: Take thy bill/ & wryte foure scoore. And



## The Gospell

the lord comended the uniuert stewartde/becau  
se he had done wpsly. for y chyldezen of this  
worlde are in their kynde/wyfer then y chyl  
dzen of lyght. And I saye also vnto you: make  
you frendes of the wicked mammon / that  
when ye shall departe/they may receave you  
into everlastinge habitacions. R

**Mammon**

\* He that is faithfull in that which is leste  
y same is faithfull in moche. And he y is un  
faithfull in y least: is unfaithfull also in mo  
che. So then yf ye have not ben faithfull in y  
wicked mammon: who will beleve you in that  
which is truer And yf ye have not bene faith  
full in another manes busines: who shall ge  
ve you youre awner No servaunt can serve. ii.  
masters/for other he shall hate y one & love y  
other/or els he shall lene to the one & despyse  
the other. Ye can not serve God & mammon.

**Mat. 23. c**

**Two ma  
sters.**

All these thinges herde the pharises also  
which were coveteous/and they mocked him.  
And he sayd vnto the: Ye are they which iusti  
fie youre selves before me: but God knoweth  
youre hertes. for y which is highlie esteemed  
amonge me/is abhominable in y sight of god R

**Mathew.  
23. 5.**

The lawe and the Prophetes raygned un  
tyll the tyme of John: and sence that tyme/  
the kyngdom of God is preached/and every  
man stryveth to goo in.  
Soner shall heven and erth perisse/then  
one tittle of the lawe shall perisse. Whoso  
ever forsaketh his wyfe and marieth another/  
breaketh matrimony. And every man which  
marieth her that is divorcesed from her hus  
bande/

**Mat. 23. c.**

**Mat. 23. c.**

**Mar. 2. 2**

**Of S. Luke.**

**Jo. 131**

Bande / committeth advoutry also.

**1. Co. 8. 8**

\* Ther was a certayne ryche man/which  
was clothed in purple & fyne bysse/and fared  
deliciously every daye. And ther was a certay  
ne begger/named Lazarus/whiche laye at his  
gate full of soores/despyringe to be refreshed  
with the cromes whiche fell from the ryche  
manes borde. Neverthelesse/the dogges ca  
me & licked his soores. And yt fortunied that  
the begger dyed/ and was caried by the an  
gelles into Abrahams bosome. The riche man  
also died/and was buried.

**Bysse.  
The ry  
che glot  
& lazarus**

And beinge in hell in tormētes/he lyfte up  
his eyes & sawe Abraham a farre of/ & Laza  
rus in his bosome/& he cryed and sayd: father  
Abraham/have mercy on me/& sende Lazarus  
that he maye dippe the tippe of his synger in  
water/and cole my tonge: for I am tourmen  
ted in this flame. But Abraham sayd vnto him  
Sonne/remembre that thou in thy lyfe tyme/  
receavedst thy pleasure/& contrary wyse La  
zarus payne. Now therfore is he comforted/  
and thou art punysshed. Beyonde all this/  
betwene you & us ther is a greete space set/so  
that they which wolde goo from hence to you  
cannot: neither maye come from thence to us.

Then he sayd: I praye the therfore father/  
send him to my fathers housse. for I have  
fyve brethren: for to warne the/lest they also  
come into this place of tourment. Abraham sayd  
vnto him: they have Moses & the Prophetes/  
let them heare them. And he sayd: have  
father Abraham/ but yf one came vnto the/  
from

**\* Moses &  
the pro  
phetes sa  
the olde  
testament**

**W. 14**

**from**



# The Gospell

from the ded/they wolde repent. He sayd vnto him: If they heare not Moses & y prophe-  
tes/nether will they beleve/though one roose  
from deeth agayne. ¶ The. xlii. Chap.

**M**atthew. xlii. f  
Mar. x. f  
Dffence.  
Milsto  
ne.  
Matthew.  
xlii. f  
Le. xix. d  
Eccl. xv.  
Matthew.  
xlii. f

Ben sayde he to y disciples/it can not  
be avoyded/but that offences will co-  
me. Neverthelesse wo be to him tho-  
row whom they come. It were better for him  
that a mylstone were hanged aboute his nec-  
ke/a that he were cast into y see/then that he  
shuld offende one of this lytle ones. Take hede  
to youre selves. If thy brother trespass aga-  
ynst the/rebuke him: & yf he repent/forgewe  
him. And though he sinne agēst y. vii. tymes  
in a daye/a seve tymes in a daye to turne agay-  
ne to y sayinge: it repenteth me/forgewe him

**Sycami-  
ne tree.**

And the apostles sayde vnto the Lorde: in-  
crease oure faith. And the Lorde sayde: yf ye  
had faith lyke a grayne of mustard sēde/and  
shuld saye vnto this sycamine tree/plucke  
thy selfe vp by the rootes/and plant thy sel-  
fe in the see: he shoulde obey you.

**\* In wo-  
kes maye  
no fayth  
be put for  
by them  
no man is  
justified  
ed before**

Who is it of you yf he had a servaunte plo-  
winge oz fedinge catell/that wolde saye vnto  
him when he were come from the felde/Go  
quickly and syt doune to meate: & wolde not  
rather saye to him/dresse wherewith I maye  
sup/a gyde vp thy selfe and serve me/tyll I  
have eaten and dronken: and afterwarde/eate  
thou/and drinke thou? Doeth he thanke that  
servaunt because he dyd that which was com-  
maunded vnto him? I trowe not. Soe lyke  
wyse ye/when ye have done all thoose thin-  
gs

## Of S. Luke.

## Ho. L. vii

ges which are commaunded you: saye/we are  
unprofitable \* servautes. We have done y  
which was oure duetye to do. god/but  
by Chri-  
stes blou-  
de onlie

\* And it chaunfed as he went to Jerusa-  
lem/that he passed thorow Samaria and Ga-  
lile. And as he entred into a certayne toun-  
e/ther met him ten men y were lepers. Which  
stode a farre of/a put forth their voyces & say-  
de: Jesu master/have mercy on vs. When he  
sawe the/he sayde vnto them: Go and shewe  
yourselves to the prestes. And it chaunfed  
as they went/they were clensed. And one of  
them/when he sawe that he was clensed/tur-  
ned backe agayne/a with a loude voyce pray-  
sed God/and fell doune on his face at his fe-  
te/and gave him thankes. And the same was  
a Samaritane. And Jesus answered & sayde:  
are ther not ten clensed? But where are those  
nyne? Ther are not founde that returned aga-  
ne/to geve God prayse/save only this straun-  
ger. And he sayde vnto him: aryse/a goo thy  
waye/thy faith hath made the whoale. &

**E** \* When he was demaunded of y pharises/  
when the kyngdome of God shuld come: he  
answered them and sayde: The kyngdome of  
God cometh not with waytinge for. Nether  
shall men saye: Lo here/loo there. For behol-  
de/the \* kyngdome of God is with in you.

And he sayde vnto the disciples: The daye  
will come/when ye shall desyre to se one daye  
of the sonne of man/a ye shall not se it. And  
they shall saye to you: Se here/Se there. Go  
not after them/nor folowe them/ for as the

Ten le-  
pers.

\* The ki-  
ngedome  
of god is  
to loue  
god with  
all thyne  
heart / ad  
to put thi  
holc trust  
in him ac-  
cordinge  
to the co-  
uenant/  
made in  
Christ ad  
for Chri-  
stes sake  
to loue  
thy ney-  
bour as  
Christ lo-  
ued the.  
And all  
this is  
with in  
the.

D. iii. lyghte



# The Gospell

Be here  
se there.

lyghtenynge that apereth out of the one parte of the heven/and shyneth vnto the other parte of heven: Soo shall the sonne of man be in his dayes. But fyrst must he suffre many thinges/and be refused of this nacion.

Matthew.  
p. viii.  
Ge. viij.

As it happened in y tyme of Noe: So shall it be in the tyme of the sonne of man. They ate/they dranke/they maryed wyues & were maryed/even vnto y same daye y Noe went into y arke: & y floud cam & destroyed the all.

Gen. xix

Lykewyse also/as it chaunced in the dayes of Lot. They ate/they dranke/they bought/they solde/they planted/they bilte. And even the same daye that Lot went out of Zodom/it rained fyre & brimstone from heven/& destroyed them all. After these ensamples/shall it be in the daye when the sonne of man shall appere.

Lottes  
wyfe.

Ge. xix  
Mat. p. e.  
mar. viij.  
Jo. xij. d.  
Matthew.  
p. viij.

At that daye he that is on the housse toppe/and his stufte in the housse: let him not come doune to take it out. And lykewyse let not him that is in the felde/turne backe agayne to that he lefte behynde. Remember Lottes wyfe. Whosoever will goo about to save his lyfe/shall loose it: And whosoever shall loose his lyfe/shall save it.

I tell you: In that nyght/ther shall be two in one bedd/the one shall be receaved/and the other shall be forsaken. Two shall be also a grindynge to gedder: the one shall be receaved/and the other forsaken. And they answered/ & sayde to him: wherare Lord? And he sayd vnto the: whersoever y body shall be/ther will the egles resorte.

Egles.

The. p. viii. Chap.  
And he

Of S. Luke.

Jo. L. Bill.

And he put forth a similitude vnto the/ signifyinge that men ought alwayes to praye/ & not to be wery sayinge: Ther was a Judge in a certayne cite/which feared not god nether regarded man. And ther was a certayne wedowe in the same cite/which came vnto him sayinge: aveng me of myne adversary. And he wolde not for a whyle. But afterwarde he sayd vnto him selfe: though I feare not God/nor care for man/yet because this wedowe troubleth me/I will avenge her lest at the laste she come and hagge on me.

Eccl.  
p. viij. e.  
J. Tel. 8.  
Wicked  
iudge.

And the lorde sayd: heare what the vnrigh- tewes Judge sayeth. And shall not god aven- ge his electe/which crye daye and nyght vnto him/yet though he differre them? I tell you he will avenge them/and that quickly. & Nevertheless / when the sonne of man cometh/suppose ye/that he shall fynde faith on the erthe.

And he put forth this similitude/vnto cer- tayne which trusted in the selves y they we- re perfecte/& despysed other. Two men went vp into y temple to praye: y one a pharise/& the other a publ. can. The pharise stode & prayed thus w him selfe. God I thanke the y I am not as other men are/exorsioners / vniuste/ advoutrers/or as this publican. I fast twyse in y weke. I geve tythe of all that I possesse. And the publican stode a farre of/& wolde not lyfte vp his eyes to heven/but smote his brest sayinge: God be mercyfull to me a synner. I tell you: this man departed hde to his housse justified.



# The Gospell

**Exalte.** iustified moore then the other. For every man that exalteth him selfe/shalbe brought low:

**Mathew. xliij.** And he y humbled him selfe/shalbe exalted &

**Mat. xliij.** They brought vnto him also babes / y he shuld touche the. When his disciples sawe that/they rebuked the. But Iesus called the vnto him/a sayde: Suffre chyl dren to come vnto me/a forbidde the not. For of soche is y kyngdome of God. Verely I saye vnto you: whosoever receaveth not the kyngdome of God/as a chylde: he shal not enter therein.

**Mar. p. 8** And a certayne ruler ayed him sayinge: Good Master: what ought I to do/to obtayne eternall lyfe? Iesus sayd vnto him: Why callest thou me good? No man is good/save God only. Thou knowest y comaundment:

**Ex. pp.** Thou shalt not commit advoutry: thou shalt not kyll: thou shalt not steale: thou shalt not beare false witnes: Honoure thy father & thy mother. And he sayde: all these have I kept from my youthe. When Iesus hearde that/ he sayde vnto him: Yet lackest thou one thinge. Sell all that thou hast/a distribute it vnto the poore/and thou shalt have treasure in heven/and come/a folowe me. When he heard that/he was hevy: for he was very ryche.

**Camell.** When Iesus sawe him morne / he sayde: with what difficulte shall they that have ryches/enter into the kyngdome of God: it is easyer for a camell to goo thorow a nedles eye / then for a ryche man to enter into the kyngdome of God. Then sayde they that hearde that: And who shall then be saved?

And

# Of S. Luke.

# Jo. Lix

And he sayde: Things which are vnpossible with men are possible with God.

Then Peter sayde: So we have lefte all/a have folowed the. And he sayde vnto them: Verely I saye vnto you/ther is noo man that leaveth housse/other father & mother/ other Covenants/brethren or wyfe or chyl dren for the kyngdo. unt. me of Goddes sake/ which same shall not ceave moche moore in this worlde: and in the worlde to come/lyfe everlastinge.

**Mathew. p. 8.** He toke vnto him twelve / a sayde vnto them. Beholde we go vp to Jerusalem / a all shalbe fulfilled that are written by y Prophe tes of the sonne of man. He shalbe delivered vnto the gentils/a shalbe mocked/and shalbe despytfully entreated/and shalbe spetted on: and when they have scourged him/ they will put him to deeth/and the thyrde daye he shall aryse agayne. But they vnderstode none of these thinges. And this sayinge was hid fro them. And they perceaved not the thinges which were spoken.

**Mar. p. c.** And it came to passe/ as he was come nye vnto Hierico/a certayne blynde man sate by the waye syde begginge. And when he hearde the people passe by / he ayed what it meant. And they sayde vnto him/ y Iesus of Nazareth passed by. And he cryed sayinge: Iesus y sonne of David/have thou mercy on me. And they which went before rebuked him/ that he shuld holde his peace. But he cryed so moche the moare/thou sonne of David have mercy on me. And Iesus stode styll/a commaunded

D. v. him

Passion

**Mathew. p. v. d.**  
**Mar. p. g.**  
Blynde man.



# The Gospell

Him to be brought vnto him. And when he was come neare/he aped him/sayinge: What wilt thou that I do vnto thee? And he sayde: Lord/ I maye receave my sight. Jesus sayde vnto him: receave thy sight: thy faith hath saved thee. And immediatly he sawe / and followed him/ prayyinge God. And all the people/when they sawe it/gave laude to God. &

## The. xij. Chapter.

**A**nd he entred in/ & went thorow Hierico. And beholde/ther was a mā named zacheus/which was a ruler amōge the publicans/and was riche also. And he made meanes to se Jesus/what he shuld be: & coulde not for the preace / because he was of a lowe stature. Wherfore he ran before/and ascēded vp/into a wilde figge tree / to se him: for he shulde come that same waye. And when Jesus cam to the place/ he looked vp/ & sawe him/ & sayd vnto him: zache/ attonce come doune/ for to daye I must abyde at thy housse. And he came doune hastelye & receaved him ioyfully. And when they sawe that / they all groundged sayinge: He is gone in to tary with a man that is a synner.

And zache stode forth & sayd vnto y<sup>e</sup> Lord: Beholde Lord/ y<sup>e</sup> haulfe of my gooddes I geue to the poore/ & if I have done eny mā wronge/ I will restore him fower folde. And Jesus sayd to him: this daye is health & come vnto this housse/ for as moche as it also is become the chyld of Abrahā. For the sonne of mā is come to seke & to save that which was looste.

As

# Of S. Luke.

## Ho. Lx.

As they hearde these thinge/ he added ther Mathew. to a similitude/ because he was nye to Hiern. viij. salem/ and because also they thought that the mat. xv. kyngdome of God shuld shortly appere. He sayde therfore: & a certayne noble man/ wēt into a farre countre/ to receave him a kyngdome/ and then to come agayne. And he called his ten servauntes / and delyvered them ten pounde sayinge vnto them: by and sell till I come. But his citsens hated him / and sent messengers after him sayinge: We will not have this man to raygne over vs.

**E** And it came to passe / when he was come agayne & had receaved his kyngdome/ he commaunded these servauntes/ to be called to him (to whom he gave his money) to witt what every man had done. Then came y<sup>e</sup> fyrst sayinge: Lord/ thy pounde hath encreased ten pounde. And he sayde vnto him: Well good servaunte/ because thou wast faithfull in a very lytell thyng/ take thou auctorite over ten cities. And the other came sayinge: Lord/ thy pounde hath encreased fyve pounde. And to y<sup>e</sup> same he sayde: & be thou also ruler over fyve cities.

And the thyrde came & sayde: Lord/ beholde here thy pounde/ which I have kepte in a napkyn/ for I feared thee / because thou arte a strypte man: thou takest vp that thou laydest not doune/ and repest that thou dydest not sowe. And he sayde vnto him: Of thine awne mouth / iudge I thee / thou evyll servaunt. knewest thou that I am a strypte man/ takinge vp that I layde not doune/ & repyng that I dyd

Ten pou  
de.



# The Gospell

I dyd not sowe: Wherfore then gavest not thou my money into the banke/that at my cōminge I might have required myne awne with vauntage?

And he sayde to them that stode by: take frō him that pounde/ & geve it him that hath ten pounde. And they sayd vnto him: Lorde he hath

To him ten pounde. I saye vnto you/that vnto all thē y<sup>e</sup> hath/ it that have/ it shalbe geve: & from him y<sup>e</sup> hath shalbe ge not/ evē that he hath shalbe taken from him.

ven. Moreover those myne enemyes/ which wolde not that I shuld raigne over them/ bringe hid der/ & slee them before me. And when he had thus spoken/ he proceded forthc before a/ ssen dinge up to Jerusalem. R

Mathew. And it fortunēd/ when he was come nye to Bethphage & Bethany/ besydes moulte olive: te/ he sent two of his disciples sayinge: Go ye in to the toune which is over agaynst ye. In the which assone as ye are come / ye shall finde a colte tyed/ wheron yet never man fate. Loose him and bringe him hider. And if eny man aske you/ why that ye loose him: thus saye vnto him/ y<sup>e</sup> Lorde hath nede of him.

They that were sent/ went their waye/ and founde/ evē as he had sayde vnto thē. And as they were aloofinge y<sup>e</sup> colte/ the owners sayde vnto thē: why loose ye y<sup>e</sup> colte? And they sayde: for y<sup>e</sup> Lorde hath nede of him. And they brought him to Jesus. And they cast their raymēt on y<sup>e</sup> colte / & set Jesus therē. And as he wēt/ they spredde their clothes in y<sup>e</sup> waye.

And when he was now come / wher he shuld

Of S. Luke.

ffo. Lxi.

Shuld goo doune frō the moulte olive/ y<sup>e</sup> whole multitude of y<sup>e</sup> disciples began to reioyce/ & to laude God with a loude voyce/ for all y<sup>e</sup> miracles y<sup>e</sup> they had sene sayinge: Blessed be the kynge that cōmeth in the name of the Lorde: peace in heave/ & glory in the hvest. And some of y<sup>e</sup> Pharises of the cōpany sayde vnto him: Master rebuke thy disciples. He answered/ & sayde vnto thē: I tell you/ yf these shuld holde their peace/ the stones wold crye.

\* And when he was come neare/ he behelde the citie/ & wept on it sayinge: Yf thou haddest knowen those thinges which belonge vnto thy peace/ evē at this thy tyme. But now are they hydde from thyne eyes. For the dayes shall come vnto the/ that thy enemyes shall cast a banke aboute the/ and cōpasse the rounde/ & kepe the in on every syde/ and make the even with the grounde/ with thy chyl dren which are in the. And they shall not leue in the one stone vnto another/ because thou knewest not the tyme of thy visitacion.

And he went in to the temple/ & began to cast out them that solde therin/ & them that bought/ sayinge vnto them/ yt is written: my housse is the housse of prayer: but ye have made it a den of theves. And he taught dayly in the temple. & The hye Prestes and the Scribes and the chiefe of the people went about to destroye him: but coulde not finde what to do. For all the people sticke by him / and gave him audience.

The xx. Chapter.

\*

And

Mathew.  
xviii.  
Mark.  
xii.  
a.

Sellers  
& Byers.  
Mathew.  
xxi.  
Mar. xi.  
Esa. lvi.  
Hid. xii.  
c

Jo. vij. b



# The Gospell

**A**nd yt fortun'd in one of those dayes /  
as he taught the people in the temple  
and preached the gospell: the hye prie-  
sces and the scribes came with the elders / and  
spake vnto him sayinge. Tell vs by what auc-  
torite thou doest these thinges? Either who is  
he y<sup>e</sup> gave y<sup>e</sup> this auctorite? He answered and  
saide vnto the: I also will aye you a questiō /  
and answer me. The baptyme of Iohn: was  
it from heauen or of men? And they thought  
with in them selves sayinge: yf we shall saye  
from heave: he will saye: why then beleved ye  
him not? But a yf we shall saye of men / all y<sup>e</sup>  
people will stone vs. For they be perswaded  
that Iohn is a Prophet. And they answered  
that they could not tell whence it was. And  
Jesus sayde vnto them: nether tell I you by  
what auctorite I do these thinges.

**Wineyar-**  
**ide.**  
**Mar. xij.**  
**Isa. l. a.**  
**Thier. ij. d**  
Then begane he to put forth the to the peo-  
ple / this similitude. A certayne man planted  
a vyneyard / & let it forth to fermers / & went  
him selfe into a straunge countre for a greate  
season. And when the tyme was come / he sent  
a servaile to his tennautes that they shuld  
geve him of the frutes of the vyneyard. And  
the tennaunte dyd bet him / & sent him away  
empty. And agayne he sent yet a nother ser-  
vaunt. And they dyd bet him / & foule entrea-  
ted him also / & sent him away emptye. More  
over / he sent the thyrde to / and him they woul-  
ded / and cast out. Then sayde the lord of the  
vyneyard: what shall I do? I will sende my  
deare sonne / him peradventure they will reve-

rence

# Of S. Luke. Jo. Lxx.

tence / when they se him.

**C** But when the fermers sawe him / they  
thought in them selves sayinge: this is the  
heire / come let vs kyll him / that the inheri-  
taunce maye be oures. And they cast him out  
of the vyneyard / and kyll'd him. Now what  
shall the Lord of the vyneyard do vnto  
them? He will come and destroye those fer-  
mers / and will let out his vyneyard to o-  
ther. When they hearde that / they sayde:  
God forbid.

And he behelde them and sayde: what mea-  
neth this then y<sup>e</sup> is wytten: The stone that  
the bylders refused / the same is made y<sup>e</sup> heed  
corner stone / whosoever stumbe at that sto-  
ne / shall be broken: but on whosoever it faul-  
vpon / it wyll grynde him to powder. And the  
hye prestes and the scribes the same howe  
went about to laye honde on him / but they  
feared the people. For they perceaved that  
he had spoken this similitude agaynst them.

And they watched him / and sent forth  
spies / which shuld sayne them selves perfe-  
cte / to take him in his wordes / and to delivre  
him vnto the power and auctorite of the de-  
bite. And they ayed him sayinge: Master /  
we knowe that thou sayest & teachest ryght /  
nother cōsiderest thou eny māns degre / but  
teachest the waye of God truly. As it lauffull  
for vs to geve Cesar tribute or not? He percea-  
ved their craftynes / & sayde vnto them: why  
tēpt ye me? Shewe me a peny. Whose yma-  
ge and superscripciō hath it? They answered

and

Psalmo:  
clxvij.  
Ac. iij. 8.  
Ro. ix. g.  
I. pe. ij. a.  
Esaie.  
Psal. vij.

Matthew.  
xviij. 8.  
Marke.  
xij. 8.

Tribute  
to Cesar.  
Ro. xij. 8.



## The Gospell

and sayde: Cefars. And he sayde vnto them: Geve then vnto Cefar/that which belongeth vnto Cefar: & to God/that which pertayneth to God. And they coulde not reprove his sayinge before the people. But they marvelled at his answer/and helde their peace.

Mat. xxiij.  
Mar. xij.  
Deutero.  
xxv. 8.

Then came to him certayne of the Saducees which denyeth that ther is any resurreccid. And they asked him sayinge: Master/ Moses wrote vnto vs/ if any mannes brother dye havinge a wyfe/ & the same dye with out yssue: that then his brother shuld take his wyfe/ & reyse up seede vnto his brother. Ther were seven brethren/ and the fyrste toke a wyfe/ and dyed with out children. And the seconde toke the wyfe/ & he dyed chyldelesse. And the thyrde toke her/ & in lyke wyse the resydue of the seven/ & leest no chylde be hynde them/ and dyed. Last of all the womā dyed also. Now at the resurreccid whose wyfe of them shall he be? for seven had her to wyfe.

Jesus answered & sayde vnto them. The chylde of this worlde marry wyves/ & are marryed/ but they which shall be made worthy to enioye that worlde and the resurreccion from deeth/ nether marry wyves/ nether are marryed/ nor yet can dye any moare. for they are equall vnto the angels: & are the sonnes of God/ in as moche as they are the chylde of the resurreccion. And that the deed shall ryse agayne/ even Moses signified besydes the bulshet/ when he sayde: the Lorde God of Abraham/ & the God of Isaac/ & the God of Jacob. for he is

## Of S. Luke.

## Ho. Lxiij

He is not the God of the deed / but of them which live. for all live in him. Then certayne of the Pharisees answered and sayde: Master thou hast well sayde. And after that durst they not aske him any question at all.

Then sayde he vnto them: how saye they that Christ is Davids sonne? And David him selfe sayth in the booke of the Psalmes: The Lorde sayde vnto my Lorde / syt on my right honde/ tyll I make thine enemyes thy fothe stole. Seinge David calleth him Lorde: How is he then his sonne.

Then in the audience of all the people/ he sayde vnto his disciples/ beware of the Scribes/ which desyre to goo in longe clothinge: & love gretynge in the markets / and the hyest seates in the synagoges/ and chiefe roumes at feastes/ which devoure widdowes houses/ & that vnder a coloure of longe prayinge: the same shall receave greater damnacion.

## The. xvi. Chapter.

As he behelde / he sawe the ryche men/ how they cast in their offeringes into the treasury. And he sawe also a certayne poore widdowe / which cast in thyrther twomites. And he sayde: of a tructh I saye vnto you / this poore widdowe hath put in moare then they all. for they all have of their superfluyte added vnto the offeringe of God: but she / of her penury/ hath cast in all the substance that she had.

As some spake of the temple/ how it was garnished with goodly stones & iewels/ he sayde: The

mathe. xxiij. d.  
mar. xij. d.

psa. cii. a

mar. xij. d

mathe. xxiij. d.

mar. xij. d.

p de. The



# The Gospell

Destru-  
cion of y  
temple.

be. The dayes will come/whē of these thyn-  
ges which ye se/ shall not be lefte stone upon  
stone/that shall not be thzowen doune. And  
they ayed him sayinge: Master whē shall the  
se thinge be/and what signe will therbe/ whē  
suche thinges shall come to passe.

And he sayd: take hede: that ye be not decea-  
ved. For many will come in my name saying:  
I am he: and the tyme draweth neare. folo-  
we ye not them therfore. But when ye here  
of warre and of diffencion: be not afrayd. For  
these thinges must fyrst come: but the ende  
foloweth not by & by. Then sayd he vnto the:  
Nacion shall ryse agaynst nacion / and king-  
dom agaynst kyngdome/and greate erthqua-  
kes shall be in all quarters / and hunger / and  
pestilence: and fearfull thinges. And greate  
signes shall therbe from heven.

But before all these / they shall laye their  
hondes on you/ and persecute you/ delpyerin-  
ge you v p to the sinagoges and into pzeson/  
and bringe you before kyniges and rulers for  
my names sake. And this shall chaunce you  
for a testimoniall. Let it sticke therfore faste in  
youre hertes/ not once to stodp before/ what ye  
shall answer: for I will geve you a mouth &  
wisdom/ where agaynst/ all youre aduersa-  
rys shall not be able to speake nor resist. Ye &  
ye shall be betrayed of youre fathers and mo-  
thers/ and of youre brethzen / and kynsmen/  
and lovers/ and some of you shall they put to  
death. And hated shall ye be of all men for my  
names sake. Yet ther shall not one heer of you

re heed

Of S. Luke. Jo. L. viii.

re heedes perisse. With youre patience \* pos. Possesse  
D sesse youre soules. wyne or

And when ye se Jerusalem beseged with  
an hoste/ then vnderstonde that the desolaciō  
of the same is nye. Then let them which are  
in Jewrye flye to the mountaynes. And let  
them which are in the middes of it / departe  
oute. And let not them that are in other coun-  
treis/ enter therin. For these be the dayes of  
vengeance/ to fulfill all that are writte. But  
wo be to them that be with chylde/ & to them  
that geve sucke in those dayes: for ther shall  
be greate trouble in the londe/ and wrath over  
all this people. And they shall fall on the  
edge of the swerde/ and shall be leed captiue /  
into all nacions. And Jerusalem shall be troo-  
den vnder fote of the gentyle/ vntyll the tyme  
of the gentyle be fulfilled.

\* And ther shall be signes in the sunne / ad  
in the mone/ and in the starres: and in y erth  
the people shall be in soche perplexite / y they  
shall not tell which waye to turne them sel-  
ues. The see and the waters shall rooze/ & mē  
nes hertes shall fayle them for feare/ and  
lokinge after thoose thinges which shall co-  
me on the erth. For the powers of heve shall  
move. And then shall they se the sonne of mā  
come in a clowde with power and greate glo-  
ry. When these thinges begyn to come to pas-  
se: then loke vp/ and lifte vp youre heddes for  
youre redemcion draweth nye.

And he shewed the a similitude: beholde y  
figge tree/ & all other trees/ when they shute  
P. ii. forth

A promi-  
se.

mathew.

vi. iij.

mar. vii.

dan. ix.

mathew.

vi. iij.

mar. vii.

dan. ix.

mathew.

vi. iij.

mar. vii.

dan. ix.

mathew.

vi. iij.

mar. vii.

dan. ix.

mathew.

vi. iij.

mar. vii.

dan. ix.

mathew.

vi. iij.

mar. vii.

dan. ix.

mathew.

vi. iij.

mar. vii.

dan. ix.

mathew.

vi. iij.

mar. vii.

dan. ix.



# The Gospell

forth their buddes/ ye se and knowe of yowre  
arone selves that sommer is then nye at hand.  
So lyke wyse ye (when ye se these thinges  
come to passe) vnderstonde / that the kyngdo-  
me of God is nye. Verely I saye vnto you:  
this generacion shall not passe/tyll all be ful  
filled. Heauen & erth shall passe: but my wor-  
des shall not passe. R

\* Take hede to yowre selves/ lest yowre her-  
tes be overcome with surfettinge and drow-  
kenes and cares of this worlde: and that/  
that daye come on you vnwares. For as a sna-  
re shall it come on all them that sit on the fa-  
ce of the erthe. Watche therfore continually  
and praye/that ye maye obtayne grace to fflye  
all this that shall come/ & that ye maye ston-  
de before the sonne of man. R

In the daye tyme/ he taught in the temple/  
and at night/ he went out/ and had abydinge  
in the mount olivete. And all the people ca-  
me in the morninge to him in the temple/ for  
to heare him.

## The .xvii. Chapter. \*

Mathew.  
xxviii.  
Ma. .xliij

**T**he feaste of swete breed drue nye whi-  
che is called ester/ and the hye prestes  
and Scribes sought how to kyll him/  
but they feared the people. Then entred Sa-  
tan into Judas/ whose surname was Isca-  
riot (which was of the nombre of the twel-  
ue) & he went his waye & comuned with the  
hye Prestes and officers / how he might be-  
traye him to them. And they were glad: & pro-  
mysed to geve him money. And he consented  
and

## Of S. Luke.

## ffo. lxxv.

and sought oportunitie to betraye him vnto  
them/ when the people were awaye. Mathew.  
xxviii.

**T**hen came y daye of swete breed/ when of  
necessite the esterlambe must be offered. And  
he sent Peter & Iohn sayinge: Go & prepare  
us the ester lambe/ that we maye eate. They  
sayde to him. Where wilt thou / y we prepa-  
re? And he sayd vnto them. Beholde when ye  
be entred into the cite / ther shall a man mete  
you bearinge a pitcher of water/ him folowe  
into the same housse y he entreth in/ & saye vn-  
to y good ma of y housse. The master sayeth  
vnto y: where is y gest chamber/ where I shall  
eate myne ester lambe w my disciples? And  
he shall shew you a greete parloure paved.  
Ther make redy. And they went & founde as he  
had sayd vnto the: & made redy y ester lambe.

**A**nd when the houre was come/ he sate dou  
ne and the twelue Apostles with him. And he  
sayde vnto them: I have inwardly desired/  
to eate this ester lambe with you before y I  
suffre. For I saye vnto you thence forth / I  
will not eate of it eny moore/ vntill it be ful-  
filled in the kingdome of God. And he toke  
the cup/ & gave thankes/ & sayde. Take this/  
and deryde it amonge you. For I saye vnto  
you: I will not drinke of the fruite of the vy-  
ne/ vntill the kingdome of God be come.

And he toke breed/ gave thankes/ and gave  
to them/ sayinge: This is my body which is. The sa-  
crament of me. Lyke wyse also/ when they had supped/ is  
he toke the cup sayinge: This cup is the newe  
testament.  
P. liii. we te.

Mathew.  
xxviii.

Christ is  
betrayed.



# The Gospell

we testament / in my bloud / which shall for you be Medde.

matthew.  
xxvj.  
mar. x. liij.  
loa. xliij.  
pja. xl. c.

Let beholde / the honde of him that betrayeth me / is with me on the table. And y sonne of man goeth as it is appoynted: But wo be to y man by whom he is betrayed. And they began to enquire amonge them selves / which of them it shuld be / that shuld do that.

Greatest  
matthew.  
xx. d  
mar. x. f.

And ther was a stryfe amonge the / which of them shuld be taken for the greatest. And he sayde unto them: the kynges of the getyls raygne over them / and they that beare rule over them / are called gracious lordes. But ye shall not be so. But he that is greatest amonge you / shal be as the yongest: and he that is chiefe / shal be as the minister. For whether is greater / he that sitteth at meate: or he that serueth? Is not he that sitteth at meate? And I am amonge you / as he that ministrereth. Ye are they which have bidden with me in my temptacions. And I apoynt unto you a kyngdome / as my father hath appoynted to me: that ye maye cate and drynke at my table in my kyngdome / and sit on seates / and iudge the twelve tribes of Israhel. x

Simons  
faith say  
leth not.

matthew.  
xxvj.  
mar. xliij.

And the Lorde sayde: Simon / Simon beholde Satan hath desired you / to sifte you / as it were wheate: but I have prayed for the / that thy faith faile not. And when thou arte converted / I strengthe thy brethren. And he sayd vnto him. Lorde I am redy to go with the in to prison / and to deeth. And he sayde: I tell the Peter / the cocke shall not crowe this daye / till thou

Of S. Luke.

Jo. L. xvi.

thou have thysse denyed y thou knewest me. And he sayde vnto them: when I sent you with out wallet and scripe & shoes lacked ye eny thinge? And they sayd / no. And he sayde to them: but now he that hath a wallet let him take it vp and lykewyse his scrippe. And he that hath no swearde / let him sell his coote and bye one. For I saye vnto you / that yet / that which is written / must be performed in me: even with the wycked was he nombred. For those thinges which are written of me / have an ende. And they sayde: Lorde / beholde here are two swordes. And he sayde vnto them: it is ynough.

By a sw  
rde.  
esai. liij.

Two sw  
erdes.

And he came out / and went as he was wont / to mounte oliuete. And the disciples folowed him. And when he came to the place / he sayde to the: praye / lest ye fall into temptaciō. And he gate him selfe from them / about a stoncs cast / and kneled doune / and prayed / sayinge: Father yf thou wilt / with drawe this cup fro me. Nevertheless / not my will / but thyn be fulfilled. And ther appered an angel vnto him from heauen / confortinge him. And he was in an agony / and prayed somewhat longer. And hys sweate was lyke droppes of bloud / tricklynge doune to the grounde. And he rose vp from prayer / and came to his disciples / and founde them sleepinge for sorowe / and sayde vnto them: Why slepe ye? Ryse and praye / lest ye fall into temptacion.

matthew.  
xxvj.  
mar. xliij.  
loa. xliij.

Christ ac  
meth him  
selfe aga  
ynst his  
passion.

An angel  
comforteth  
him.

He swe  
teth blou  
de.

Whill he yet spake: beholde / ther came a company / and he that was called Judas / one of the



# The Gospell

of the twelve wēt before them / & preased nye vnto Iesus to kysse him. And Iesus sayd vnto him: Judas / betrayest thou y sonne of man with a kysse? When they which were about him sawe what wolde folow / they sayde vnto him. Lorde / Shall we smite with swearde. And one of them smote a seruaunt of y hiest preste of all / & smote of his right eare. And Iesus answered & sayd: Soffre ye thus farre forth. And he touched his eare / and healed him.

Then Iesus sayde vnto the hye prestes and rulers of the temple & the elders which were come to him. Be ye come out / as vnto a thefe with sweardes and staves: When I was dayly with you in the tēple / ye stretched not forth hondes agaynst me. But this is euen yowre very houre / and the power of darcknes. Then toke they him / and ledde him / and brought him to the hye prestes housse. And peter folowed a farre of.

When they had kyndled a fyre in the middes of the palye / and were set doune to gedes peter also sate doune amonge them. And wane of the wenches / behelde him as he sate by the fyre / and set good eyesight on him & sayde: this same was also with him. Then he denyed hym sayinge: woman I knowe him not. And a litle while / another sawe him & sayde: thou arte also of them. And peter sayd man I am not. And aboute the space of an houre after / another affirmed sayinge: we rely even this felowe was with hym / for he is of Galile / & peter sayde: mā I wote not what

# Of S. Luke.

# No. Lxviii

what thou sayest. And immediatly whyll he yet spake / the cocke crowe. And the Lorde touned backe and loked apou Peter. And peter remembred the wordes of the Lorde / how he sayde vnto him / before y cocke crowe / thou shalt denye me thysse. And Peter went out / and wepte bitterly.

And the men that stode about Iesus / mocked him / & smote him / and blyndfolded him / & smote his face. And a yed him sayinge: arte / who it is that smote y? And many other thinges despytfull ye sayd they agaynst him.

And as sone as it was daye / the elders of the people & the hye prestes & scribes / came to gedder & ledde him into their counsell sayinge: arte thou very Christ? & tell vs. And he sayde vnto the: yf I shall tell you / ye will not beleve. And yf also I aye you / ye will not answer me / or let me goo. Hereafter shall the sonne of man sit on the ryght honde of the power of God. Then sayde they all: Arte thou then the sonne of God? He sayd to them: ye saye y I am. Then sayde they: what nede we eny further witnes? We oure selues have herde of his awne mouthe. The. xviij. Chap.

And the whole multitude of them arose / & ledde him vnto pylate. And they beganne to accuse him sayinge: We haue founde this felowe pervertynge the people / and forbyddynge to paye tribute to Cesar: sayinge / that he is Christ a kynge. And pylate apposed him sayinge: arte thou the kynge of the iewes? He answered him and sayde:

Christ is mocked.

matthew. xviij. mar. x. ioa. xviij

He is deuoured to Pilate mat. xviij. mar. xli. marke. xviij. and. xv. a thou ioa. xviij

Erare is iuyttē of

matthew. xviij. mar. x. ioa. xviij

matthew. xviij. mar. x. ioa. xviij

matthew. xviij. mar. x. ioa. xviij



# The Gospell

thou sayest it. Then sayde Pylate to the hye prestes/and to the people: I fynde noo faute in this man. And they were the mooze farce sayinge. He moveth the people / teachynge thozowout all Jewry/and beganne at Galile/ even to this place.

He is se-  
nt to He-  
rode.

He hol-  
deth his  
peace.

Pilate &  
Herode  
are beco-  
me fren-  
des.

matthew.  
xxviii.  
mar. xv.  
Jo. viii.  
and. xix.

When Pilate hearde mencion of Galile/he asked whether the mā were of Galile. And as-  
sone as he knewe that he was of Herodes iu-  
risdiccion/he sent him to Herode/which was  
also at Jerusalem in those dayes. And when  
Herode sawe Jesus/he was exceedingly glad  
de. For he was desirous to se him of a longe  
season/because he had hearde many thinges  
of him/& trusted to have sene some myracle  
done by him. Then questioned he with him  
of many thinges. But he answered him not  
one worde. The hye prestes and scribes/stode  
forthe & accused him straitly. And Herod w<sup>th</sup>  
his men of warre/despysed him/and mocked  
him/and arrayed him in whyte/and sent him  
agayne to Pylate. And the same daye Pyla-  
te and Herod were made frendes togeder.  
For before they were at variaunce.

And Pylate called togeder the hye prestes  
and the rulers/and the people/& sayde unto  
them: We have brought this man unto me/as  
one that perverted the people. And behold I  
have examined him before you/& have foun-  
de no faute in this man/of those thinges wher-  
of ye accuse him. No nor yet Herode. For I  
sent you to him:and lo no thinge worthy of  
deeth is done to him. I will therfore chasten  
him

Of S. Luke.

Jo. L. & viii.

him & let him lowse. For of necessity/he must  
have let one lowse unto them at that feast.

And all the people cryed atonce sayinge:  
awaye with him/& delivre to us Barrabas: Barra-  
bas which for insurreccion made in the cite/& mor-  
ther/was cast into prison. Pylate spake agay-  
ne to them willinge to let Jesus lowse. And  
they cryed sayinge: Crucify him/ Crucify him  
He sayde unto them the thyrde tyme. What  
evyll hath he done? I fynde no cause of deeth  
in him. I will therfore chasten him / and let  
him lowse. And they cryed with loude voyce/  
and required that he myght be crucified.  
And the voyce of them and of the hye Pre-  
stes prevayled.

And Pylate gave Tentence that it shuld be  
as they required and let lowse unto them /  
him that for insurreccion and murther/was  
cast into prison/whom they desired: & deliv-  
ered Jesus to do with him what they wol-  
de. And as they ledde him awaye/they caught  
one Symon of Syrene/commynge out of the  
felde:and on him layde they the crosse/to bea-  
re it after Jesus. Simon  
of Syrene

And ther folowed him a greute company of  
people and of women/which wemen bewayled  
and lamented him. But Jesus turned backe  
unto them/and sayde: Doughters of Jerusa-  
lem/wepe not for me:but wepe for youre sel-  
ves and for youre chyldren. For beholde/the  
dayes will come/when men shall saye: happy  
are the baren and the wombes that never ba-  
re/and the pappes which never gave sucke.  
Then

isa. liii. &  
gala. iii.



# The Gospell

esai. li. a. They shall they beginne to saye to the monn  
osce. v. 8. tynes/fall on vs: and to the hilles/cover vs.  
apo. ip. 8. for yf they do this to a grene tree/what shal  
be done to the drye?

And ther were two evyll doers ledde with  
him to be slayne. And when they were come  
to the place/which is called Calvary/there  
they crucified him/and the evyll doers, one on  
ryght honde/and the other on the lefte. Then  
sayde Jesus: father forgeve them/for they  
woot not what they do. And they parted his  
rayment/and cast loottes. And the peoplo sto  
de and behelde.

And the rulers mocked him with the say  
ing: he holpe other men/let him helpe him sel  
fe/yf he be Christ the chysen of god. The fou  
diers also mocked him/a came and gave him  
veneger and sayde: yf thou be that kynge of  
Jewes/save thy silfe. And his superscripci  
was writte over him/in greke/in latine and  
Hebrew: This is the kynge of the Jewes.

And one of the evyll doers which hanged/  
rayled on him sayinge: If thou be Christ save  
thy selfe and vs. The other answered and re  
buked him sayinge. Met herfearest thou god/  
because thou arte in the same damnacion?  
We are ryghteously punesshed/for we recea  
ve accordynge to oure dedes: But this man  
hath done nothinge amysse. And he sayde un  
to Jesus: Forde remember me when thou co  
mest into thy kyngdome. And Jesus sayde  
unto him: Verely I saye unto the/to daye shalt  
thou be with me in Paradyse.

And is

# Of S. Luke.

Jo. li. vii

And it was about the syxt houre. And ther  
came a darcknes over all the londe/vntyll y  
nynt houre/and the sonne was darckened. Dayle.  
And the vayle of the temple dyd rent even  
thorow the myddes. And Jesus cryed with a  
greate voyce and sayd: father/into thy hon  
des I comende my sprete. And when he thus  
had sayd /he gave vp the goost. When y Cen  
turion sawe what had happened/he glorified  
God sayinge: Of a surtie this man was per  
fecte. And all the prople that came to geder  
to that sight/beholdynge the thinges which  
were done: smoot their bestes/and returned  
home. And all his acquayntaunce / and the  
women/that folowed him from Galile/stode  
a farte of beholdynge these thinges.

And beholde ther was a man named Jo  
seph/a counselloure/and was a good man & a  
juste/a dyd not consent to the counsell and de  
de of them /which was of Aramathia/a cite  
of the Jewes: which same also wayted for y  
kyngdome of God: he went vnto Dilate/a beg  
ged the boddy of Jesus/and toke it doune/  
& wrapped it in a linnen clooth/and layed it  
in an hewen tounge / wherin was never man  
before layed. And that daye was y Saboth  
even/a the Saboth dnu on. The women that  
folowed after / which came with him from  
Galile/ behelde the sepulcre and how his bo  
dy was layed. And they returned & prepared  
odoures and oyntmetes: but rested the Sa  
both daye/ accordynge to the commaunde  
ment.

The. xliiii. Chapter. \*

On the

he geue  
th vp the  
ghost.

his fren  
des ston  
de a farte  
of.

mathew.  
xxv. 11.  
mar. p. 8.  
Jo. x. 39.  
Joseph  
of Arima  
thia.

Paradise



# The Gospell

mar. xvi.  
Joh. xx. a

**I**n the mornynge after the saboth / erly  
in the mornynge / they came vnto the  
tounbe & brought the odoures which  
they had prepared & other women with them  
And they founde the stone rouled awaye fro  
the sepulcre / and went in: but founde not the  
body of the Lord Iesu. And it happened / as  
they were amased therat: Beholde two men  
stode by them in shynynge vestures. And as  
they were a frayde / and bowed doune their fa  
ces to the erth: they sayd to them: why seeke ye  
the lyvinge amonge the deed? he is not here:  
but is rysen. Remember how he spake vnto  
you / when he was yet with you in Galile / say  
inge: that the sonne of man must be deliuered  
into the hondes of synfull men / and be cruci  
fied / and the thyrde daye ryse agayne.

And they remembred his wordes / & retur  
ned from the sepulcre / and tolde all these thin  
ges vnto the eleven / & to all the remanaunt.  
It was Mary Magdalen and Joanna / & Ma  
ry Jacobi / & other that were with the / which  
tolde these thinges vnto the Apostles / & their  
wordes semed vnto them fayned thinges /  
neither beleved they them. Then arose Pe  
ter and ran vnto the sepulcre / and stouped in  
and sawe the linnen clooths layde by them  
selfe / and departed wondrynge in him selfe  
at that which had happened. &

And beholde / two of them went that sa  
me daye to a tounne which was fro Jerusalem  
about thre scoore forlonges / called Emaus:  
and they talked togeder of all these thinges.

that

# Of S. Luke.

Jo. I. xv.

that had happened. And it chaunfed / as they  
comened togeder & reasoned / that Iesus him  
selfe drue neare / & went with them. But their  
eyes were holden / that they coulde not knowe  
him. And he sayde vnto them: What maner  
of comunicacions are these that ye have one  
to another as ye walke / & are sadde. And the  
one of them named Cleophas / answered and  
sayd vnto him: arte thou only a straunger in  
Jerusalem / & haste not knowen the thinges  
which have chaunfed therin in these dayes?  
To whom he sayd: what thinges?

And they sayd vnto him: of Iesus of Naza  
reth which was a prophet / myghtie in dedes /  
& worde / before god / & all the people. And how  
the hye prestes / & oure rulers deliuered him  
to be condemned to deeth: and have crucified  
him. But we trusted that it shuld have bene  
he that shuld have deliuered Israel. And as  
touchynge all these thinges / to daye is even  
the thyrde daye / that they were done.

And certayne women also of oure com  
pany made vs astonyed / which came erly vnto  
the sepulcre / and founde not his body:  
and came sayinge / that they had sene a vision  
of angels / which sayde that he was alyue.  
And certayne of them which were with vs /  
went their waye to the sepulcre / and founde  
it even so as the women had sayde: but him  
they sawe not.

And he sayde vnto the: O folles and slowe  
of herte to beleve all y the prophete have spo  
ken. Dught not Christ to have suffred these  
thinges.

matthew.  
xxvi. d.  
mar. ix. a

Peter ryl  
neth to  
y grave.

Emaus.



## The Gospell

te thinges/ & to enter into his glory? And he began at Moses/ & at all the prophetes/ & interpreted vnto them in all scriptures which were wyrtten of him. And they drewe nye vnto the toun wiche they went to. And he made as though he wolde have gone further. But they constrayned him sayinge: abyde with vs/ for it draweth towardes nyght/ & the daye is farre passed. And he went in to tary with the.

And it came to passe as he sate at meate w<sup>th</sup> them/ he tokē breed/ blessed it/ brake and gave to them. And their eyes were openned/ & they knewe him: and he vnnysshed out of their syght. And they sayde betwene them selues: dyd not oure hertes burne with in vs/ whyll he talked with vs by the waye/ and as he opened to vs the scriptures? And they roose vp the same houre/ and returned agayne to Jerusalem/ and founde the eleven gadered togeder and them that were with them/ which sayde: the Lord is rysen in dede/ and hath apered to Simon. And they tolde what thinges was done in the waye/ and how they knewe him in breakynge of bread. R

matthew.  
xxv. 17.  
mar. xvi.  
10a. pp. c

As they thus spake & Jesus him selfe stode in y<sup>e</sup> myddes of them/ & sayde vnto them: peace be with you. And they were abasshed & afrayde/ supposinge y<sup>e</sup> they had sene a sprete. And he sayde vnto the: Why are ye troubled/ & why do thoughtes aryse in youre hertes? Beholde my hondes & my fete/ that it is euen my selfe. Handle me & se: for spretes have not fleshe & bones/ as ye se me have. And when he had

## Of S. Luke.

Jo. lxxi

he had thus spoken/ he shewed them his hondes and his fete. And whyll they yet beleved not for ioye/ and wondred/ he sayde vnto the: Have ye h<sup>ere</sup> eny meate? And they gave him a pece of a broyled fische/ and of an hony combe. And he toke it/ and ate it before them.

And he sayde vnto the. These are the wordes/ which I spake vnto you/ whyll I was yet with you: that all must be fulfilled which he gene were written of me in the lawe of Moses/ & in the prophetes/ & in the psalmes. Then opened he their wyttes/ that they myght vnderstand the scriptures/ and sayde vnto them. Thus is it written/ & thus it behoved Christ to suffre/ and to ryse agayne from deeth the thyrde daye/ and that repentance and remission of synnes shuld be preached in his name amonge all nacions/ & must beginne at Jerusalem. And ye are witnesses of these thinges. And beholde/ I will sende the promes of my father apon you. But tary ye in y<sup>e</sup> cite of Jerusalem/ vntyll ye be endewed with power from on hye. psalmo. 111.  
acto. i. 8.  
ioa. p. 11.

And he ledde the out into Bethany/ & kysed vnto his hondes/ & blessed them. And it came to passe/ as he blessed the/ he departed from the/ & was carryed vp in to heven. And they worshipped him/ & returned to Jerusalem with greate ioye/ and were continually in the temple/ prayying and lauding God. Amen.

Here endeth the Gospell of  
Sayncte Luke.



# The Gospel of Sainte Iohn.

## The fyrst Chapter. \*



**I**n the begynnyng  
ge was the worde / & **u**  
the worde was with  
God: & the worde was God.  
The same was in the begin  
nyng with God. All thin  
ges were made by it / & with  
out it / was made nothinge /  
that was made. In it was  
lyfe / & the lyfe was y lyght

of men / & the lyght shyneth in the darcknes /  
but the darcknes comprehended it not.

There was a man sent from God / whose  
name was Iohn. The same cam as a witnes  
to beare witnes of the lyght / that all men  
through him myght beleve. He was not that  
lyght: but to beare witnes of the lyght. That  
was a true lyght / which lyghteth all men  
that come into the worlde. He was in y worl  
de / and the worlde was made by him: and yet  
the worlde knewe him not.

(A wone)  
is his aw  
ne people  
fayth.  
maketh.  
vs y son  
nes of  
god.  
mat. i. c  
luc. ii. d.

He cam amonge his (awne) and his awne  
reccaved him not. But as meny as reccaved  
him / to them he gave power to be the sonnes  
of God in y they beleved on his name: which  
were borne / not of bloude / nor of the will of the  
fleshe / nor yet of the will of man: but of God.  
And the worde was made fleshe and dwelt  
amonge vs / & we sawe the glory of it / as the  
glory of the only begotten sonne of y father /  
which worde was full of grace and verite. \*

\* Iohn

## Of S. Iohn.

## For Expt.

\* Iohn bare witnes of him and cryed sayin Iohn bai  
ge: This was he of whome I spake / he that is witnes  
cometh after me / was before me / because he (Grace)  
was yert then. And of his fulnes have all we all grace:  
reccaved / even (grace) for grace. For the lawe & all that  
was geven by Moses / but grace & truthe ca. is pleasa  
me by Iesus Christ. No man hath sene God at unt in the  
eny tyme. The only begotten sonne / which is in sight of  
y fosome of y father / he hath declared him. & u s for

\* And this is the recorde of Iohn: When Christes  
the Jewes sent Prestes and Levites from Je sake only:  
rusalem / to aye him / what arte thou? And he even oute  
confessed / and denyed not / and sayde playnly: of the ful  
I am not Christ. And they aye him: what nes & abo  
then? arte thou Helyas? And he sayde: I am undaunce  
not. Arte thou a Propheet? And he answered of the fa  
no. Then sayd they vnto him: what arte thou at he rece  
that we maye geve an answer to them that auer  
sent vs: What sayest thou of thy selfe? He with his  
sayde: I am the \* voyce of a cryar in the wyl. father.  
dernes / make strayght the waye of the Lorde. \* Voyce.  
as sayde the Propheete Esaias. that is: I

And they which were sent / were of the pha am that  
rises. And they aye him / & sayde vnto him: I preache  
why baptisest thou then / yf thou be not Christ? I am sent  
nor Helyas / nether a Propheet? Iohn answer. you synne  
red them sayinge: I baptise with water: but ners & to  
one is come amonge you / whom ye knowe not ctye on y  
he it is that cometh after me / whiche was be. ou to ame  
fore me / whose Mo latchet I am not wor. de that ye  
thy to vnlose. These thinges were done in aue the  
Bethabara beyonde Jordan / where Iohn dyd ist & his  
baptysed. grace.

And The



## The Gospell

Lambe.

¶ The nexte daye/ Iohn sawe Iesus com-  
myge vnto him/and sayde: beholde the lambe  
of God/which taketh awaye the synne of the  
worlde. This is he of whom I sayde. After  
me cometh a man/which was before me/for  
he was yet then I/and I knew him not: but  
that he shuld be declared to I Israell/therfore  
am I come baptisynge with water.

mat. iij. d.  
mar. i. 6.  
luc. iij. d.

And Iohn bare recorde sayinge: I sawe the  
sprete descende from heven/lyke vnto a dove/  
and abyde apon him/and I knewe him not.  
But he that sent me to baptise in water/the  
same sayde vnto me: apon whom thou shalt  
se the sprete descende and tary styll on him/  
the same is he which baptiseth with the ho-  
ly goost. And I sawe and bare recorde/that  
this is the sonne of God.

The next daye after/ Iohn stode agayne/  
a two of his disciples. And he behelde Iesus  
as he walked by/and sayde: beholde the lam-  
be of God. And the two disciples hearde him  
speake/and folowed Iesus. And Iesus tur-  
ned about/and sawe them folowe/a sayde vn-  
to them: what seke ye? They sayde vnto him:  
Rabbi (which is to saye by interpretacion/  
Master) where dwellest thou? He sayde vn-  
to them: come and se. They came and sawe  
where he dwelt: a abode with him that daye.  
For it was about the tenthē houre.

Andrew.  
Peter.

¶ One of the two which hearde Iohn spea-  
ke and folowed Iesus/was Andrew Simon  
Peters brother. The same founde his brother  
Simon fyrst/ and sayde vnto him: we have  
founde

Of S. Iohn.

Jo. xviii.

founde Messias/which is by interpretacion/  
annoynted: a brought him to Iesus. And Je-  
sus behelde him and sayde: thou arte Simon  
the sonne of Jonas/thou shalt be called Ce-  
phas: which is by interpretacion/a stone.

The daye folowynge Iesus wolde goo into  
Galile/and founde Philip/a sayde vnto him/  
folowe me. Philip was of Bethsaida the cite  
of Andrew and Peter. And Philip founde Ma-  
thanael/and sayde vnto him. We have founde  
de him of whom Moses in the lawe/and the  
prophetes dyd wypte. Iesus the sonne of Jo-  
seph of Nazareth. And Mathanael sayde vn-  
to him: can ther eny good thinge come out of  
Nazareth? Philip sayde to him: come and se.

Iesus sawe Mathanael commynge to him/  
and sayde of him. Beholde a ryght Israelite/  
in whō is no gyle. Mathanael sayd vnto him:  
where knewest thou me? Iesus answered/  
and sayde vnto him: Before that Philip cal-  
led the/when thou wast vnder y fygge tree/  
I sawe the. Mathanael answered and sayde  
vnto him: Rabbi/thou arte the sonne of God/  
thou arte the kynge of Irael. Iesus answe-  
red and sayd vnto him: Because I sayde vn-  
to the/I sawe the vnder the fygge tree/thou  
belevest. Thou shalt se greater thinges then  
these. And he sayde vnto him: Verely/verely/  
I saye vnto you: herafter shall ye se heven  
open/and the angels of God ascendynge and  
descendynge over the sonne of man.

Philip.  
Mathana-  
el.

gen. xliij.  
deu. x. dlij.  
isa. xl. c.  
e. pl. 8. 8.  
hie. xliij.  
ezeci.  
xxv. iij.  
e. xxv. dlij.  
dan. ix. f.

The seconde Chapter.

Q. iij.

And



## The Gospell

A maria-  
ge in Ca-  
na of Ga-  
lile.

**A**nd the thirde daye was ther a maria-  
ge in Cana a cite of Galile: and the mo-  
ther of Iesus was there. And Iesus  
was called also a his disciples vnto the ma-  
riage. And when the wyne fayled the mother  
of Iesus sayde vnto him: they have no wyne.  
Iesus sayde vnto her: woman/ what haue I  
to do with thee? myne houre is not yet come.  
His mother sayde vnto the ministres: what-  
soeuer he sayeth vnto you/ do it. And ther were  
re stondynge there/ sixe waterpottes of stone  
after y maner of the purifyinge of y Jewes/  
contaynyng two or thre fyrkins a pece.

Water  
into wy-  
ne.

And Iesus sayde vnto them: fylle the water  
pottes with water. And they fylled them vp  
to the brim. And he sayde vnto them: drawe  
out now/ and beare vnto the gouernour of the  
feaste. And they bare it. When the ruler of  
the feaste had tasted the water that was tur-  
ned vnto wyne / and knewe not whence it  
was ( but the ministres which drue the wa-  
ter knew ) he called the brydegrome/ and say-  
de vnto him. All men at the beginnyng/ set  
forth good wyne/ and when men be dronke/  
then that which is worse. But thou hast  
kept backe the good wyne/ vntill now.

This beginnyng of miracles dyd Iesus  
in Cana of Galile/ and shewed his glory/ and  
his disciples beleved on him. \* After that  
he descended in to Capernaum / and his mo-  
ther/ and his brethren/ and his disciples: but  
contynued not manye dayes there.

\* And the Jewes efter was even at Jeru-  
salem.

Of S. Iohn.

Jo. lxxviii.

de/ and Iesus went vp to Jerusalem/ a foun-  
de syttinge in the temple / those that solde in the te-  
mple open and shepe and doves/ and chaungers of pleare  
money. And he made a scourge of small cor-  
des/ and drave them all out of the temple/  
with the shepe a open/ and powred out the  
chaungers money/ and overthrewe the tables/  
and sayde vnto them that solde doves: Have  
these thinges hence/ a make not my fathers  
house an house of marchaundyse. And his  
disciples remembred/ how y it was wyrtten: psalms .  
lxxviii.  
the zeale of thyne house hath eaten me.

Then answered the Jewes and sayde vnto  
him: what token shewest thou vnto vs/ seyn-  
ge that thou dost these thinges? Iesus ans-  
wered and sayd vnto them: destroye this tem-  
ple/ a in thre dayes I will reare it vp agayne.  
Then sayde the Jewes: xvi. yeares was  
this temple abyldinge/ and wilt thou reare  
it vp in thre dayes? But he spake of the tem-  
ple of his body. A sone therfore as he was  
rysen from deeth agayne/ his disciples remem-  
bred that he thus sayde. And they beleved  
the scripture / and the wordes which Iesus  
had sayde.

When he was at Jerusalem at ester in the  
feaste/ many beleved on his name/ when they  
sawe his miracles which he dyd. But Iesus  
put not him selfe in their honours/ because he  
knewe all men/ and neded not/ that eny man  
shuld testify of man. For he knewe what  
was in man.

The. iiii. Chapter. \*

Q. iiii.

The



## The Gospell

Nicodemus.

**T**her was a man of the pharises named Nicodemus a ruler amonge y<sup>e</sup> Jewes. A  
 The same cam to Iesus by nyght/and sayde vnto him: Rabbi/we knowe that thou arte a teacher whiche arte come from God. For no man coulde do suche miracles as thou doest/except God were with him. Iesus answered and sayde vnto him: Verely verely I saye vnto the: except a man be bozen a newe/ he cannot se the kyngdom of God. Nicodemus sayde vnto him: how can a man be bozen when he is olde? can he enter into his mothers wombe & be bozen agayne? Iesus answered: verely/verely I saye vnto the: except that a man be bozen of water & of y<sup>e</sup> sprete/he cannot enter into the kyngdome of god. That which is bozen of the fleshe/is fleshe: & that which is bozen of the sprete/is sprete. Marvayle not that I sayd to the/ye must be bozen a newe. The wynde bloweth where he listeth/& thou hearest his sounde: but canst not tell whence he cometh and whether he goeth. So is every man that is bozen of the sprete.

And Nicodemus answered and sayde vnto him: how can these thinges be? Iesus answered and sayde vnto him: arte thou a master in Israel/and knowest not these thinges? Verely verely/I saye vnto the/we sprake that we knowe/and testify that we have sene: and ye receave not oure witnes. For when I tell you earthly thinges/ye beleve not: how shuld ye beleve/ys I shall tell you of heavenly thinges? And no man ascendeth vp to heaven / but he that

## Of S. Iohn. Fo. lxxv.

he that came doune from heaven / that is to saye/the sonne of man which is in heaven.

And as Moses lifte vp the serpent in the wyldernes/even so must the sonne of man be lifte vp/that none that beleveth in him perishe: but have eternall lyfe. num. xxi. Serpent.

For God so loveth the worlde/y<sup>e</sup> he hath given his only sonne/that none that beleve in him/shuld perishe: but shuld have everlastinge lyfe. For God sent not his sonne into the worlde/to condempne the worlde: but that the worlde throughe him/ might be saved. He that beleveth on him/shall not be condempned. But he that beleveth not/is condempned already/ because he beleveth not in the name of the only sonne of God. And this is the condemnation: that light is come into the worlde/& the mē loved darcknes more then light/ because their dedes were evill. For every man that evill doeth/hateth the light: nether cometh to light/ lest his dedes shuld be reproved. But he that doth truth/commeth to the light/that his dedes might be knownen / how that they are wrought in God. i. Jo. liij.

After these thinges cam Iesus & his disciples into the Jewes sonde/& ther he haunted with them & baptised. And Iohn also baptised in Enon besydes Salim/ because ther was moche water there/& they came & were baptised. For Iohn was not yet cast into prison.

And ther arose a questid bitwene Iohns disciples and the Jewes about purifyinge. And they came vnto Iohn/& sayde vnto him: R. v. Rabbi



## The Gospell

Rabbi/he that was with the beyonde Jordan to whom thou barest witness. Beholde the same baptyseth/ & all me come to him. John answered/ and sayde: a man can receave no thinge at all except it be geve him fro heaven. Ye youre selves are witnesses/ how that I sayde: I am not Christ but am sent before him. He that hath the byrde/ is the byrdegrome. But the frende of the byrdegrome which stondeth by and heareth him/ reioyseth greatly of the byrdegromes voyce. This my ioye is fulfilled. He must increase: & I muste decrease.

He that cometh from an hye is above all: He that is of y<sup>e</sup> erth/ is of the erth/ & speaketh of the erth. He that cometh from heaven/ is above all/ & what he hath sene & hearde: that he testifieth: but no man receaveth his testimonye. How be it/ he that hath receaved hys testimonye hath set to his seale that God is true. For he whom God hath sent/ speaketh the wordes of God. For God gevech not the spete by measure. The father loveth the sonne & hath geven all thinges into his honde. Measure  
i. Jo. 8. 8. He that beleveth on the sonne/ hath everlastynge lyfe: and he that beleveth not the sonne/ shall not se lyfe/ but the wrath of God abydech on him. R

### The. iiii. Chapter.

Asone as the Lorde had knowledge/ how the Pharisees had hearde/ that Jesus made and baptised moo disciples then John (though that Jesus him selfe baptised not: but his disciples) he lefte Jeru<sup>salem</sup>/ & departed

## Of S. Iohy. Jo. xlviii.

departed agayne into Galile. And it was so that he must nedes goo thorowe Samaria. Then came he to a cyte of Samaria called Sichar/ besydes the possession that Jacob gave to his sonne Joseph. And there was Jacobs well. Jesus they werped in his iorney/ sate thus on the well.

And it was about the sixte houre: & there came a woman of Samaria to drawe water. And Jesus sayde unto her: geve me drynke. The woman of Samaria  
The woman of Samaria  
For his disciples were gone awaye unto the toune to bye meate. Then sayde the woman of Samaria unto him: how is it/ that thou beinge a Jewe/ apest drinke of me/ which am a Samaritane: for the Jewes medle not with the Samaritans. Jesus answered and sayde unto hir: yf thou knewest the gyfte of God/ & who it is that sayeth to the geve me drynke/ thou woldest have aved of him/ and he wolde have geven the water of lyfe. The woman sayde unto him. Syr thou hast no thinge to drawe with/ and the well is depe: from whence then hast thou y<sup>e</sup> water of lyfe? Acce thou greater then oure father Jacob which gave us the well/ and he him selfe dranke therof/ & his chyl dren/ and his catell?

Jesus answered & sayde unto hir: whosoever drinketh of this water/ shall thirst agayne. But whosoever shall drinke of y<sup>e</sup> water y<sup>e</sup> I shall geve him/ shall never be more a thyrst: but the water that I shall geve him/ shall be in him a well of water/ springinge up in to everlastinge lyfe. The woman sayd unto him: Syr



# The Gospell

Syz geve me of that water/that I thyrst not/  
nether come hedder to drawe. Jesus sayde vn  
to her. Go and call thy husband / & come hys  
der. The woman answered & sayde to him: I  
have no husband. Jesus sayde to her. Thou  
hast well sayd/ I have no husbände. For thou  
hast had fyve husbādes/and he wchom thou  
now hast/is not thy husband. That saydest  
thou truely.

The woman sayde vnto him: Syz I percea  
ve y thou arte a prophet. Dure fathers wor  
shipped in this mountayne: & ye saye that in  
Hierusalem is the place where men ought to  
worshippe. Jesus sayde vnto her: woman be  
leve me/the houre cometh/ when ye shall ne  
ther in this mountayne nor yet at Hierusalem/  
worshippe the father. Ye worshippe / ye wot  
not what: we knowe what we worshippe. For  
salvation cometh of the Jewes. But the hou  
re cometh and now is/when the true wor  
shippers shall worshippe the father in sprete  
and in trouthe. For verely suche the father re  
quyret to worshippe him. God is a sprete/  
and they that worshippe him/must worship  
pe him/in sprete and \*trouthe.

The woman sayde vnto him: I wot well  
Messias shall come/which is called Christ.  
When he is come/he will tell vs all thinge.  
Jesus sayde vnto hir: I that speake vnto the  
am he. And evē at that poynte/came his disci  
ples/ & marvelled that he talked with the wo  
man. Yet no man sayde vnto him: what mea  
nest thou/or why talkest thou with her: The  
woman

\*How &  
where  
god will  
be worsh  
ipped.

11. co. 11. d

Of S. Iohy.

Jo. Cap. vii.

womā then lefte her waterpot/and went her  
waye into the cite/ & sayde to the men. Come  
se a man which tolde me all thinges y ever  
I dyd. Is not he Christ? Then they went  
out of the cite/ & came vnto him.

And in y meane while his disciples prayed  
him sayinge: Master/eate. He sayde vnto the:  
I have meate to eate/ that ye knowe not of.  
Then sayd y disciples bitwene them selves:  
hath eny mā brought him meate? Jesus say  
de vnto them: my meate is to doo the will of  
him that sent me. And to fympyshe his wor  
ke. Saye not ye: there are yet foure monethes/  
and then cometh harvest? Beholde I saye vn  
to you/lyfte vp youre eyes/ & loke on y regios:  
for they are whyte all redy vnto harvest. And  
he y repeth receaveth rewarde/ & gaddereth  
frute vnto life eternall: that bothe he that so  
weth/ & he y repeth myght reioyse to gether.  
And herin is the sayinge true/ y one soweth/  
& another repeth. I sent you to reape y wher  
ye bestowed no laboure. Other men laboured/  
and ye are entred into their labours.

Many of the Samaritans of that cyte bele  
ved on him/for y sayinge of the womā/which  
testified: he tolde me all thinges y ever I dyd.  
Then when the Samaritans were come vnto  
him/they besought him / y he wolde tary w  
thē. And he abode there two dayes. And ma  
ny moo beleved because of his awne wordes/  
& sayd vnto the woman: Now we beleve not  
because of thy sayinge. For we have herde  
him our selves/and knowe that this is even  
in dede



# The Gospell

in dede Christ the savioure of the worlde. R  
 After two dayes he departed thence/a wēt  
 awaye into Galile. And Jesus him selfe te-  
 stified/that a pꝛophete hath none honoure in  
 his awne countre. Then assone as he was co-  
 me into Galile/the Galileans receaved him  
 which had sene all the thinges y he dyd at Je-  
 rusalem at y feast. For they wēt also vnto y  
 feast daye. And Jesus came agayne into Cana  
 of Galile/wher he turned water into wyne. B

matthew.  
 xiiij. a.  
 mar. vi. a.  
 luc. iij. c.  
 mar. iij. b.  
 mar. i. d.  
 luc. iij. c.  
 Ruler.

\* And ther was a certayne ruler/whose son  
 he was sicke at Capernaum. Assone as the sa-  
 me herde that Jesus was come out of Jewry  
 into Galile/he wēt vnto him/and besought  
 him/y he wolde descende/a heale his sonne:  
 For he was evē readie to dye. Then sayde Je-  
 sus vnto him:excepte ye se signes a wōddres/  
 ye cānot beleve. The ruler sayd vnto him: Syr  
 come awaye or ever y my chylde dye. Jesus  
 sayde vnto him/ goo thy waye / thy sonne li-  
 veth. And the mā beleved y wordes y Jesus  
 had spokē vnto him/a wēt his waye. And ano-  
 ne as he went on his waye/ his servante met  
 him/a tolde him sayinge:thy chylde liveth.  
 Then enquired he of thē the houre/when he  
 begāne to amende. And they sayde vnto him:  
 Yester daye the seventh houre/the fever lefte  
 him. And the father knew that it was the sa-  
 me houre in which Jesus sayde vnto him:  
 Thy sonne liveth. And he beleved / and all  
 his housholde. \* Thys is agayne the secon-  
 de myracle/y Jesus dyd/after he was come  
 oute of Jewry into Galile. The. x. Cha. \*

After

# Of S. Iohy. Jo. Lxxviii.

After that ther was a feast of the Je-  
 wes/a Jesus went vp to Jerusalem. And ther is at Jerusalem/by y\* slaugh-  
 terhouse/a pole called in y Hebrew tōge/Beth  
 sedai/havinge five porches / in which laye a  
 greate multitude of sicke folke/of blinde/halt  
 a wyddered/waitinge for the movinge of the  
 water. For an angel wēt doune at a certayne  
 ceason into y pole a troubled y water. Whoso  
 ever then fyrst after the steringe of the water/  
 stepped in/ was made whoale of what soever  
 disease he had. And a certayne mā was thea-  
 re/which had bene diseased. xxxviii. yeares.  
 When Jesus sawe him lye/a knewe that he  
 now longe tyme had bene diseased / he sayde  
 vnto him. Wilt thou be made whoale? The  
 sicke answered him: Syr I have no man whē  
 the water is troubled/to put me into the pole.  
 But in the meane tyme/whill I am about to  
 come/another steppeth doune before me.

\* The gre-  
 ke hath  
 shepe hou-  
 se: a place  
 wher the  
 ey kyled  
 the shee-  
 es that  
 were sanc-  
 tified.

The mā  
 that laye  
 xxxviii.  
 yeres by y  
 pole is he  
 aled.

The sab-  
 othis bro-  
 ken.

And Jesus sayde vnto him: ryse/ take vp  
 thy beed/a walke. And immediatly the man  
 was made whole/ and toke vp his beed / and  
 went. And the same daye was the Saboth.  
 The Jewes therfore sayde vnto him  
 that was made whole. It is y Saboth daye/  
 it is not laufull for the to cary thy beed. He  
 answered them: he that made me whole/ say-  
 de vnto me: take vp thy beed/and get the henc-  
 ce. They ayed they him: what man is that  
 which sayde vnto the / take vp thy beed and  
 walke. And he y was healed/wist not who it  
 was. For Jesus had gottē him selfe awaye/be-  
 cause



## The Gospell

cause y<sup>e</sup> ther was p<sup>re</sup>ace of people in y<sup>e</sup> place.

And after that Iesus founde him in the tē<sup>e</sup> ple/a sayd vnto him: beholde thou arte made whole/ synne no moore / lest a worssse thinge happē vnto the. The man departed/a tolde y<sup>e</sup> Jewes that yt was Iesus/whiche had made him whole. & And therfore the Jewes dyd persecute Iesus & sought the meanes to slee him/because he had done these thinge on the Saboth daye. And Iesus answered them: \* my father worketh hidder to/and I worke. Therfore the Jewes sought the moare to kill him/not only because he had broken the Saboth; but sayde also that God was his father/ and made him selfe equall with God.

Then answered Iesus & sayde vnto them: verely/verely/I saye vnto you: the sonne can do no thinge of him selfe/ but that he seeth y<sup>e</sup> father do. For whatsoever he doeth/y<sup>e</sup> doeth the sonne also. For the father loveth y<sup>e</sup> sonne/ & sheweth him all thinge/whatsoever he him selfe doeth. And he will shewe him greter workes then these/because ye shoulde marvaile. For lykwyse as the father rayseth vp y<sup>e</sup> deede/ & quickeneth them/even so the sonne quykenneth whom he will. Nether iudgeth y<sup>e</sup> father any man: but hath comitted all iudgemēt vnto the sonne/because that all men shuld honoure the sonne/eve as they honoure the father. He that honoureth not y<sup>e</sup> sonne/the same honoureth not the father which hath sent him. Verely verely I saye vnto you: He that heareth my wordes/ & beleveth on him that sent me/ hath

Christ  
is iudge  
over all.

sayth.

## Of S. Iohn Jo. L. viii.

hath everlastinge lyfe/ & shall not come in to damnacion: but is scaped fro deth vnto lyfe.

Verely/verely I saye vnto you: the tyme shall come/a now is/when the deede shall heare the voyce of the sonne of God. And they y<sup>e</sup> heare/shall live. For as the father hath life in him selfe: so lyke wyse hath he geven to y<sup>e</sup> sonne to have lyfe in him selfe: & hath geven him power also to iudge/in that he is the sonne of man. Marvaile not at this / y<sup>e</sup> houre shall come in the which all y<sup>e</sup> are in the graves/shall heare his voice/ and shall come forth: they that have done good vnto the resurreccion of lyfe: & they that have done evyll/vnto the resurreccion of dampnacion. &

\* I can of myne owne selfe do nothinge at all. As I heare/I iudge/ and my iudgemēt is iust/because I seke not myne owne \* will/ but the will of y<sup>e</sup> father which hath sent me. If I beare witnes of my selfe/my witnes is not true. Ther is a nother that beareth witness of me / and I am sure that the witness which he beareth of me/is true.

He sent vnto Iohn/a he bare witness vnto the truthe. But I receave not the recorde of man. Nevertheless/these thinge I saye/that ye might be safe. He was a burninge & a shyninge light/a ye wolde for a season have reioysed in his light. But I have greater witness then the witness of Iohn. For y<sup>e</sup> workes which y<sup>e</sup> father hath geven me to fynishe: the same workes which I do/beare witness of me/ that y<sup>e</sup> father sent me. And the father him selfe which

mathew.  
xxviii.

Resurrec  
cion.

\* He that  
seeth not  
his owne  
will/ iud-  
geth trul-  
ly.  
mat. iiij. d.

mat. iiij. b



# The Gospell

fe which hath sent me/ beareth witness of me.  
Ye have not heard his voyce at any tyme/  
nor ye have sene his Mapr: therto his wordes  
have ye not abydinge in you. For whome he  
hath sent: him ye beleve not.

Searche  
the scrip-  
ture.

Searche the scriptures/ for in them ye thin-  
ke ye have eternall lyfe: & they are they which  
testify of me. And yet will ye not come to me/  
that ye might have lyfe. I receave not prayse  
of men. But I knowe you/ that ye have not  
the love of God in you/ I am come in my fa-  
thers name/ and ye receave me not. If ano-  
ther shall come in his owne name/ him will  
ye receave. How can ye beleve which receave  
honoure \* one of another/ and seke not the ho-  
noure that cometh of God only?

\* He that  
seeth ho  
noure can  
not bele-  
ue.

Moses.

Doo not thinke that I will accuse you to  
my father. Ther is one that accuseth you/ evē  
Moses in whom ye trust. For had ye beleved  
Moses/ ye would have beleved me: for he wrote  
of me. But now ye beleve not his writinges/  
how shall ye beleve my wordes. \*

The. vi. Chapter. \*

matthew.  
xliij. d.  
mar. vi. e  
luc. ix. b.

After these thinges Jesus wēt his waye  
over the see of Galile nye to a cyte cal-  
led Tiberias. And a greate multitude  
folowed him/ because they had sene his myra-  
cles which he dyd on them that were disea-  
sed. And Jesus went vp into a mountayne/ &  
there he sate with his disciples. And efter/ a  
feast of y Jewes/ was nye. \* Then Jesus  
liste vp his eyes/ & sawe a greate cōpany co-  
me vnto him/ and sayde vnto Philip: whence  
shall

# Of S. Iohn Jo. L. xxx.

shall we bye bread & these might eate. This  
he sayde to prove him: for he him selfe knewe  
we what he wolde do.

Philip answered him / two hondred peny  
worth of bread are not sufficient for them/ y  
every mā have a litle. Then sayde vnto him/  
one of his disciples/ Andrew Simon Peters  
brother. There ys a lad here/ which hath fyve  
barly loaves and two fysshes/ but what is that  
amonge so many? And Jesus sayde. Make the  
people sit doune. Ther was moche grasse in  
the place. And the men sate doune / in nom-  
bre/ about five thousande. And Jesus toke the  
bread/ and gave thankes / and gave to the di-  
sciples/ and his disciples to them that were  
set doune. And lykwyse of the fysshes / as  
moche as they wolde.

True lo-  
ves a. ii.  
fysshes

When they had eatē ynough/ he sayd vnto  
his disciples: gadder vp the broke meate that  
remayneth: that nothinge be loost. And they  
gadered it to geder/ and fylled twelve basket-  
tes with the broken meate/ of the fyve barly lo-  
ves/ which broken meate remayned vnto the  
that had eaten. Then the men / when they  
had sene the myracle that Jesus dyd / sayde:  
This is of a trueth the Prophet that shuld  
come into the worlde. \*

When Jesus perceaved that they wolde co-  
me/ and take him vp/ to make him kinge/ he de-  
parted agayne into a mountayne him selfe  
alone.

mat. xliij  
mar. vi. f

And when evē was come/ his disciples wēt  
vnto the see & entred into a shyppe/ and went  
R. ii. over



## The Gospell

over the see vnto Capernaum. And andne it was darcke/ & Jesus was not come to them. And y see arose with a greate winde y blew. And when they had rowe aboute a. p. p. ora p. p. furlonge/ they sawe Jesus walke on y see/ & drawe nye vnto the Shyp/ and they were afrayed. And he sayde vnto them: It is I/ be not a frayde. Then wolde they have receaved him into the Shyp/ and the Ship was by & by at the londe whither they went.

The daye folowynge/ the people which stode on the other syde of the see/ sawe that ther was none other Shyp there/ save y one wher in his disciples were entred/ and that Jesus went not in with his disciples into the Ship: But that his disciples were gone awaye alone. How be it/ ther came other Shippes from Tiberias nye vnto the place/ where they ate breed/ when the Lorde had blessed. Then whē the people sawe that Jesus was not there nether his disciples/ they also toke Shippinge & came to Capernaum sekinge for Jesus. And when they had founde him on y other syde of y see/ they sayd vnto him: Rabbi/ whē camest thou hither? Jesus answered them & sayde: verely verely I saye vnto you: ye seke me/ not because ye sawe the myracles: but because ye ate of the loaves/ & were filled. \* La- boure/ not for y meate which perissheth/ but for y meate that endureth vnto everlastynge lyfe/ whiche meate y sonne of mā shall geve vnto you. For him hath god y father \*sealed.

Then sayd they vnto him: what shall we do that we

\* (sealed)  
that is: he  
hath put  
his marke  
of the ho-  
lie ghoo-  
st on him  
which tes-  
tifyeth  
with mi-  
racles  
what he  
is.

Of S. Ioh. Ho. L. xxvi.

that we myght worke y workes of God: Je- sus answered & sayde vnto them. This is y worke of God/ that ye beleve on him/ whō he hath sent. They sayde vnto him: what signe shewest thou then/ that we maye se & beleve the? What doest thou worker? Dure fathers dyd eate Manna in the desert/ as yt is writte: He gave them breed frō heaven to eate. Jesus sayde vnto the: verely verely I saye vnto you: Moses gave you breed frō heave: but my fa- ther geveyth you the true breed frō heave. For the breed of God is he which cometh doune from heave and geveyth lyfe vnto the worlde.

Then sayde they vnto him: Lorde/ ever moo re geve vs this breed. And Jesus sayde vnto them: I am that breed of life. He that cometh to me/ shall not hunger: & he that beleveth on me shall never thirst. & But I sayed vnto you: that ye have sene me/ and yet beleve not. All that the father geveyth me / shall come to me: & him y cometh to me/ I cast not awaye. For I came doune frō heaven: not to do my- ne owne will/ but his will which hath sent me. And this is the fathers will which hath sent me / that of all which he hath given me/ I shuld loose no thinge: but shuld rayse it vp agayne at the last daye. And this is the wyll of him y sent me: y every man which seith y sonne & beleveth on him / have everlastinge lyfe. And I will rayse him vp at y last daye.

The Jewes then murmured at him/ becau- se he sayde: I am that breed which is come doune from heaven. And they sayde: Is not

R. iii. this

exo. xvi.  
nu. xi. 8.  
ps. lxxviii.  
sa. xvi.

eccl. xlii.



## The Gospell

mat. xiiij.
isa. xlv.
hie. xxi.
 this Jesus y sonne of Ioseph/whose father  
 & mother we knowe: How ys yt then that he  
 sayeth/I came doune from heave: Jesus an-  
 swered & sayde vnto them. Murmur not be-  
 twene youre selves. \* No man can come to  
 me except the father which hath sent me/dra-  
 we him. And I will rayse him vp at the last  
 daye. It is written in the Prophetes / y they  
 shall all be taught of God. Every man therfo-  
 re that hath hearde and hath learned of the fa-  
 ther cometh vnto me. Not that eny man  
 hath sene y father/save he which is of God:  
 the same hath sene the father.

ep. viij. a.
 Verely verely I saye vnto you/he that bele-  
 veth on me/hath everlastinge lyfe. I am that  
 breed of lyfe. Your fathers dyd eate Manna  
 in y wilderness & are deed. This is that breed  
 which cometh fro heave: y he which eateth  
 of it/shuld also not dye. I am that lyvinge  
 breed which came doune from heave. Yf eny  
 man eate of this breed/he shall live forever.  
 And the breed that I will geve/is my flesshe/  
 which I will geve for the lyfe of y worlde &

And the Jewes strove amoge them selves  
 sayinge: How can this fellowe geve vs his fles-  
 she to eate? Then Jesus sayde vnto them: Ve-  
 rely verely I saye vnto you / except ye eate y  
 flesshe of y sonne of man/& drinke his blou-  
 de/ye shall not have lyfe in you. Whosoever  
 eateth my flesshe/& drinketh my bloude/hath  
 eternall lyfe:& I will rayse him vp at the last  
 daye. \* For my flesshe is meate in dede:& my  
 bloude is drynke in dede. He that eateth my  
 flesshe

## Of S. Iohn. Jo. L. xxvii.

flesshe & drynketh my bloude/dwellet in me  
 & I in him. As the lyvinge father hath sent  
 me/even so lyve I by my father:and he that  
 eateth me/shall live by me. This is the breed  
 which cam from heave: not as youre fathers  
 have eaten Manna and are deed. He that ea-  
 teth of this breed/shall live ever. &

These thinges sayd he in the synagoge as  
 he taught in Capernaum. Many of his disci-  
 ples/when they had herde this/sayde: this is  
 an herde sayinge: who can abyde the heatin-  
 ge of it? Jesus knew in him selfe/that his di-  
 sciples murmured at it/and sayde vnto them:  
 Doth this offende you? What & yf ye shall  
 se the sonne of man ascende vp where he was  
 before? It is the sprete that quyckeneth / the  
 flesshe proffeteth nothinge. The wordes that  
 I speake vnto you/are sprete and lyfe. But  
 ther are some of you that beleve not. For Je-  
 sus knewe from the begynnyng/which they  
 were that beleved not/and who shuld betraye  
 him. And he sayde: Therfore sayde I vnto  
 you: that no man can come vnto me/except it  
 were geven vnto him of my father.

From that tyme many of his disciples wēt  
 backe/and walked no moore with him. Then  
 sayde Jesus to the twelve: will ye also goo  
 awaye? Then Simon Peter answered: Ma-  
 ster to whom shall we goo? Thou haste the  
 wordes of eternall lyfe/and we beleve and  
 knowe/ y thou arte Christ the sonne of the  
 lyvinge God. Jesus answered them: Have  
 not I chosen you twelve/ & yet one of you is  
 R. iiii. the



## The Gospell

the devyll: He spake it of Judas Iscariot the sonne of Simon. For he it was y<sup>e</sup> Muler betraye him/and was one of the twelve. R

### The .vii. Chapter. \*

**A**fter that Jesus w<sup>e</sup>t about in Galile a wolde not go about in Jewry/for the Jewes sought to kill him. The Jewes tabernacle feast was at honde. His brethren therfore sayde vnto him: get y<sup>e</sup> hence & go into Jewry y<sup>e</sup> thy disciples maye se thy workes y<sup>e</sup> thou doest. For ther is no man y<sup>e</sup> doeth eny thinge secretly/and he him selfe seketh to be knowne. If thou do soche thinges / shewe thy selfe to the worlde. For as yet his brethren beleved not in him.

Then Jesus sayd vnto them: My tyme is not yet come / youre tyme is all waye redy. The worlde canot hate you. Me it hateth: because I testify of it/that the workes of it are evyll. Go ye vp vnto this feast. I will not go vp yet vnto this feast/for my tyme is not yet full come. These wordes he sayde vnto them and abode still in Galile. But assone as his brethren were goone vp/then went he also vp vnto the feast: not openly but as it were prevely. Then sought him the Jewes at y<sup>e</sup> feast/ & sayde: Where is he? And moche murmurynge was ther of him amonge the people. Some sayde: He is good. Moother sayde naye/ but he deceaveth the people. How be it no man spake openly of him/for feare of the Jewes. R

\* In y<sup>e</sup> middes of the feast/ Jesus went vp into the temple and taught. And the Jewes marvelled

## Of S. Iohy. Ho. C. xxviii.

marvelled sayinge: How knoweth he y<sup>e</sup> scriptures/seyng y<sup>e</sup> he never learned? Jesus answered them / and sayde: My doctrine is not myne; but his that sent me. If eny man will do his \*will/ he shall knowe of the doctrine/ whether it be of God/ or whether I speake of my selfe. He that speaketh of him selfe/ seeketh his awne prayse. But he that seeketh his prayse that sent him / the same is true/ and no vnrighthewesnes is in him.

Wyd not Moses geve you a lawe/ & yet none of you kepeth y<sup>e</sup> lawe? Why goo ye a bouete to kyll me? The people answered & sayde: thou hast the devyll: who goeth aboute to kyll thee? Jesus answered and sayde to them: I have done one worke/and ye all marvayle. Moses therfore gave vnto you circumcision: not because it is of Moses/ but of the fathers. And yet ye on the Saboth daye/ circumcise a man. If a man on the Saboth daye receave circumcision without breakinge of the lawe of Moses: disdayne ye at me/ because I have made a man every whit whoale on the saboth daye? Judge not after the vtter aperaunce: but iudge rightewes iudgement.

Then sayd some of them of Ierusalem: Is not this he wh<sup>o</sup> they goo aboute to kyll? Beholde he speaketh boldly/and they saye nothinge to him. Do the rulers knowe in dede/ that this is very Christ? How be it we knowe this man whence he is: but when Christ cometh/ no man shall knowe whence he is.

Then cryed Jesus in y<sup>e</sup> temple as he taught R.v. sayin.

\* He that loveth the will of god to kepe his lawe: the same understandeth the doctrine. Prayse.

Leu. xij. a Saboth.

Deu. j. c



## The Gospell

sayinge: ye knowe me/and whence I am ye knowe. And yet I am not come of my selfe/ but he y<sup>e</sup> sent me is true/whom ye knowe not. I knowe him: for I am of him/ & he hath sent me. Then they sought to take him: but no man layde handes on him/ because his tyme was not yet come. Many of the people beleved on him & sayde: when Christ cometh/ will he do moo miracles then this man hath done?

The pharises hearde that the people murmured suche thinges about him. Wherfore y<sup>e</sup> pharises and hye prestes sent ministres forth to take him. Then sayde Iesus vnto the: Yet am I a lytell whyle with you/ and then goo I vnto him that sent me. Ye shall seke me/and shall not fynde me: and where I am/ thither can ye not come. Then sayde the Jewes bitwene the selves: whither will he goo/ that we shall not fynde him? Will he goo amonge the gentyls which are scattered all a broode/ and teach the gentyls? What manner of sayinge is this that he sayde: ye shall seke me/and shall not fynde me: and where I am/ thither can ye not come?

In the last daye/ that great daye of the feast/ Iesus stode and cryed sayinge: If any man thyrst/ let him come vnto me and drinke. He that beleveth on me/ as sayeth the scripture/ out of his belly shall flowe ryvers of water of lyfe. This spak he of the sprete which they that beleved on him/ shuld receave. & for the holy goost was not yet there/ because that Iesus was not yet glorified.

\* Many

Of S. Iohy.

Jo. L. xxxviii.

\* Many of the people/ when they hearde this sayinge sayd: of a truth this is a prophet. Other sayde: this is Christ. Some sayd: Shall Christ come out of Galile? Sayeth not the scripture that Christ shall come of the seed of David: & out of the toune of Bethleem where David was? So was ther diffencion amonge the people aboute him. And some of them wolde have taken him: but no man layed handes on him.

Then came y<sup>e</sup> ministres to y<sup>e</sup> hye prestes & pharises. And they sayde vnto the: why have ye not brought him? The servaunt answered never man spake as this man doeth. Then answered the pharises: are ye also disceaved? Doth any of the rulers or of the pharises beleve on him? But the comen people which knowe not y<sup>e</sup> lawe/ are cursed. Nicodemus sayde vnto them: He that came to Iesus by nyght/ and was one of them. Doth our lawe iudge any man/ before it heare him/ & knowe what he hath done? They answered & sayde vnto him: arte thou also of Galile? Search he and loke/ for out of Galile aryseth no prophet. And every man went vnto his owne house.

The. liii. Chapter.

And Iesus went vnto mounte Olivete & early in y<sup>e</sup> mornynge came agayne in to y<sup>e</sup> temple & all the people came vnto him/ & he sate doune & taught them. And the scribes & y<sup>e</sup> pharises brought vnto him a woman taken in advoutry/ & set hyr in the myddes and sayde vnto him: Master/ this woman

was

mic. v. a.  
mat. ij. a.

Rulers &  
pharises  
beleve  
not.

ij. pa. xvij



# The Gospell

was taken in advouty/even as the dede was  
a doynge. Moses in the lawe commaunded vs y  
fuche shuld be stoned. What sayest thou ther  
foze And this they sayde to tempt him: that  
they myght have/wherof to accuse him. Je  
sus stouped doune/a with his synger wrote  
on the grounde. And whyll they continued  
a pyngge him/he lyfte him selfe vp/a sayde un  
to them: let him y is amdge you w out synne  
cast the fyrst stone at her. And agayne he stou  
ped doune/a wrote on y grounde. And assone  
as they hearde that/they went out one by one  
the eldest fyrst. And Jesus was lefte a lone/  
a the woman stondynge in y myddes. When  
Jesus had lyfte vp him selfe agayne/and sa  
we no man but the woman/he sayde vnto hyr.  
Woman / where are those thynne accusars?  
Hath no man condempned the? She sayde:  
No man Lord. And Jesus sayde: Wether do  
I condempne the. Woo/a synne no moare. R

Light.

j. i. h. j. 8.

Then spake Jesus agayne vnto them say  
inge: I am the light of the worlde. He that fo  
loweth me shall not walke in darcknes: but  
shall have the light of lyfe. The pharisees say  
de vnto him: thou bearest recorde of thy sylfe  
thy recorde is not true. Jesus answered a say  
de vnto them: Though I beare recorde of my  
selfe yet my recorde is true: for I knowe whēce  
I came a whytther I goo. But ye cannot tell  
whēce I come/a whytther I goo. Ye iudge af  
ter y fleshe. I iudge no man/though I iudge  
yet is my iudgmēt true. For I am not alone:  
but I at the father that sent me. It is also writ  
ten in

Of S. Iohn.

Jo L. xxxv.

ten in youre lawe/that the testimony of two  
men is true. I am one y beare witnes of my  
selfe/and the father that sent me/beareth wit  
nes of me. Then sayde they vnto him: where  
is thy father? Jesus answered: ye nether kno  
we me/nor yet my father. If ye had knowen  
me/ye shuld have knowen my father also.  
These wordes spake Jesus in the tresury/as  
he taught in the temple/a noman layde hon  
des on him/for his tyme was not yet come. R

Then sayde Jesus agayne vnto them.

I goo my waye/a ye shall seke me/a shall  
dye in youre synnes. Whytther I goo/thy  
ther can ye not come. Then sayde the Jewes:  
will he kyl him selfe/because he sayth: why  
ther I goo/thytther can ye not come? And he  
sayde vnto the: ye are frō beneth/I am from  
above. Ye are of this worlde/I am not of this  
worlde. I sayde therfore vnto you / that ye  
shall dye in youre synnes. For except ye bele  
ve that I am he/ye shall dye in youre synnes.

W

Then sayde they vnto him/who arte thou?  
And Jesus sayde vnto them: Even y very sa  
me thinge y I saye vnto you. I have many  
thinges to saye/a to iudge of you. But he y  
sent me is true. And I speake in y worlde/tho  
se thinge which I have hearde of him. They  
vnderstode not that he spake of his father.

Then sayde Jesus vnto them: when ye ha  
ve lyft vp an hve the sonne of man/tihen shall  
ye knowe that I am he/and that I do nothin  
ge of my selfe: but as my father hath taught  
me/even so I speake: and he that sent me/is  
with

den. xij. b  
matthew.  
xv. a  
ij. co. xij.  
heb. p. c.

Christ is  
his doc.  
trine.  
rom. iij. d.



## The Gospell

with me. The father hath not left me alone; for I do alwayes those thinges that please him. & As he spake these wordes many beleved on him.

\* Then sayde Iesus to those Jewes which beleved on him. If ye continue in my wordes/ then are ye my very disciples/ & shall knowe the trueth: & the trueth shall make you free. They answered him: We be Abrahams seed/ and were never bonde to eny man: why sayest thou then/ ye shall be made fre.

rom. vi. c. Ij. pe. ij. d. Iesus answered them: verely verely I saye vnto you/ that whosoever committeth synne/ is the servaunt of synne. And the servaunt abyedeth not in the housse for ever: But y<sup>e</sup> sonne abyedeth ever. If the sonne therfore shall make you fre/ then are ye fre in dede. I knowe that ye are Abrahams seed: but ye seeke meanes to kyll me/ because my sayinges have no place in you. I speake that I have sene with my father: and ye do that which ye have sene with youre father.

Abraha. They answered and sayde vnto him: Abraham is oure father. Iesus sayde vnto them. If ye were Abrahams chyl dren/ ye wolde do the dedes of Abraham. But now ye goo about to kyll me a man that have tolde you the trueth/ which I have herde of god: this dyd not Abraham. Ye do the dedes of youre father. Then sayde they vnto him: we were not borne of fornicacion. We have one father/ which is God. Iesus sayde vnto them: yf God were youre father/ then wolde ye love me. For I proce-

## Of S. Iohy.

## Jo. lxxvi.

proceeded forth/ and come from God. Nether came I of my selfe/ but he sent me. Why do ye not knowe my speecher? Even because ye cannot abyde the hearynge of my wordes.

¶ Ye are of youre father the devyll/ and the lustres of youre father ye will folowe. He was a murdherer from the beginnyng/ and abode not in the trueth/ because ther is no trueth in him. When he speaketh a lye/ then speaketh he of his owne. For he is a lyar/ and the father therof. And because I tell you y<sup>e</sup> trueth/ therfore ye beleve me not. j. io. iij. 8. The devell.

\* Which of you can rebuke me of synne? If I saye y<sup>e</sup> trueth/ why do not ye beleve me? He that is of God/ heareth goddes wordes & Netherfore heare them not/ because ye are not of God.

Then answered the Jewes and sayde vnto him: Saye we not well that thou arte a Samaritane/ and hast the devyll? Iesus answered: I have not the devyll: but I honour my father/ and ye have dishonoured me. I seeke not myne owne prayse: but ther is one that seeketh and iudgeth. Thou art a Samaritane & hast the devell.

¶ Verely verely I saye vnto you/ yf a man kepe my sayinges/ he shall never see deeth. Then sayde the Jewes to him: Now knowe we that thou hast the devyll. Abraham is deed/ and also the Prophetes: and yet thou sayest/ yf a man kepe my sayinge/ he shall never tast of deeth. Art thou greater then oure father Abraham which is deed? and the Prophetes are deed. Whome makest thou thy selfe?

Iesus



# The Gospell

Jesus answered: If I honour my selfe/  
myne honoure is nothinge worth. It is my  
father that honoureth me/which ye saye/is  
youre God/ & ye have not knowen him: but I  
knowe him. And yf I shuld saye/ I knowe  
him not/ I shuld be a lyar lyke vnto you.  
But I knowe him/and kepe his sayinge.

Your father Abraham was glad to se my  
daye/ & he sawe it & reioysed. Then sayde the  
Jewes vnto him: thou arte not yett. yere ol-  
de/and hast thou sene Abraham? Jesus sayd  
vnto them: Verely verely I saye vnto you: yett  
Abraham was/ I am. Then toke they vp sto-  
nes/ to caste at him. But Jesus hid him selfe/  
& went out of y temple. & **The. ix. Cha. \***

**A**nd as Jesus passed by/ he sawe a man  
which was blynde from his birth. And  
his disciples asked him sayinge. Ma-  
ster/ who dyd synne: this man or his father  
& mother/ that he was borne blynde? Jesus  
answered: Neither hath this man synned/ nor  
yet his father and mother: but that the wor-  
kes of God shuld be shewed on him. I must  
worke the workes of him that sent me/ whyll  
it is daye. The \*nyght cometh when noman  
can worke. As longe as I am in the worlde/  
I am the lyght of the worlde.

As sone as he had thus spoken/ he spate on  
the grounde & made claye of the spetle/ & rub-  
bed the claye on the eyes of the blynde/ & say-  
de vnto him: Go wash the in y pole of Sy-  
loe/ which by interpretation/ signifieth sent.  
He went his waye and washed/ & cam agay-  
ne seing.

\* Myght:  
when the  
true know-  
ledge of  
Christ/  
how he  
onlye iust-  
ifieth/ is  
lost: then  
can noman  
worke a  
good wor-  
ke in the  
sight of  
god/ how  
glorious se-  
foerer  
his wor-  
kes appe-  
re

The po-  
le of Si-  
loe.

Of S. Iohy.

Jo. Chap. vii.

he fringe. The neighbours and they that  
had sene him before how that he was a beg-  
ger/ sayde: is not this he that sate & begged?  
Some sayde: this is he. Other sayd: He is lyke  
him. But he him selfe sayde: I am even he.  
They sayde vnto him: How are thyne eyes  
opened then? He answered & sayde. The ma-  
that is called Jesus/ made claye/ and anoynt-  
ed myne eyes/ and sayd vnto me: Go to the  
pole Syloe and wesse. I went and wessed  
& receaved my syght. They sayde vnto him:  
where is he? He sayde: I cannot tell.

**L** Then brought they to y pharisees/ him that  
a lyttle before was blynde: for it was the Sa-  
both daye when Jesus made the claye & ope-  
ned his eyes. Then agayne the pharisees also  
ayed him how he had receaved his syght. He  
sayde vnto the: He put claye upon myne eyes  
and I washed/ & do se. Then sayde some of  
the pharisees: this man is not of God/ because  
he kepeth not the saboth daye. Other sayde:  
how can a man y is a synner/ do suche myra-  
cles? And ther was stryfe amonge the. Then  
spake they vnto the blynde agayne: What  
sayst thou of him/ because he hath openned  
thyne eyes? And he sayd: He is a prophet.

**D** But the Jewes dyd not beleve of the felo-  
we/ how that he was blynde & receaved his  
syght/ vntyll they had called the father and  
mother of him that had receaved his syght.  
And they asked the sayinge: Is this youre son-  
ne/ whome ye saye was borne blynde? How  
doth he now se then? His father & mother an-  
swered

The sa-  
both is  
broken.

S  
swered



swered them & sayde: we wote well that this is oure sonne/and that he was borne blynde: but by what meanes he now seith/that can we not tell/or who hath opened his eyes/can we not tell. He is olde ynough/aye him/let him answer for him selfe. Suche wordes spake his father and mother/because they feared the Jewes. For the Jewes had conspyred all redy that yf eny man dyd confesse that he was Christ/he shuld be excommunicat out of the synagoge. Therfore sayde his father and mother: he is olde ynough/aye him.

Then agayne called they the man that was blynde/and sayd vnto him: Wee God the prayse/we knowe that this man is a synner. He answered and sayde: Whither he be a synner or noo/I cannot tell: One thinge I am sure of/that I was blynde/a now I se. Then sayde they to him agayne. What dyd he tellye? How opened he thyne eyes? He answered them/I tolde you verwhyle/and ye dyd not heare. Wherfore wolde ye heare it agayne? Will ye also be his disciples? They rated they him/and sayde: Thou arte his disciple. We be Moses disciples. We are sure that God spake with Moses. This felowe we knowe not from whence he is.

The man answered and sayde vnto them: this is a marvelous thinge that ye wote not whence he is / seinge he hath opened myne eyes. For we be sure that God heareth not synners. But yf eny man be a worshipper of God & do his will/him heareth he. Hence y world

worlde beganne was it not hearde y eny man opened the eyes of one that was borne blynd. If this man were not of God/he coulde have done no thinge. They answered and sayd vnto him: thou arte altogether borne in synne: adost thou teache vs? And they cast him out.

Jesus hearde that they had excommunicate him: and assone as he had founde him/he sayd vnto him: doest thou beleve on the sonne of God? He answered and sayde: Who is it Lord/that I myght beleve on him? And Jesus sayde vnto him: Thou hast sene him/a he it is that talketh with the. And he sayde: Lord I beleve: & worshipped him. & Jesus sayde: I am come vnto iudgement into this worlde: that they which se not/myght se/and they which se/myght be made blynde. And some of the pharises which were with him/hearde these wordes & sayde vnto him: are we then blynde? Jesus sayde vnto them: yf ye were blynde/ye shuld have no synne. But now ye saye/we se/therfore your synne remaineth.

The .v. Chapter. \*

**A** truly verely I saye vnto you: he that entreteth not in by y doze/into the shepfold: but clymeth vp some other waye: the same is a thefe & a robber. He that goeth in by y doze/is the shepheard of y shepe: to him the porter openeth/and the shepe heare his voyce/a he calleth his awne shepe by name/and leadeth them out. And when he hath sent forth his awne shepe/he goeth before them/and the shepe folowe him: for they knowe



# The Gospell

knowe his voyce. A straunger they will not followe/ but will flye from him: for they knowe not the voyce of straungers. This similitude spake Iesus vnto them. But they vnderstood not what thinges they were which he spake vnto them.

Then sayde Iesus vnto them agayne. Verily verily I saye vnto you: I am the doze of the shepe. All/ even as many as came before me/ are theves and robbers: but the shepe dyd not heare them. I am the doze: by me yf eny man enter in/ he shall be safe/ and shall goe in and out and fynde pasture. The thefe cometh not but for to steale/ kylle and destroye. I am come that they myght have lyfe/ and have it more abundantly. B

Christ is the doze.

Shepe herde.

isa. xl. c.  
ezechie.  
xxv. liij.  
c. xv. liij.

ezechiel.  
xxv. liij.

I am y good shepheard. The good shepheard geveyth his lyfe for y shepe. An heyered servaunt/ which is not y shepheard / nether y shepe are his owne/ seith the wolfe comynge/ & levethe the shepe/ & flyeth/ and the wolfe catcheth them/ & scattereth y shepe. The heyered servaunt flyeth/ because he is an heyered servaunt/ and careth not for the shepe. I am that good shepheard/ & knowe myne/ & am knowen of myne. As my father knoweth me: even so knowe I my father. And I geve my lyfe for the shepe: and other shepe I have/ which are not of this folde. Them also must I bringe/ that they maye heare my voyce/ and that there maye be one flocke and one shepheard.

Therefore doth my father love me/ because I put my lyfe from me/ that I myght take it agayne. D

Of S. Iohy.

Jo. Lxxvii.

agayne. No man taketh it from me: but I put it awaye of my selfe. I have power to put it from me/ and have power to take it agayne: This commaundment have I receaved of my father. And ther was a dissencion agayne amonge the Jewes for these sayinges/ and many of them sayd. He hath the devyll/ and is mad: why heare ye him? Other sayde/ these are not the wordes of him that hath the devyll. Can the devyll open the eyes of the blynder?

And it was at Jerusalem y feaste of the dedicacion/ & it was wynter: and Iesus walked in Salomons porche. Then came the Jewes rounde aboute him/ and sayde vnto him: How longe dost thou make vs doute? If thou be Christ/ tell vs playnly. Iesus answered them: I tolde you and ye beleve not. The workes y I do in my fathers name they beare witness of me. But ye beleve not/ because ye are not of my shepe. As I sayde vnto you: my shepe heare my voyce/ & I knowe them/ & they folowe me/ & I geve vnto the eternall lyfe/ & they shall never perisse/ nether shall eny man plucke the oute of my honde. My father which gave the me/ is greater then all/ and no man is able to take them out of my fathers honde. And I and my father are one. i. macha. liij.

Then the Jewes agayne toke up stones/ to stone him with all. Iesus answered them: many good workes have I shewed you from my father: for which of them will ye stone me? The Jewes answered him sayinge. For thy good workes sake we stone y not: but for thy blasphemie.

S. iii.

blaspheme



## The Gospell

esa. xliiij
psa. lxxxij
 blasphemyp/and because that thou beinge a man/makest thy selfe God. Iesus answered them: Is it not written in youre lawe: I saye/ye are goddes: If he called the goddes vnto whom the worde of God was spoken ( & the scripture can not be broken ) saye ye then to him/whom the father hath sanctified/& sent into the worlde/thou blasphemest/because I sayd I am the sonne of God: If I do not the workes of my father/beleve me not. But if I do though ye beleve not me / yet beleve the workes/that ye maye knowe and beleve that the father is in me/and I in him. \*

Agayne they went aboute to take him: But he escaped out of their hondes/& went awaye agayne beyonde Jordan/into the place where Iohn before had baptised/and there aboode. And many resorted vnto him/and sayd. Iohn dyd no miracle: but all thinges that Iohn spake of this man are true. And many beleved on him theare. ¶ The. vi. Chap. \*

Lazarus.
A
 Certayne man was sicke/named Lazarus of Bethania the toune of Mary & her sister Martha. It was that Mary which annoynted Iesus with oylment/and wyped his fete with her heere/whose brother Lazarus was sicke/and his sisters sent vnto him sayinge. Lorde behold/he whom thou lovest/is sicke. When Iesus hearde y/he sayd: this infirmite is not vnto deeth/but for y laude of God/that the sonne of God myght be praysed by the reason of it. Iesus loved Martha and her sister and Lazarus. After he heard that

## Of S. Iohy.

Jo. I. xl.

de / that he was sicke / then aboode he two dayes still in the same place where he was.

B
 Then after that sayd he to his disciples: let vs goo into Jewry agayne. His disciples sayde vnto him. Master / the Jewes lately sought meanes to stone the/& wilt thou goo thither agayne? Iesus answered: are ther not twelve houres in y dayer? If a man walke in y dayer/he stonbleth not/because he seith the lyght of this worlde. But yf a mā walke in y nyght/he stonbleth/because ther is no lyght in him. This sayde he/& after y/he sayde vnto the:oure frende Lazarus slepeth/but I goo to wake him out of slepe. Then sayde his disciples: Lorde yf he slepe/he shall do well ynough. How be it Iesus spake of his deeth: but they thought y he had spokē of y naturall slepe. Then sayde Iesus vnto the playnly/Lazarus is deed/& I am glad for youre sakes/y I was not there/because ye maye beleve. Never thelesse let vs go vnto him. Then sayde Thomas which is called Wydimus/vnto y disciples: let vs also goo/that we maye dye w him

L
 Then went Iesus/and founde/that he had lyne in his grave foure dayes already. Bethanie was nye vnto Ierusalem/aboute. xv. furlonges of/and many of the Jewes were come to Martha and Mary/to comforte them over their brother. Martha assone as she hearde y Iesus was comynge/went and met him: but Mary sate still in the housse.

\* Then sayde Martha vnto Iesus: Lorde yf thou haddest bene here/my brother had not bene



## The Gospell

bene deed: but neverthelesse / I knowe that whatsoever thouapest of God / God will geve it the. Jesus sayde vnto her: Thy brother shall ryse agayne. Martha sayde vnto him: I knowe that he shall ryse agayne in the resurrection at the last daye. Jesus sayde vnto her: I am the resurrection & the lyfe: He that beleveth on me / ye though he were deed / yett shall he lyve. And whosoever lyveth and beleveth on me / shall never dye. Belvest thou this? She sayde vnto him: yee Lord / I beleve that thou arte Christ the sonne of god which shuld come into the worlde. &

And assone as she had so sayde / she went her waye and called Marie her sister secretly sayinge: The master is come & calleth for the. And she assone as she hearde that / arose quickly / and came vnto him. Jesus was not yett come into the toun: but was in the place where Martha met him. The Jewes then which were with her in the housse and comforted her / when they sawe Mary that she rose vp hastily / and went out / folowed her / sayinge: She goeth vnto the grave / to wepe there.

Then when Mary was come where Jesus was / & sawe him / she fell downe at his feet / sayinge vnto him: Forde yf thou haddest bene here / my brother had not bene deed. When Jesus sawe her wepe / & y Jewes also wepe / which came w her / he groned in y sp: & was troubled in him selfe & sayde: Where have ye layed him? They sayde vnto him: Forde come & se. And Jesus wept. Then sayde the

## Of S. Iohy. Fo. Lxi.

de the Jewes: Beholde howe he loved him. And some of the sayde: coulde not he which openned the eyes of the blynde / have made also that this man shuld not have dyed? Jesus agayne groned in him selfe / & came to the grave. It was a caue / & a stone layde on it.

And Jesus sayde: take ye awaye the stone. Martha the sister of him that was deed / sayd vnto him: Forde by this tyme he stinketh. For he hath bene deed foure dayes: Jesus sayde vnto her: Sayde I not vnto the / y if thou didest beleve / thou shuldest se y glozy of God. Then they take awaye y stone from y place where the deed was layde. And Jesus lyfte vp his eyes & sayde: Father I thanke the because that thou hast hearde me. I wot that thou hearest me all wayes: But because of the people that stonde by I sayde it / y they maye beleve / that thou hast sent me.

¶ And when he thus had spoken / he cryed w a loud voyce. Lazarus come forth. And he that was deed / came forth / bounde hand & foote with grave bondes / & his face was bounde with a napkin. Jesus sayde vnto the: loose he him / and let him goo. Then many of the Jewes which came to Mary / & had sene the thinges which Jesus dyd / belevd on him. But some of them went their wayes to the pharises / & tolde them what Jesus had done.

Then gadered the hye prestes & the pharises a counsell & sayde: what do we? This man doeth many miracles. If we let him scape thus / all men will beleve on him / & y Romaynes



## The Gospell

nes shall come & take away our countre & the people. And one of them named Cayphas which was the hieprest y<sup>e</sup> same yere / sayde vnto them: Ye perceave nothinge at all nor yet consider that it is expedient for vs / that one man dye for the people / & not that all the people perishe. This spake he not of him selfe / but beinge hye preste that same yere / he prophesied that Iesus shulde dye for the people / and not for the people only / but that he shuld gader to gedre in one the chyl dren of God which were scattered abroode. From that daye forth they held a counsell to gedre / for to put him to deeth.

Iesus therfore walked no more opely amonge the Jewes: but wēt his waye thence vnto a countre nye to a wildernes / into a cite called Ephraim / & there halted with his disciples. And the Jewes ester was nye at hand / & many went out of the countre vp to Jerusalem before the ester / to purify them selves. Then sought they for Iesus / and spake bitwene the selves as they stode in the temple: What thinke ye / seynge he cometh not to the feast. The hye prestes & Pharises had geven a commaundement / that yf eny man knewe where he were / he shuld shewe it / that they myght take him.

The .vii. Chapter.

**T**hen Iesus fyve dayes before ester / came to Bethany where Lazarus was / which was deed & whō Iesus raysted from deeth. There they made him a supper / and Martha served: but Lazarus was one of them

Of S. Iohy.

Jo. Ex lit.

them that sat at the table with him. Then toke Mary a pounde of oyntment called Nardus / perfecte and precious / & anoynted Iesus fete / and wipt his fete with her heer / and the Houffe was filled of the savre of the oyntment. Then sayde one of his disciples named Judas Iscariot Simōs sonne / which afterwarde betrayed him: why was not this oyntment solde for thre hondred pence / and geve to the poore? This sayde he / not that he cared for the poore: but because he was a thefe / & kept the bagge / and bare that which was geven. Then sayde Iesus: Let her alone / agaynst the daye of my buryinge she kept it. The poore all wayes shall ye have with you / but me shall ye not all wayes have.

**M**uche people of the Jewes had knowledgethat he was there. And they came not for Iesus sake only / but y<sup>e</sup> they myght se Lazarus also whom he raysted from deeth. The hye prestes therfore held a counsell that they myght put Lazarus to deeth also / because that for his sake many of the Jewes went awaye / and beleved on Iesus.

**O**n the morowe / muche people that were come to the feast / when they hearde y<sup>e</sup> Iesus shuld come to Jerusalem / toke braunches of palme trees and went and met him / & cryed: Hosanna / blessed is he that in the name of the Lorde / cometh kynge of Israel. And Iesus got a ponge asse and sat there / accordinge to that which was writte: feare not daughter of Sion / beholde thy kynge cometh sittinge on an asse

matthew.  
xxv.

mar. viii.

Hosanna.  
na.

mat. xxv.

mar. viii.

luc. xix.

zack. ix.



# The Gospell

asses cooſte. Theſe thinges vnderſtode not his diſciples at y<sup>e</sup> fyrſt: But when Jeſus was glorified/ then remembryd they that ſoche thinges were written of him/ and that ſoche thinges they had done vnto him.

The people that was with him / when he called Lazarus out of his grave/ & rayſed him from deeth/ bare recorde. Therfore met him the people/ be cauſe they hearde y<sup>e</sup> he had done ſoche a myracle. The Pharifeſes therfore ſayde amonge them ſelves: perceave ye how we prevaile no thinge: Beholde the worlde goth awaye after him.

There were certayne Brekes amonge them/ that came to praye at the feaſt: the ſame came to Philip which was of Bethſayda a cyte in Galile/ & deſired him ſayinge: Syr we wolde fayne ſee Jeſus. Philip came & tolde Andrew. And agayne Andrew & Philip tolde Jeſus. And Jeſus answered them ſayinge: the houre is come y<sup>e</sup> the ſonne of mā muſt be glorified.

\* Verely verely I ſaye vnto you/ except y<sup>e</sup> wheate corne fall into the grounde and dye/ it bydeth alone. Yf it dye/ it brengeth forth moche frute. He that loveth his lyfe ſhall deſtroye it: & he y<sup>e</sup> hateth his lyfe in this worlde ſhall kepe it vnto lyfe eternall. If eny man myniſter vnto me/ let him folowe me/ & where I am there ſhall alſo my miniſter be. And yf eny man miniſter vnto me/ him will my father honoure. R

Now is my ſoule troubled/ & what ſhall I ſaye: Father deliuer me from this houre: But therfore

Of S. Iohy.

Jo. L. xlii.

therfore came I vnto this houre. Father gloryfy thy name. Then came ther a voyce fro hea ven: I have glorified it/ & will gloryfy it agayne. Then ſayd the people y<sup>e</sup> ſtoode by & hearde: it thoundreth. Other ſayde an angell ſpake to him. Jeſus answered and ſayde: this voyce came not becauſe of me/ but for youre ſakes.

\* Now is the iudgement of this worlde: now ſhall y<sup>e</sup> prince of this worlde be caſt out. And yf I were liſte vp from the erthe/ will drawe all men vnto me. This ſayde Jeſus/ ſignifyinge what deeth he ſhuld dye. The people answered him: We have hearde of y<sup>e</sup> lawe y<sup>e</sup> Chriſt bydeth ever: & how ſayeſt thou then that the ſonne of man muſt be liſte vp: who is y<sup>e</sup> ſonne of mā? Then Jeſus ſayde vnto them: yet a lytell whyle is the light w<sup>th</sup> you. Walke whyle ye have light/ leſt the darcknes come on you. He that walketh in the darke/ wotteth not whither he goeth. Whyle ye have light/ beleve on the light/ that ye maye be the chyldren of light. R

¶ Theſe thinges ſpake Jeſus and departed/ & hyd him ſilfe fro them. And though he had done ſo many myracles before them / yet beleved not they on him/ y<sup>e</sup> the ſayinge of Eſayas the Propheet myght be fulfilled/ y<sup>e</sup> he ſpake: Lorde who ſhall beleve oure ſayinge? And to whom ys the arme of y<sup>e</sup> Lorde opened? Therfore coulde they not beleve/ becauſe y<sup>e</sup> Eſaias ſayth agayne: he hath blinded their eyes and hardened their hertes/ that they ſhuld not ſe with their eyes & vnderſtonde with their hertes/ &

mar. x. d.  
and. x. vij.  
mar. vij.

luc. ix. c.  
& x. vij. g

psal. cix.  
b. & c. vij.  
a. e. ſa. x. c.  
Ezechiel  
v. vij.

Light.  
Darckneſſes.

eſa. liij. a.  
rom. x. d.  
eſa. vij. c.  
mat. xij.  
mar. iij. b.  
luc. viij. b.  
actu.  
p. vij.  
rom. x. b.



# The Gospell

tes/a Muld be converted/a I Muld heale thz.  
Soche thinges sayde Esaias when he sawe  
his glory a spake of him. Neverthelesse and  
gey chefe rulers many belved on him. But be  
cause of the pharisees they wolde not be a kno  
wen of it/lest they Muld be cymunicate.  
For they loved the prayse y is given of men/ **E**  
more then the prayse that cometh of God.

And Jesus cryed a sayde: he that beleveth  
on me/beleveth not on me/ but on him y sent  
me. And he that seeth me/seeth him that sent  
me. \* I am come a light into the worlde/that  
whosoever beleveth on me/ Muld not byde in  
darcknes. And yf eny man heare my wordes  
a beleve not/I iudge him not. For I came not  
to iudge the worlde: but to save y worlde. He  
that refuseth me a receaveth not my wordes/  
hath one that iudgeth him. The wordes that  
I have spoken/they shall iudge him in y last  
daye. For I have not spoken of my selfe: but  
the father which sent me/he gave me a com  
maundemēt what I Muld saye/ and what I  
Muld speake. And I knowe that this cōmaun  
dement is lyfe everlastinge. Whatsoever I  
speake therfore/evē as the father bade me/so  
I speake. \* **The. viii. Chapter. \***

**B**Efore the feast of ester whē Jesus kne  
we that his houre was come / that he  
Muld departe out of this worlde unto  
the father. When he loved his which were in  
the worlde/unto the ende he loved thz. And  
when supper was ended/after that the devyll  
had put in the hert of Judas Iscariot Simons  
sonne

Of S. Iohy.

Jo. L. xliiii.

sonne/to betraye him: Jesus knowinge that  
the father had geve all thinges into his hon  
des. And that he was come from God and  
went to God/he rose from supper/ and layde  
a syde his upper garmentes/ a toke a towell/ **J**esus  
and gyrd him selfe. After that poured he wa-  
ter into a basyn/ and beganne to wassh his di-  
sciples fete/a to wypp them with the towell/ **J**esus  
wherwith he was gyrd. **his disci-  
ples fete.**

Then came he to Simon Peter. And Peter  
sayde to him: Lorde shalt thou wesshe my fe-  
ter? Jesus answered a sayde vnto him: what  
I do/thou wotest not now/ but thou shalt kno  
we herafter. Peter sayd vnto him: thou shalt  
not wesshe my fete whill y worlde stondeth.  
Jesus answered him: yf I wasshe y not/thou  
shalt have no part with me. Simon Peter: say  
de vnto him: Lorde/ not my fete only: but also  
my handes a my hreed. Jesus sayde to him: he  
that is wesshed/nedeth not save to wesshe his  
fete/a is clene every whit. And ye are clene:  
but not all. For he knewe his betrayer. Ther  
fore sayde he: ye are not all clene.

After he had wesshed their fete/a receaved  
his clothes/a was set doune agayne/he sayde  
vnto them: wot ye what I have done to you?  
Ye call me master a Lorde/ a ye saye well/ for  
so am I. If I then youre Lorde and master  
have wesshed youre fete/ye also ought to wess  
he one anothers fete. For I have given you  
an ensample/that ye Muld do as I have done  
to you. Verely verely I saye vnto you/the ser-  
vaunt is not greater then his master / neither  
the mes-

light.

matthew.  
xxvi. a.  
lu. xxviij  
mar. xiiij

mat. x. c.  
luce. xij. f



## The Gospell

the messenger greater then he that sent him.

psal. xl. c.

mat. x. d.  
luc. x. c.

If ye vnderstonde these thinge/ happy are ye yf ye do them. I speake not of you all/ I knowe whom I have chosyn. But that y scri-  
pture be fulfilled: he that eateth bread w me/  
hath lyfte vp his heele agaynst me. Now tell  
I you before it come: that when it is come to  
passe/ ye might beleve that I am he. Verely ve-  
rely I saye vnto you. He that receaveth whō  
soever I sende/ receaveth me. And he that re-  
ceaveth me/ receaveth him that sent me.

matthew.  
xxvj. b.  
mar. xliij.  
lu. xxiij. b.

When Iesus had thus sayd/ he was trou-  
bled in the sprete/ & testified sayinge: verely  
verely I saye vnto you/ that one of you shall  
betraye me. And then the disciples looked one  
on another doutinge of whō he spake. Ther  
was one of his disciples/ which leaned on Ie-  
sus bosome/ whom Iesus loved. To him bec-  
kened Simō Peter that he shuld ave who it  
was of whom he spake. He then as he leaned  
on Iesus brest/ sayde vnto him: Lorde who ys  
it? Iesus answered/ heyt ys to whom I ge-  
ve a soppe / when I have deyt it. And he  
wet a soppe/ and gave it to Judas Iscarioth  
Simons sonne. And after the soppe/ Satan  
entred into him.

Then sayd Iesus vnto him: that thou dost/  
do quickly. That wist no mā at the table/ for  
what intent he spake vnto him. Some of the  
thought/ because Judas had the bagge/ that  
Iesus had sayd vnto him/ bye those thinges  
that we have nede of agaynst y feast: or that  
he shulde geve some thinge to the poore. Af-  
sone

Of S. Iohn

Jo. I. lxxv.

sone then as he had receaved the soppe / he  
wet immediatly out. And it was night. When  
he was gone out/ Iesus sayde: now is the son-  
ne of man glorified. And God is glorified by  
him. If God be glorified by him/ God shall  
also glorify him/ in him selfe: & shall strayght-  
waie glorify him.

\* Deare chyldren/ yet a lytell whyle am I  
with you. Ye shall seeke me/ & as I sayde vnto  
the Jewes/ whither I goo/ thither can ye not  
come. Also to you saye I nowe. A newe com-  
maundment geve I vnto you/ that ye love to-  
gedder/ as I have loved you / that even so ye  
love one another. By this \* shall all mē knowe  
ye y pe are my disciples/ yf ye shall have love  
one to another. Simon Peter sayd vnto him:  
Lorde whither goest thou? Iesus answered  
him: whither I goo thou canst not folowe me  
now/ but thou shalt folowe me afterwarde.  
Peter sayd vnto him: Lorde/ why cannot I folo-  
we the now? I will geve my lyfe for thy sa-  
ker? Iesus answered him: wilt thou geve thy  
lyfe for my saker? Verely verely I saye vnto  
the/ the cocke shall not crowe/ tyll thou have  
denyed me thryse.

Now co-  
maund-  
ment.

1. to. ij. b.

\* Chri-  
stes disci-  
ple is kno-  
wen.

matthew.

xxvj. b.

mar. xliij.

lu. xxiij.

The. viii. Chapter. \*

And he sayd vnto his disciples: Let not  
your herte be troubled. Beleve in god  
& beleve in me. In my fathers housse  
are many mansions. If it were not so/ I wol-  
de have tolde you. I go to prepare a place for  
you. And yf I go to prepare a place for you/ I  
will come agayne/ & receave you evē vnto my  
selfe



selfe/where I am/there maye ye be also. And whither I go ye knowe/ & y waye ye knowe.

Thomas sayde vnto him: Lorde we knowe not whither thou goest. Also how is it possible for vs to knowe the waye? Jesus sayd vnto him: I am y waye/ & truthe & y life. And no man cometh vnto the father/ but by me. Yf ye had knowe me/ye had knowe my father also. And now ye knowe him/ & haue sene him.

Philip sayd vnto him: Lorde shew vs the father/ and it suffiseth vs. Jesus sayde vnto him: Haue I bene so longe tyme w you: & yet hast thou not knowen me? Philip/ he y hath sene me/ hath sene y father. And how sayest thou then: shew vs the father? Belvest thou not that I am in y father/ & the father in me? The wordes that I speake vnto you/ I speake not of my selfe: but y father that dwelleth in me/ is he that doeth y workes. Beloue me/ that I am the father & y father in me. At the leest beleue me for the very workes sake.

Verely verely I saye vnto you: he that beleueth on me/ the workes that I doo / the same shall he do/ & greater workes then these shall he do/ because I go vnto my father. And what soeuer ye aye in my name / y will I do/ y the father might be glorified by the sonne. If ye shall aye eny thig in my name/ I will do it.

A promi-  
se  
mat. vij. a  
mar. xj. c  
\* By the  
keprnge  
the com-  
maunde-  
mentes is  
a man kno

\* If ye love me kepe my \* commaundemen-  
tes/ & I will praye the father/ & he shall geue  
you a nother comforter/ y he maye byde with  
you ever/ which is the sprete of truthe who-  
me the worlde cannot receaue/ because the worl-  
de seyth

de seyth him not/ neither knoweth h. m. But men that ye knowe him. For he dwelleth with you/ and he loueth shall be in you. I will not leaue you comfort. God lesse: but will come vnto you.

**L**et a litell chyle and the worlde scith me no inoare: but ye shall se me. For I live/ & ye shall live. That daye shall ye knowe that I am in m / father/ & you in me/ & I in you.

He that hath my commaundementes & kepeth them/ the same is he that loveth me. And he y loveth me/ shall be loved of my father: & I will chist love him/ and will shewe myne awne selfe vnto him. Judas sayde vnto him (not Judas Iscariot) Lorde what is the cause that thou wilt shewe thy selfe vnto vs/ & not vnto the worlde? Jesus answered and sayde vnto him: yf a man love me and will kepe my sayinges/ my father also will love him/ & w- will come vnto him/ and will dwell with him. He that loveth me not/ kepeth not my sayinges. And the wordes which ye heare/ are not myne/ but the fathers which sent me.

**W**his have I spoken vnto you bryng ye present with you. But that comforter which is the holy gost (whom my father will sende in my name) he shall teache you all thinge / and bringe all thinges to youre remembraunce whatsoever I have tolde you.

Peace I leve with you/ my peace I geve vn to you. Not as the worlde geveth/ geve I vn to you. Let not poure hertes be greved/ neither feare ye. Ye have hearde how I sayde vnto you: I go & come agayne vnto you. I fynd you  
T. ii. me/ ye



## The Gospell

me/ye wolde verely reioyce/because I sayde/I go vnto y father. ffor y father is greater then I. And now have I shewed you/before it come/y whē it is come to passe/ye might beleve.

Here after will I not talke many wordes vnto you. ffor the ruler of this world cometh/a hath nought in me. But that the world maye knowe that I love the father:therfore as the father gave me cōmaundment/even so do I. K Ryse let vs go hence.

The .xv. Chapter. ✱

vyne.

**I** Am the true vyne/and my father ys an husbāde man. Every braunch that beareth not frute in me/he will take awaye. And every braunch that beareth frute/will he pounge/y it maye bringe moare frute. Now are ye cleane thorow y wordes which I have spokē vnto you. Byde in me/a let me byde in you. As y braunchē cānot beare frute of it sylfe/excepte it byde in the vyne: no more can ye/excepte ye abyde in me.

mat. xxi.  
j. io. iij. d.

Covenā-  
unt.

I am the vyne/a ye are the braunches. He that abyde in me/a I in him/the same bringeth forth moche frute. ffor with out me can ye do nothinge. If a man byde not in me/he ys cast forth as a braunchē/a is wyddered/a men gadder it/and cast it into the fyre/ and it burneth. If ye byde in me/and my wordes also byde in you:ape what ye will/a it shalbe done to you K. Beare in is my father glorified / that ye beare moche frute / and be made my disciples.

As the father hath loved me/evē so have I loved

Of S. Iohn. Jo. L. xvi.

**I** loved you. Continue in my love. If ye shall kepe \*my cōmaundemētes/ye shall byde in my love/evē as I have kept my fathers cōmaundemētes/a byde in his love. These thinges have I spoken vnto you/y my ioye myght remaine in you/a that youre ioye might be full. ✱ This is my commaundement/that ye love together as I have loved you. Better love then this hath no man/then that a man bestowe his lyfe for his frendes. Ye are my frendes/yf ye do whatsoever I commaunde you. Hence forth call I you not servautes: for the servaunt knoweth not what his lord doeth. But you have I called frendes: for all thinges that I have hearde of my father/ I have opened to you.

Ye have not chosen me/But I have chosen you a ordeyned you/that ye go a bringe forth frute/a that youre frute remayne / that whatsoever ye shall aye of the father in my name/he shulde geve it you. K

**I** ✱ This cōmaunde I you / that ye love together. Yf y worlde hate you/ye knowe that he hated me before he hated you. If ye were of the worlde/y worlde wolde love his owne. How be it because ye are not of y worlde/ but I have chosen you out of the worlde/therfore hateth you the worlde. Remember the sayinge that I sayde vnto you: the servaunte is not greater then his lord. If they have persecuted me/so will they persecute you. If they have kept my sayinge/so will they kepe yores. But all these thinges will they do vnto you

\* To kepe  
we ma-  
lyth be  
contynue  
in the lo-  
ue a fau-  
our of  
Christ.  
ephe. i. d.  
i. thes. iij.  
i. io. iij. d.  
and. iij. d.

j. io. iij. d.  
and. iij. d.

Mat. x. c.  
a. them.  
xliij.

C. iij. for



## The Gospell

for my names sake / because they have not known him that sent me. If I had not come and spoken vnto them / they shulde not have had synne: but now have they nothinge to cloke their synne with all. He that hateth me / hateth my father. If I had not done workes amonge the which none other man dyd they had not had synne. But now have they sene / & yet have hated both me & my father: evē that the sayinge myght be fulfilled that is written in theyr lawe: they hated me wout a cause. **R**

psal.  
xviii.

**B**ut when the comforter is come / whom I will sende vnto you fro the father / which is the spirite of truth / which procedeth of the father / he shall testifie of me. And ye shall beare witness also / because ye have bene with me from the begynninge. **D**

luke.  
xviii. 8

### The. xvi. Chapter.

matthew.  
xxiii.

**T**hese thinges have I sayde vnto you / because ye shuld not be offended. **A** They shall excommunicat you: ye y tyme shall come / that whosoever killeth you / we thinke that he doth Gods service. And suche thinges will they do vnto you / because they have not known the father nether yet me. But these thinges have I tolde you / that when that houre is come / ye myght remember them / that I tolde you so. **R** These thinges sayde I not vnto you at the begynninge / because I was present with you.

**B**ut now I goo my waye to him that sent me / and none of you apeth me: whither goest thou? But because I have sayde suche thinges

## Of S. Iohn. Jo. L. xvi.

thinges vnto you / youre hertes are full of sorrowe. Nevertheless I tell you the truth / it is expedient for you that I goo awaye. For yf I goo not awaye / that comforter will not come vnto you. But yf I departe / I will sende him vnto you. And when he is come / he will rebuke y worlde of synne / and of rightwysnes / and of iudgement. **O**f synne / because they beleeve not on me: **O**f rightwysnes because I go to my father / and ye shall see me no moare: and of iudgement / because the chiefe ruler of this worlde / is iudged all ready. **Synne.**

**Righte.**  
**ousnes**  
**Judge.**  
**ment**

**I** have yet many thinge to saye vnto you: but ye cannot beare them awaye now. How be it when he is come (I meane the spirite of truth) he will leade you into all truth. He shall not speake of him selfe: but whatsoever he shall heare / that shall he speake / and he will shewe you thinges to come. He shall glorify me / for he shall receave of myne & shall shewe vnto you. All thinges that y father hath are myne. Therefore sayd I vnto you / that he shall take of myne and shewe vnto you. **R**

**D** After a whyle ye shall not see me / & agayne after a whyle ye shall see me: for I goo to the father. Then sayd some of his disciples bitwene them selves: what is this y he sayth vnto vs / after a whyle ye shall not see me / and agayne after a whyle ye shall see me: and that I go to the father. They sayd therefore: what is this that he sayth after a whyle / we cannot tell what he sayth. Iesus perceaved / y they wolde aye him / and sayd vnto them: This is **T. iiii.** it that



## The Gospell

it that ye enquire of bitwene youre selves/ that I sayd/ after a whyle ye shall not se me/ & agayne after a whyle ye shall se me. Verely verely I saye vnto you: ye shall wepe & lamēt & the worlde shall reioyce. Ye shall sorowe: But youre sorowe shall be touned to ioye.

A woman when she travyleth hath sorowe/ because her houre is come: but as sone as she is delivered of the chylde/ she remembreth no moare the anguysshe/ for ioye that a may is borne in to the worlde. And ye now are in sorowe: but I will se you agayne/ and youre hertes shall reioyce/ & youre ioye shall no mā take frō you. & And in that daye shall ye ave me no question. & Verely verely I saye vnto you/ whatsover ye shall ave the father in my name/ he will geve it you. Hitherto have ye asped nothinge in my name. Aye and ye shall receave it: that youre ioye maye be full.

mat. vii. a  
and. xxi. c  
mar. xj. c  
lu. xi. d.  
iaco. i. a.  
promise.

These thinges have I spoken vnto you in proverbes. The tyme will come when I shall no moare speake to you in proverbes: but I shall shewe you playnly from my father. At that daye shall ye ave in myne name. And I saye not vnto you that I will speake vnto my father for you. For y father him selfe loveth you/ because ye have loved me/ and have beleved that I came out from God. I went out from the father/ and came into the worlde: & I leve the worlde agayne/ and go to y father.

His disciples sayd vnto him: loo now speakest thou playnly/ & thou vfest no proverbe. Nowe knowe we that thou understondest all thinges/

Of S. Iohy. fo. L. lxxv.

thinges/ & nedest not y eny man shuld ave the eny question. Therfore beleve we that thou camst frō god. & Jesus answered them: Now ye do beleve. Beholde y houre draweth nye/ & is already come/ y ye shall be scatered every man his wayes/ & shall leave me alone. And yet am I not alone. For y father is with me.

mat. xxi. c  
mar. xii. j

These wordes have I spokē vnto you/ y in me ye might have peace. For in y worlde shall ye have tribulaciō: but be of good chere/ I have overcome the worlde.

A

The. vii. Chapter. \*

These wordes spake Jesus and lyfte up his eyes to heven/ and sayde: father the houre is come: glorify thy sonne/ that thy sonne maye glorify the: as thou hast gevē him power over all fleshe/ that he shuld geve eternall lyfe to as many as thou hast geven him. This is lyfe eternall/ that they myght knowe the that only very God/ and whom thou hast sent Jesus Christ. Eternall lyfe.

I have glorified y on the erth. I have fynysshed y worke which thou gavest me to do. And now glorify me thou father w thyn awne selfe/ with the glozy which I had with y perre y worlde was. I have declared thy name vnto y men which thou gavest me out of the worlde. Thyne they were/ & thou gavest them me/ and they have kept thy saynges. Now they knowe that all thinges whatsover thou hast geven me/ are of the. For I have geven vnto them the wordes which thou gavest me/ & they have receaved them/ & knowe

T. v. we sure



# The Gospell

we surely that I came out from the: and doo beleve that thou dyddest send me.

I praye for them/ & praye not for the worlde: but for the which thou hast geve me/ for they are thine. And all myne are thine/ & thine are myne/ & I am glorified in the. And now am I no moare in the worlde/ but they are in the worlde/ & I come to y. & Holy father kepe in thine awne name/ the which thou hast geven me/ that they maye be one/ as we are. Whyl I was with the in y worlde/ I kepte the in thy name. Those y thou gavest me/ have I kepte/ & none of the is lost/ but that lost chylde/ that the scripture myght be fulfilled.

psal.  
c. viij. 8.

Now come I to the/ and these wordes speake I in the worlde/ that they myght have my ioye full in the. I have geven them thy wordes/ and the worlde hath hated them/ because they are not of the worlde/ even as I am not of the worlde. I desyre not that thou shuldest take the out of the worlde: but that thou kepe them from evyll. & They are not of the worlde/ as I am not of the worlde. Sanctify the w thy truth. Thy sayinge is truth. As thou dyddest send me into the worlde/ even so have I sent them into the worlde/ and for their sakes sanctify I my selfe / that they also myght be sanctified thorowe the trueth.

I praye not for them alone: but for them also which shall beleve on me thorowe their preachynge/ that they all maye be one/ as thou father arte in me/ & I in the/ that they maye be also one in us/ that the worlde maye beleve that

Of S. Iohn.

fo. C. lxx.

that thou hast sent me. And that glory that thou gavest me/ I have geven them/ that they maye be one/ as we are wone. I in them and thou in me/ that they maye be made perfecte in one/ and that the worlde maye knowe that thou hast sent me/ & hast loved them/ as thou hast loved me.

father/ I will that they which thou hast geven me/ be with me where I am/ that they maye see my glory which thou hast geven me. For thou lovedest me before the makynge of the worlde. O ryghteous father/ & very worlde hath not knowen the: but I have knowen the/ & these have knowen that thou hast sent me. And I have declared unto them thy name/ and will declare it/ that the love wher w thou hast loved me/ be in them/ and that I be in them.

The. viii. Chapter. &

**A** When Iesus had spoken these wordes/ he wet forth with his disciples over the broke Cedron/ where was a garden/ into the which he entred with his disciples. Judas also which betrayed him/ knewe the place: for Iesus ofte tymes resorted thither with his disciples. Judas then after he had receaved a bande of men/ and ministres of the hye prestes and pharisees/ came thither with lanterns and fyrebrondes and weapons. Then Iesus knowynge all thinges that shuld come on him/ went forth and sayde unto them: whom seeke ye? They answered him: Iesus of Nazareth. Iesus sayde unto them: I am he.

matthew  
xxvi. c.  
mar.  
xiii. c.  
luke.  
xxij. d.

matthew  
xxvi. c.  
marke.  
xiii. c.  
lu. xxij. c

Judas



# The Gospell

Judas also which betrayed him/stode with them. But assone as he had sayd vnto them/ I am he. they went backe wardes & fell to the grounde. And he ayled the agayne: whome seke ye? They sayde: Jesus of Nazareth. Jesus answered/ I sayde vnto you/ I am he. If ye seke me/let these goo theire waye. That y sayinge might be fulfilled which he spake: of the which thou gavest me/ have I not lost one.

Mal.  
chas.

Simon Peter had a swearde/ & drue it/ & smote the hye prestes seruaunt/ & cut of his ryght eare. The seruautes name was Malchas. Then sayde Jesus vnto Peter: put vp thy swearde into y sheath: shall I not drinke of y cup which my father hath geuen me? Then the cōpany & the capta. ne/ & the ministres of of the Jewes/ toke Jesus & bounde him/ & led him awaye to Anna first: for he was father in lawe vnto Cayphas/ which was y hye prest. at same yere. Cayphas was he that gaue counsell to y Jewes/ that it was expedient that one man shuld dye for the people.

matthew.  
p. viij.  
mar. xiiij.  
luc. xxiij.

And Simon Peter followed Jesus & another disciple: that disciple was knowen of y hye preste/ & went in with Jesus into the pallys of the hye preste. But Peter stode at the doore with out. Then went out that other disciple which was knowen vnto the hye preste/ & spake to the damsell that kept the doore/ & brought in Peter. Then sayde y damsell that kept the doore/ vnto Peter: Arte not thou one of this mannes disciples? He sayde: I am not. The seruautes & the ministres stode there/ & had made

# Of S. Iohn.

# Jo. l. xxi.

made a fyre of coles: for it was colde: & they warmed them selues. Peter also stode amonge them and warmed him selfe.

The hye preste ayled Jesus of his disciples & of his doctrine. Jesus answered him: I spake openly in y worlde. I ever taught in y synagoge & in the temple whither all y Jewes resorted/ & in secreete have I sayde nothyng: Whypauest thou me? Aye them which he heard me/ what I sayde vnto the. Beholde they can tell what I sayde. Whē he had thus spoken/ one of y ministres which stode by/ smote Jesus on the face sayinge: answerest thou the hye preste so? Jesus answered him. If I have evyll spokē/ beare witnes of y evyll: yf I have well spokē/ why smyttest thou me? And Annas sent him bounde vnto Caiphas y hye preste.

ma. p. xviij.  
mar. xiiij.  
luc. p. xij.

Simon Peter stode and warmed him selfe. And they sayde vnto him: arte not thou also one of his disciples? He denyed it/ and sayde: I am not. One of the seruautes of the hye preste (his cosyn whose eare Peter smote of) sayde vnto him: dyd not I se the in the garden with him? Peter denyed it agayne: & immediately the cocke crewe.

matthew.  
p. xviij.  
mar. p. xviij.  
luc. p. xviij.

Then led they Jesus fro Cayphas into the hall of iudgement. It was in the mornynge/ & they them selues went not into the iudgement hall lest they shuld be defyled/ but that they myght eate the paschall lambe. Pylate then went out vnto the & sayde: what accusation bringe ye agaynste this man? They answered and sayd vnto him. If he were not an evyll



# The Gospell

evyll doat we wolde not have delyvered him  
vnto the. Then sayd Pylate vnto ryē: take ye  
him/and iudge him after youre awne lawe.  
Then the Jewes sayde vnto him. It is not  
lawful for vs to put eny mā to deeth. That v  
wordes of Iesus myght be fulfilled w<sup>ch</sup> he  
spake/signifyinge what deeth he shuld dye.  
Then Pylate entred into the iudgemē: hall  
agayne/a called Iesus/a sayd vnto him: arte  
thou the kynge of y<sup>e</sup> Jewes? Iesus answered:  
sayst thou that of thy selfe/or dyd other tell  
it the of me? Pylate answered: Am I a Jewe?  
Thyne awne nacion & hye prestes have de  
lyvered y<sup>e</sup> vnto me. W<sup>at</sup> hast thou doner? Je  
sus answered: my kyngdome is not of this  
worlde. If my kyngdome were of this worl  
de/then wolde my ministres surely fight/y<sup>e</sup> I  
shuld not be delyvered to y<sup>e</sup> Jewes:/but now  
is my kyngdome not frō hence. Pylate sayde  
vnto him: Arte thou a kynge then? Iesus an  
swered: Thou sayst y<sup>e</sup> I am a kynge. For this  
cause was I borne/a for this cause came I in  
to y<sup>e</sup> worlde y<sup>e</sup> I shuld beare witness vnto the  
trueth. And all that are of y<sup>e</sup> trueth heare my  
voyce. Pylate sayde vnto him: what thinge is  
trueth? And when he had sayd y<sup>e</sup>/he went out  
agayne vnto the Jewes/a sayde vnto them:  
I fynde in him no cause at all. Ye have a cu  
stome / that I shuld delyver you one lowse  
at ester. Will ye that I lowse vnto you the  
kynge of y<sup>e</sup> Jewes. Then cryed they all agay  
ne sayinge: Not him/ but Barrabas/ that Bar  
rabas was a robber. **The. xiv. Chap.**  
Then

mat. xx. c

matthew

xxv. ij.

mar. xv. b

lu. x. iij.

mathe.

xxv. ij.

mar. xv. b

lu. x. iij.

# Of S. Iohn.

# Jo. I. xvij.

**A** Then Pylate toke Iesus and scourged  
him. And y<sup>e</sup> souldiers wounde a croune  
of thornes and put it on his heed. And  
they dyd on him a purple garment/and sayd:  
Hail kynge of the Jewes:/ & they smote him  
on the face. Pylate went forth agayne/a say  
de vnto them: Beholde I bringe him forth to  
you/that ye maye knowe/that I fynde no fau  
te in him. Then came Iesus forth wearyn  
ge a croune of thorne and a robe of purple.  
And Pylate sayd vnto them: Beholde y<sup>e</sup> man.  
When the hye Prestes and ministres sawe  
him/they cryed sayinge: crucify him/crucify  
him. Pylate sayde vnto them. Take ye him  
and crucify him: for I fynde no cause in him.  
The Jewes answered him. We have a lawe/  
and by our lawe he ought to dye: because he  
made him selfe the sonne of God.  
**B** When Pylate hearde that sayinge/he was  
themoare afrayde/a went agayne into y<sup>e</sup> iudg  
ment hall/and sayde vnto Iesus: whence arte  
thou? But Iesus gave him none answer.  
Then sayde Pylate vnto him. Speakest thou  
not vnto me? Knowest thou not that I have  
power to crucify the/a have power to lowse  
the? Iesus answered: Thou couldest have no  
power at all agaynst me/except it were given  
the from above. Therefore he y<sup>e</sup> delyvered me  
vnto the/is moare in synne. And from thence  
forth sought Pylate meanes to lowse him:  
but the Jewes cryed sayinge: yf thou let him  
goe/thou arte not Cesars frende. For whoso  
ver maketh hi selfe a kynge/is agaynst Cesar  
When

matthew.  
xxv. ij.  
mar. xv. b



## The Gospell

When Pylate hearde y<sup>e</sup> sayinge/he brought  
Jesus forth/and sate doune to geve sentēce /  
in a place called the pavement:but in the He-  
breue tonge/ Sabbathā. It was the Saboth  
even which falleth in the eſter feſt/and abou-  
te the ſixte houre. And he ſayde vnto the Je-  
wes: beholde youre kynge. They cryed /  
awaye with him / awaye with him / crucify  
him. Pylate ſayde vnto them. Shall I cruci-  
fy youre kynge? The hye Preſtes answered:  
we have no kynge but Ceſar. Then deliue-  
red he him vnto them/to be crucified.

matthew.  
xxvij.  
mar. xvij.  
lu. xxiij.

And they toke Jesus and led him awaye.  
And he bare his croſſe/and went forth into a  
place called the place of deed mens ſcullies/  
which is named in Hebreue/Golgatha. Where  
they crucified him and two other with him  
on ether ſyde one/and Jesus in the myddes.  
And Pylate wrote his tytyle/and put it on the  
croſſe. The writynge was/ Jesus of Naza-  
reth/kynge of the Jewes. This tytyle reed ma-  
ny of the Jewes. For the place where Jesus  
was crucified/was nye to the cite. And it was  
written in Hebreue/Greke & Latyn. Then ſay-  
de the hye preſtes of y<sup>e</sup> Jewes to Pylate: wry-  
te not/kynge of the Jewes:but that he ſayde/  
I am kynge of the Jewes. Pylate answered:  
what I have written/that have I written.

matthew.  
xxvij.  
mar. xvij.  
lu. xxiij.

Then the ſouldiers/when they had crucified  
Jesus/toke his garmentes & made foure par-  
tes/to every ſouldier a parte/& alſo his coote.  
The coote was with out ſeme/wrought vpon  
thorowe out. And they ſayde one to another.

Act vs

Of S. Iohn

Jo. I. lii.

Let vs not deuyde it:but caſt looſte who ſhall  
have it. That the ſcripture myght be fulfilled  
which ſayth. They parted my rayment among pſal. xxi.  
gethem /and on my coote dyd caſt lottes.

And the ſouldiers dyd ſuche thinges in dede.

Then ſtoode by the croſſe of Jesus his mo-  
ther/ & his mothers ſiſter/ Mary the wyfe of  
Cleophas/and Mary Magdalene. When Je-  
sus ſawe his mother/and the diſciple ſtandyn-  
ge whom he loved/he ſayde vnto his mother:  
woman beholde thy ſonne. Then ſayde he to  
y<sup>e</sup> diſciple: beholde thy mother. And ſed that  
houre the diſciple toke her for his awne.

After that when Jesus perceaved that all  
thinges were performed: that the ſcripture pſalmo.  
myght be fulfilled/ he ſayde: I thyrſt. Then  
ſtoode a veſſell full of veneger by. And they fil-  
led a ſponge with veneger/ & wounde it about  
with yſope/and put it to his mouth. Aſſone as  
Jesus had receaved of the veneger / he ſayd:  
It is fyniſhed/ and bowed his heed/ and ga-  
ue up the gooſt.

The Jewes then becauſe it was the ſaboth  
evē/that y<sup>e</sup> bodyes ſhuld not remayne apon y<sup>e</sup>  
croſſe on y<sup>e</sup> ſaboth daye (for that ſaboth daye  
was an hye daye) beſought Pylate that their  
legges myght be broken/ & that they myght be  
taken doune. Then came the ſouldiers and brake  
the legges of the fyrſt/ & of the other which  
was crucified with Jesus. But when they ca-  
me to Jesus/ & ſawe that he was deed already  
they brake not his legges:but one of the ſou-  
diers with a ſpeare/ thruſt him into the ſyde/

D & forth



# The Gospell

& forthwith came ther out bloud and water.

And he that sawe it / bare recorde / & his recorde is true. And he knoweth that he sayth true / that ye myght beleve also. These thinges were done that the scripture shuld be fulfilled: Ye shall not breake a boone of him. And agayne another scripture sayth: They shall looke on him / whom they praised.

After that / Joseph of Aramathia (which was a disciple of Jesus: but secretly for feare of y<sup>e</sup> Jewes) besought Pylate that he myght take doune the body of Jesus. And Pylate gave him licence. And ther cam also Nicodemus which at the begynnyng came to Jesus by nyght / & brought of myrrour and aloes mingled to gether aboute an hundred pounde wayght. Then toke they the body of Jesus & wounde it in linnen clothes with the odoures as y<sup>e</sup> manner of the Jewes is to bury. And in the place where Jesus was crucified / was a garden / & in y<sup>e</sup> garden a newe sepulchre / wherein was never man layd. There layde they Jesus because of the Jewes saboth even / for the sepulchre was nye at honde. \* The. xv. Chap. \*

The morow after the saboth daye / came Mary Magdalene early / when it was yet darcke / vnto y<sup>e</sup> sepulchre / & sawe the stone taken awaye from y<sup>e</sup> tounge. Then she ranne / & came to Simon Peter & to the other disciple whom Jesus loved / and sayde vnto them. The y<sup>e</sup> have taken awaye the Lord out of the tounge / & we cannot tell where they have layde him. Peter went forth & that other disciple /

# Of S. Iohy. Jo. x. liii.

disciple / & came vnto the sepulchre. They ranne bothe to gether / and that other disciple dyd out runne Peter / & came fyrst to the sepulchre. And he stouped doune & sawe the linnen clothes lyinge / yet wet he not in. Then came Simon Peter folowynge him / & went into y<sup>e</sup> sepulchre / & sawe the linnen clothes lyinge / and the napkyn that was aboute his heed / not lyinge with the linnen clothe / but wrapped togeder in a place by it selfe. Then went in also that other disciple which came fyrst to the sepulchre / and he sawe and beleved. For as yet they knew not the scriptures / that he shuld ryse agayne from deeth. & And the disciples wet awaye agayne vnto their awne home.

\* Mary stode with out at the sepulchre wepyng. And as she wept / she bowed her selfe into the sepulchre & sawe two angels in whyte sitting / the one at the heed & the other at the fete / where they had layde the body of Jesus. And they sayde vnto her: woman why wepest thou? She sayde vnto the: for they have taken awaye my lord / & I wote not where they have layde him. When she had thus sayde / she turned her selfe backe & sawe Jesus stondynge / & knewe not that it was Jesus. Jesus sayde vnto her: woman why wepest thou? Whom sekest thou? She supposynge that he had bene the gardener / sayde vnto him. Syr yf thou have borne him hence tell me where thou hast layde him / that I maye fet him. Jesus sayde vnto her: Mary. She turned her selfe / and sayde vnto him: Rabboni / which is to saye

exo. xii.  
num. i. v. d  
zacha. vii

matthew.  
p. vii.  
mar. v. 8. b  
luc. x. viii.  
ioa. iii. a

matthew.  
p. vi. a.  
lu. xx. iiii

A

D



# The Gospell

saye master. Iesus sayde vnto her/touche me not/for I am not yet ascended to my father. But goo to my brethren and saye vnto them/ I ascende vnto my father and poure father to: my god & your god. Mary Magdalene came & tolde the disciples y<sup>e</sup> she had sene the lord/ & y<sup>e</sup> he had spoken soche thinges vnto her. &

mat. p. vii. mar. p. xvi. luke. p. xiii. i. cor. p. v. a

\* Here is payed that is promysed. mat. p. xvi. A iouenaunt vnder byndyng & loosinge.

The same daye at nyght/which was the morowe after y<sup>e</sup> saboth daye/when the doores were shut/where the disciples were assembled togeder for feare of the Jewes/came Iesus & stode in the myddes/& sayd to the: peace be with you. And when he had so sayde/he shewed vnto them his hondes/& his syde. Then were the disciples glad when they sawe the lord. Then sayde Iesus to them agayne: peace be with you. As my father sent me/even so sende I you. And when he had sayde that/he brethed on them and sayde vnto the: Receave y<sup>e</sup> holy \* goost. Whosoever synnes ye remyt they are remitted vnto the. And whosoever synnes ye retayne/they are retayned. &

\* But Thomas one of y<sup>e</sup> twelve/called Didymus/was not with the when Iesus came. The other disciples sayd vnto him: we have sene y<sup>e</sup> lord. And he sayde vnto the: except I se in his hondes the print of the nayles/& put my fpynger in the holes of the nayles/& thrust my honde into his syde/I will not beleve.

And after. viii. dayes agayne/his disciples were with in/& Thomas with them. Then came Iesus when the doores were shut/& stode in the myddes and sayde: peace be with you.

After

# Of S. Iohy.

Jo. I. xl.

After that sayde he to Thomas: bringe thy fpynger hether/and se my hondes/& bringe thy honde & thrust it into my syde/& be not faythlesse/But belevyng. Thomas answered & sayde vnto him: my lord/& my God. Iesus sayde vnto him. Thomas/because thou hast sene me/therfore thou bevest: Happy are they that have not sene/and yet beleve.

And many other signes dyd Iesus in the presence of his disciples/which are not written in this booke. These are written that ye myght beleve/that Iesus is Christ the sonne of God/& that in belevyng ye myght have lyfe thowhe his name. & The. xvi. Cha. &

After that Iesus shewed him selfe agayne/at the see of Tyberias. And on this wyse shewed he him selfe. There were togeder Simon Peter & Thomas/which is called Didymus: and Nathanael of Cana a citie of Galile / and the sonnes of Zebedei / & two other of the disciples. Simon Peter sayde vnto them: I goo a fysshynge. They sayde vnto him: we also will goo with the. They went their waye & entred into a shippe strayght waye/and that nyght caught they nothyng. But when the morowynge was now come/Iesus stode on the shore:neverthelesse the disciples knewe not y<sup>e</sup> it was Iesus. Iesus sayde vnto the: syrs/have ye any meate? They answered him/no. And he sayde vnto them: cast out y<sup>e</sup> net on the ryght syde of the ship/and ye shall fynde. They cast out/& anon they were not able to drawe it for y<sup>e</sup> multitude of fysshes

v. iii. Then



## The Gospell

Then sayde the disciple whom Iesus loved/vnto Peter: It is the Lorde. When Simon Peter hearde/that it was y<sup>e</sup> lorde/he gyrd de his mantell to him (for he was naked) and sprang into the see. The other disciples came by ship: for they were not farre from londe/but as it were two hondred cubites/ & they drew the net with fysshes. As sone as they were come to londe/they sawe hoot coles & fysshes layd ther on/and breed. Iesus sayde vnto them: bringe of the fyssh which ye have now caught. Simon Peter stepped forth and drew the net to londe full of greate fysshes/ an hondred and. liii. And for all ther were so many/ yet was not the net broken. Iesus sayde vnto them: come and dyne. And none of the disciples durste aye him: what arte thou? for they knewe that it was the lorde. Iesus then came and toke breed/ & gave them/ & fyll the lykwyse. And this is now the thyrde tyme that Iesus appered to his disciples/ after that he was rysen agayne from deeth. \*

When they had dyned/ Iesus sayde to Simon Peter: Simon Joanna/lovest thou me more then these? He sayde vnto him: ye Lorde/ thou knowest/that I love the. He sayde vnto him: fede my \* lambes. He sayde to him agayne the seconde tyme: Simon Joanna/lovest thou me? He sayde vnto him: ye Lorde thou knowest that I love y<sup>e</sup>. He sayde vnto him: fede my shepe. He sayde vnto him y<sup>e</sup> thyrde tyme: Simon Joanna/lovest thou me? And Peter sorowed because he sayde to him y<sup>e</sup> thyrde tyme/lovest thou

\* He loveth  
that feedeth  
his lambes &  
shepe.

Of S. Iohn.

Jo. I. c.

thou me/and sayde vnto him: Lorde/thou knowest all thinge/thou knowest that I love the.

**E** Iesus sayde vnto him: fede my shepe.

Verely verely I saye vnto the/when thou wast yonge/thou gerdest thy selfe/and walkest whither thou woldest: but when thou arte olde/thou shalt stretch forth the thy hondes/ & a nother shall gyde y<sup>e</sup>/ & leade the whither thou woldest not. That spake he signifyinge by what deeth he shuld glorify God. ij. c. i. c.

And whē he had sayde thus/ he sayd to him: \* folowe me. Peter turned about & sawe that disciple whō Iesus loved folowynge: which also leyned on his brest at supper & sayde: Lorde/ which is he y<sup>e</sup> shall betraye the? When Peter sawe him/ he sayde to Iesus: Lorde/ what shall he here do? Iesus sayd vnto him: If I will have him to tary tyll I come/ what is that to the? folowe thou me. Then went this sayinge a broode amonge the brethren/ that that disciple shulde not dye. Yet Iesus sayde not to him/ he shall not dye: but yf I will that he tary tyll I come/ what is that to the? The same disciple is he/ which testifieth of these thinges/ & wrote these thinges. And we knowe/ that his testimony is true. \* There are also many other thinges which Iesus dyd: the which yf they shuld be written every way I suppose the worlde coulde not cōtayne the booke that shuld be written.

Here endeth the Gospell  
of Saynct Iohn.

v. iiii.



# The Actes

of the Apostles / wrytten by Sayn-  
te Luke Evangelist which was present  
at the doynges of them.

## The fyrst Chapter.



**I**n the former trea-  
tise (Deare frende  
Theophilus) I ha-  
ve wrytten of all that Je-  
sus beganne to do & tea-  
che / vntyll the daye in the  
which he was taken vp /  
after that he thozowe the  
holy goost / had geuen com-  
maundementes vnto the

Apostles / which he had chosen: to whom also  
he shewed him selfe alyue / after his passion  
by many tokens / apperynge vnto them forty  
dayes / & speakynge of the kyngdome of god /  
& gaddered them togeder / and commaunded  
thē / that they shuld not departe from Jerusa-  
lem: but to warte for y<sup>e</sup> promys of the father /  
wherof ye haue herde of me. For John bapti-  
sed w<sup>th</sup> water: but ye shalbe baptised with the  
holy goost / & that with in this fewe dayes.  
When they were come togeder / they ayped of  
him sayinge: Lord, wilt thou at this tyme re-  
store agayne y<sup>e</sup> kyngdome to Israel: And he  
sayde vnto them: It is not for you to knowe  
the tymes / or the seasons which y<sup>e</sup> father hath  
put in his owne power: but ye shal receave  
power

luke.  
xliij. g

Of the Apostles Jo. x. lviij.  
power of the holy goost which shal come on  
you. And ye shal be witnesses vnto me in Je-  
rusalem / & in all Jewrye and in Samary / and  
even vnto the worldes ende.

**A**nd when he had spoken these thinges /  
whyll they behelde / he was take vp / & a clou-  
de receaved him vp out of their sight. And  
while they looked stedfastly vp to heauen as  
he went / beholde two men stode by them in  
white apparell / which also sayde: ye men of  
Galile / why stonde ye gasinge vp into heaue?  
This same Jesus which is taken vp fro you  
in to heauen / shal so come / even as ye haue se-  
ne him goo into heauen. &

Then returned they vnto Jerusalem from  
mount oliuete / which is nye to Jerusalem / cō-  
teyninge a Saboth dayes iorney. And when  
they were come in / they went vp into a parlet /  
wher abode both Peter & James / John & An-  
drew / Philip & Thomas / Bartlemew & Ma-  
thew / James the sonne of Alphens / & Simō  
zelotes / & Judas James sonne. These all cō-  
tinued with one acorde in prayer & supplica-  
cion with the women and Mary the mother  
of Jesus / and with his brethren. luke.  
xliij. g

**A**nd in those dayes Peter stode vp in the  
myddes of the disciples & sayde (the noumbre  
of names that were to gether / were aboute an  
hondred & twenty) Ye men and brethren / this  
scripture must haue nedre ben fulfilled which  
the holy goost thozow y<sup>e</sup> mouth of David spa-  
ke before of Judas / which was gyde to them  
that tooke Jesus. For he was nombred with  
io. xliij. psal. xli. c

v. v. vs &



## The Actes

mathew. 23. 35. a vs & had obtayned fellowship in this ministracion. And the same hath now possessed a plot of ground with thereward of iniquite/ and when he was hanged/brast a sonde in y myddes/ & all his bowels gushed oute. And it is knowen vnto all the inhabitants of Jerusalem: in so moche that that felde is called in their mother tonge/ Acheldama/ that is to saye/ the bloud felde.

psalm. 138. psal. c33. It is witten in the booke of psalmes: His habitacio be voyde/ and no man be dwellinge therein: and his bishopricke let another take. Wherfore of these men which have companied with vs/ all y tyme that the Lorde Jesus wet in & out amonge vs/ begynninge at the bapty me of Iohn vnto that same daye that he was taken vp from vs/ must one be ordeyned to be are witness with vs of his resurreccion.

And they appoynted two/ Ioseph called Barsabas (whose surname was Iustus) and Mathias. And they prayed sayinge: thou Lorde which knowest the hertes of all men/ shewe whether of these two thou hast chosen that the one maye take the roume of this ministracion/ and apostleshippe from the which Judas by transgression fell/ that he myght go to his owne place. And they gave forth their lottes/ and the lot fell on Mathias/ and he was counted with the eleven Apostles.

### The Seconde Chapter. \*

**W**hen the first daye was come/ they were all with one accorde togeder in one place. And sodenly ther cam a sounde

## Of the Apostles Jo. 1. 18.

sounde from heauen/ as it had bene the com-  
minge of a myghty wynde / & it filled all the  
housse where they sate. And ther appered vnto  
them cloven tonges/ lyke as they had bene  
fyr/ and it sate vpon each of them: and they  
were all filled with the holy goost/ and began  
ne to speake with other tonges / even as the  
sprete gave them utteraunce.

Tonges

**A**nd ther were dwellinge at Jerusalem Jewes/ devoute men/ which were of all nacions  
vnder heauen. When this was noyed aboute/  
the multitude came to gether & were asto-  
nyed/ because that every man heard the spreake  
his owne tongue. They wondred all & mar-  
velled sayinge amonge them selves: Beholde/  
are not all these which speake/ of Galilee? And  
how heare we every man his owne tongue whe-  
rein we were bozen? Parthians/ Medes and  
Elamites/ and the inhabitants of Mesopota-  
mia/ of Iury/ and of Capadocia / of Pontus  
and Asia/ Phrygia/ Pamphilia/ and of Egy-  
pte/ and of the parties of Libia which is be-  
syde Syrene / and strangers of Rome/ Jewes  
& \* convertes/ Brekes and Arabians: we  
have herde them speake with our owne ton-  
gues the greates workes of God. & They were  
all amazed/ and wondred sayinge one to ano-  
ther: what meaneth this? Other mocked the  
sayinge: they are full of newe wyne.

\* Conuer-  
tes: that  
is/ heren  
or genti-  
les  
led to the  
Jewes  
fayth

\* But Peter stepped forth with the eleven/  
& lift vp his voyce/ and sayde vnto them: Re-  
men of Jewrye/ & all ye that inhabite Jerusa-  
lem: be this knowen vnto you/ and with youre  
care



## The Actes

eares heare my wordes. These are not dron-  
 ken/as ye suppose: for it is yet but the thyrde  
 houre of y daye. But this is that which was  
 iohel. ij. g spoken by y prophete Iohel: It shalbe in the  
 last dayes sayth God: of my sprete I will  
 powre out vpon all flesshe. And youre sonnes  
 & youre daughters shal prophesy/ & youre yd-  
 ge men shal se visions/ & youre olde mē shal  
 dreame dreames. And on my seruaunts/ & on my  
 honde maydens I will powre out of my spre-  
 te in those dayes/ & they shal prophesye. And  
 I will shewe wonders in heauen a bove/ & to-  
 kens in the erth benethe/ bloud and fyre/ and  
 the vapour of smoke. The sunne shalbe tur-  
 ned into darknes/ & the mone into bloud be-  
 fore that greete & notable daye of the Lorde co-  
 me. And it shalbe/ that whosoever shal call  
 on the name of the Lorde shalbe saved. R  
 roma. v. c. ¶ Ye men of Israel heare these wordes. Je-  
 sus of Nazareth/ a mā approved of God amō  
 ge you with myracles/ wonders and signes  
 which God dyd by him in y myddes of you/  
 as ye youre selves knowe: him have ye taken  
 by the hondes of vnrighthewes persones/ after  
 he was delivered by the determinat counsell  
 & foreknowledge of God/ & have crucified &  
 slayne: whom God hath raysted vp & lowsed  
 Deathe psal. xv. c. the sorowes of deeth/ because it was unpossi-  
 ble that he shuld be holden of it. For David  
 speaketh of him: Afore honde I sawe God al-  
 wayes before me: For he is on my ryght hon-  
 de/ that I shuld not be moved. Therefore dyd  
 my hert reioyce/ & my tonge was glad. Moreo-  
 ver also

## Of the Apostles. Ho. L. lix.

ver/ also my flesshe shal rest in hope/ because  
 thou wilt not leue my soul in hell/ nether wilt  
 suffre thyn holpe to se corrupciō. Thou hast  
 shewed me the wayes of lyfe/ & shal make me  
 full of ioye with thy countenance. R  
 ¶ Men & brethren/ let me frely speake vnto  
 you of the patriarke David: For he is both  
 deed & buryed/ & his sepulchre remayneth with  
 vs vnto this daye. Therefore seinge he was a  
 prophet/ & knewe that God had sworne with  
 an othe to him/ that the frute of his loyns  
 shuld sit on his seat (in that Christ shuld ry-  
 se agayne in the flesshe) he sawe before: and  
 spake in the resurreccion of Christ / that his  
 soule shulde not be left in hell: nether his fles-  
 se shuld se corrupciō. This Iesus hath God  
 raysyd vp/ wher of we all are witnesses.  
 Sence now that he by the right honde of  
 God exalted is/ & hath receaved of the father  
 the promyse of the holy goost / he hath shewed  
 forth that which ye nowe se and heare. For  
 David is not ascendyd into heave: but he say-  
 de. The Lorde sayde to my Lorde sit on my  
 right honde/ untill I make thy foes thy fote  
 stole. So therefore let all the housse of Israel  
 knowe for a suerty/ y God hath made y same  
 Iesus whom ye have crucified lorde & Christ.  
 ¶ When they hearde this/ they were pricked  
 in their hertes/ & sayd vnto Peter & vnto the  
 other Apostles: Ye men & brethren/ what shal  
 we do? Peter sayde vnto them: repent & be ba-  
 ptised every one of you in the name of Iesus  
 Christ/ for the remission of synnes/ & ye shal  
 receave



## The Actes

receave the gyfte of the holy goost. For y promise was made vnto you & to youre chyldren / & to all that are afarre / even as many as y Lorde oure God shall call. And with many other wordes bare he witnes & exhorted them saying: Save youre selves from this vntoward generation. Then they that gladly receaved his preachynge / were baptised: and the same daye / ther were added vnto them aboute thre thousande soules.

And they continued in the Apostles doctrine & fellowship / & in breakinge of bread / & in prayer. And feare came over every soule. And many wonderes & signes were shewed by the Apostles. And all that belyved kept them selves to gedder / & had all thinges comen / and solde their possessions and goodes / & departed thyn to all men / as every man had neede. And they continued dayly with one acorde in the temple / & brake bread in every house / & dyd eate their meate to gedder / with gladnes & singlenes of hert praysinge God / and had favour with all the people. And the Lorde added to y congregacion dayly soche as shuld be saved.

### The.iii. Chapter.

**T**he halte is cured  
Peter & John went vp togedder into the temple at the nyghte houre of prayer. And ther was a certayne man halt from his mothers wombe / whō they brought and layde at the gate of the temple called beutifull / to aske almes of them that entred into the temple. Which same when he sawe Peter & John / that they wolde in to the temple / desyred

## Of the Apostles.

Jo. x. lxx

desyred to receave an almes. And Peter fastened his eyes on him with J. hn and sayde: looke on vs. And he gaue hede vnto this / trustinge to receave somthinge of them. Then sayd Peter: Silver and golde have I none / suche as I have / geve I the. In the name of Jesu Christ of Nazareth / ryse vp & walke. And he toke him by the right honde / & lifte him vp. And immediatly his fete & anckel bones receaved strenght. And he sprāge / stode & also walked / & entred with them into the temple / walkinge / and leapinge and laudynge God.

And all the people sawe him walke & laude God. And they knewe him / that it was he which sate and begged at the beutifull gate of the temple. And they wondered & were sore astonnyed at that which had happened vnto him. And as y halt which was healed / helde Peter and John / all the people ranne amased vnto them in Salomons porche.

**W**hen Peter sawe that / he answered vnto the people. Ye men of Israel / why marvaile ye at this / or why looke ye so stedfastly on vs / as though by oure awne power or holynes / we had made this man goode? The God of Abraham / Isaac & Jacob / the God of oure fathers hath glorified his sonne Jesus / whom ye delivered / & denyed in the presence of Pylate / whē he had iudged him to be lowesed. But ye denyed the holy & iust / and desyred a murderer to be geven you / and kylled the Lorde of lyfe / whom God hath raysted from deeth / of the which we are wytnesses. And his name

mat. hew.  
p. vii.  
mar. p. vii.  
e. luc. p. vii.  
John.  
p. vii. a



## The Actes

name thow the fayth of his name/hath made this man sound/whom ye see & knowe. And the fayth which is by him/hath geuen to him this health in the presence of you all.

And now brethren I wote well that thow ignorance ye did it/as dyd also youre heddes. But those thinges which God before had shewed by the mouth of all his Prophetes/ how y<sup>e</sup> Christ shuld suffre/he hath thus wyse fulfilled. Repent ye therfore & turne/y<sup>e</sup> youre synnes maye be done awaye & /when the tyme of restresshinge cometh / which we shall have of the presence of the Lorde / and when God shall sende him / which before was preached vnto you / that is to wit Iesus Christ / which must receave heaue<sup>n</sup> vntyll the tyme & all thinges / which God hath spoken by the mouth of all his holy Prophetes sence the worlde began be restored agayne.

For Moses sayd vnto the fathers : A Prophet shall the Lorde youre God rayse vp vnto you / even of youre brethren / lyke vnto me : him shall ye heare in all thinges whatsoever he shall saye vnto you. For the tyme will come / y<sup>e</sup> every soule which shall not heare that same Prophet / shall be destroyed from amonge the people. Also all the Prophetes from Samuel and thence forth / as many as have spoken / have in lykwyse tolde of these dayes.

Ye are the chyldezen of the Prophetes / & of the covenante which God hath made vnto our fathers sayinge to Abraham : Eve<sup>n</sup> in thy seede shall all the kinredes of the erth be blessed.

## Of the Apostles.

Jo. C. lvi.

sed. I praye vnto you hath God raysed vp his sonne Iesus / and him he hath sent to blysse you / that every one of you shuld turne from youre wickednes.

The. iiii. Chapter

**A**nd they spake vnto the people / the presides & the ruler of the temple / & the Sadducees came vpon them / takinge it grievously that they taught y<sup>e</sup> people & preached in Iesus the resurrection fro<sup>m</sup> deeth. And they layde handes on them / and put them in holde vntill the nexte daye : for it was now even tyme. How be it many of them which heard the wordes / beleved / and the nymbre of the men was aboute fyve thousande.

And it chaunced on the morowe that their rulers & elders & Scribes / as Annas the cheefe Priest & Cayphas & Iohn & Alexander / and as many as were of y<sup>e</sup> kynred of the hye priestes gadered togeder at Jerusalem / & sit the other before them / & ayed : By what power or what name have ye done this syde ? Then Peter full of y<sup>e</sup> holy goost sayd vnto them : ye rulers of the people / & elders of Israel / y<sup>e</sup> we this daye are examined of the good dede done to the sycke man / by what meanes he is made whole : be yt known vnto you all / and to the people of Israel / that in the name of Iesus Christ of Nazareth / whom ye crucified / and whom God raysed agayne from deeth : even by him doth this man stande here present before you whole. This is y<sup>e</sup> stone cast out by the synners / which is set in the place of the corner. Neither is there



## The Actes

com. l. v. g. in any other. Nor yet also is ther any other na-  
me geuen to men wherin we must be saved. **C**  
When they sawe the boldnes of Peter &  
Iohn / & understode that they were unlearned  
men & laye people / they marueyled / and they  
knew them / that they were with Iesu: & be-  
holdinge also the man which was healed stan-  
dinge with the / they coulde not saue agaynst  
it. But they commaunded them to go a syde out  
of the counsell / & counceled amōge them sel-  
ues sayinge: what shall we do to these men?  
For a manifest signe is done by the / & is open-  
ly knowne to all them that dwell in Jerusa-  
lem / & we cannot denye it. But that it be no-  
sed no farther amōge the people / let vs threa-  
ten / and charge them that they speake hence-  
forth to no man in this name.

And they called them / & commaunded them  
that in no wyse they shuld speake or teache in  
the name of Iesu. But Peter and Iohn an-  
swered vnto them & sayde: whether it be right  
in the syght of God to obeye you moare then  
God / iudge ye. For we cannot but speake that  
which we haue sene and hearde. So threate-  
ned they them and let them goo / and founde  
no thinge how to punyssh them / because of  
the people. For all mē lauded God for the my-  
racle which was done: for the man was abo-  
ue forty yere olde / on whom this myracle of  
healinge was shewed.

Asone as they were let goo / they came to  
their felowes / and shewed all that the hye pre-  
stes and elders had sayde to them. And when  
they

God to  
more to  
be obeyed  
then man

## Of the Apostles. Jo. L. lvi.

they hearde that / they lystc vp their voyces  
to God with one accorde / & sayde: Forde / thou  
arte God which hast made heauen & erth / the  
see & all that in them is: which by the mouth  
of thy seruant David hast sayd: Why dyd  
the hethen rage / & the people immagyn vayne  
things. The kynges of the erth stode vp &  
the rulers came to gedder / agaynst the Forde  
and agaynst his Christ. psal. li. a.

**J** For of a trueth / agaynst thy holy chylde Je-  
sus whom thou hast annoynted / bothe Hero-  
de and also Poncius Pylate / with the Cen-  
tills and the people of Israel / gathered them  
selves to gedder / for to do whatsoeuer thy hon-  
de and thy counsell determined before to be  
done. And now Forde / beholde their threata-  
nynges / & graunte vnto thy seruautes with  
all confidence to speake thy worde. So that  
thou stretch forth thy honde / that healyng  
and signes and wonders be done by the name  
of thy holy chylde Iesus. And asone as they  
had prayed / the place moved where they we-  
re assembled to gedder / and they were all fil-  
led with the holy goost / and they spake the  
worde of God boldly.

**A** And the multitude of them that beleved /  
were of one hert / and of one soule. Also none  
of them sayde / that any of the thinges which  
he possessed / was his awne: but had all thin-  
ges commen. And with greate power gave  
the Apostles witness of the resurreccion of  
the Forde Iesu. And greate grace was with  
them all. Neither was ther any amonge them /  
that

Commen

X. ii. that



## The Actes

Love.

that lacked. For as many as were possessors of landes or houses/solde them and brought the pryce of the thinges that were solde/and layed yt doune at the Apostles fete. And distribution was made vnto every man accordinge as he had nede. &

And Ioses which was also called of the Apostles Barnabas (that is to saye the sonne of consolacion) beyng a Levite/ and of the countre of Cipers/had lande/and solde it/and layde the pryce doune at the Apostles fete.

The .v. Chapter.

Ananias  
Saphira

**A** Certayne man named Ananias with Saphira his wyfe solde a possession/ & kepte awaye parte of the pryce (his wyfe also beyng of counsell) & brought a certayne parte/ & layde it doune at the Apostles fete. Then sayd Peter: Ananias/ how is it that Satan hath filled thyne hert/ that thou must lye vnto the holy goost/ and kepe awaye parte of the pryce of the lyvelod: Pertayned it not vnto the only/ and after it was solde/ was not the pryce in thyne owne power? How is it that thou hast conceaved this thinge in thyne herte? Thou hast not lyed vnto men/ but vnto God. When Ananias herde these wordes. he fell doune & gave vp the goost. And great feare came on all the that these thinges heard. And the yonge men roose vp/ and put him a parte/ & carped him out/ and buried him.

And it fortunied as it were aboute the space of .iii. houres after/ that his wyfe came in/ ignoraunt of that which was done. And Peter say-

Of the Apostles Jo. L. viii.

ter sayde vnto her: Tell me/ gave ye the lande for so moche? And she sayde: yea for so moche. Then Peter sayde vnto her: why have ye agreed to gether/ to tempt the sprete of the Lorde? Beholde the fete of them which have buried thy husbände/ are at the doore/ and shall carry the out. Then she fell doune straght waye at his fete & yelded vp the goost. And the yonge men came in/ & founde her ded/ and carped her out and buried her by her husbände. And great feare came on all the congregation/ and on as many as heard it.

**B**y the handes of the Apostles were many signes & wondres shewed amonge the people. And they were all together with one acorde in Salomons porche. And of other durst no man ioyne him selfe to them: nevertheless the people magnified them. The numbere of them that belueved in the Lorde bothe of men & women/ grewe moare & moare: in so moche that they brought the sicke into the strettes/ & layde them on beddes & pallette/ that at the lest waye the shadowe of Peter when he came by/ myght shadowe some of them. The re came also a multitude out of y cities round about/ vnto Ierusalem/ bringyng sicke folkes/ & them which were vexed with vncleane spretes. And they were healed every one.

Then y these prestes rose vp & all they that were with him (which is the secte of the Saducees) & were full of indignacion/ and layde handes on the Apostles/ & put them in the carmen prison. But the angell of the Lorde by night

The Ma-  
dow of  
Peter.

Saducees

X.iii. night



## The Actes

nyght opened the pryson doores / & brought them forth / & sayde: goo / stepp forth / & speake in the temple to the people all the wordes of this lyfe. When they hearde that / they entred into the temple erly in the morninge and taught.

The chiefe prest came & they that were with him / & called a counsell to gedder / & all the elders of the chyl dren of Israel / and sent to the pryson to fet them. When the ministers came and founde them not in the pryson / they returned and tolde sayinge: the pryson founde we shut as sure as was possible / and the keepers stondynge with out before y doores. But whē we had opened / we founde no man with in. When the chiefe prest of all and the ruler of the temple and the hye prestes hearde these thinges / they douted of them / wherunto this wolde growe.

Then came one & shewed them: beholde y men y ye put in pryson / stonde in the temple / & teache the people. Then went the ruler of the temple with ministers / & brought the with out violence. For they feared the people / lest they shuld have bene stoned. And when they had brought them / they set them before the counsell. And y chiefe prest asked the sayinge: dyd not we straitely commaunde you that ye shuld not teache in this name? And beholde ye have filled Jerusalem with youre doctrine / & ye intende to brynge this mans bloud vpon vs.

Peter and the other Apostles answered & sayde: We ought moare to obey God then men.

God  
must be  
obeyed

## Of the Apostles Jo. L. xiiii.

men. The God of oure fathers raysed vp Ie-  
sus / whom ye slewe and hanged on tre.  
Him hath god lifte vp with his right hand /  
to be a ruler and a savioure / for to geve repen-  
taunce to Israel & forgiveness of synnes. And  
we are his recorder concernynge these thinge  
& also the holy goost whom God hath geve to  
them y obey him. When they hearde y / they  
clave asunder: & sought meanes to flee them.  
They stode ther vp one in y counsell / a Pha-  
risee named Gamaliel / a doctoure of lawe / Gamaliel  
had in auctorite amonge all the people / & com-  
maunded to put the Apostles a syde a lyttell  
space / & sayde vnto them: Men of Israel take  
hede to youre selves what ye entende to do as  
touchinge these men. Before these dayes rose  
vp one Theudas boasting him selfe / to whom  
resorted a nombre of men / about a four hon-  
dred / which was slayn / & they all which bele-  
ved him were scatred a broode & brought to  
nought. After this man arose ther vp one Ju-  
das of Galilee / in the tyme when tribute be-  
gan / & drew awaye moche people after him.  
He also perished: & all even as many as har-  
kened to him / are scattered a broode.

And now I save vnto you: refrayne youre  
selves from these men / let them alone. For  
yf y counsell or this worke be of men / it will co-  
me to nought. But yf it be of God / ye can  
not destroye it / lest haply ye be founde to stry-  
ve agaynst God. And to him they agreed / and  
called the Apostles / and bet them / & commaun-  
ded that they shuld not speake in y name of  
X. iiii. Iesus

Ther-  
das.

Judas y  
Galilean



## The Actes

Jesu/and let them goo.

And they departed from the counsell/ & reioy  
fyng y<sup>e</sup> they were counted worthy to soffre  
rebuke for his name. And dayly in the tēple  
and in every housse they ceased not/teachin-  
ge and preachinge Iesus Christ.

The. vi. Chapter.

**I**n those dayes as the nombze of the di-  
sciples grewe/ther arose a grudge amon-  
ge the Grekes agaynst the Ebzues/ be-  
cause their wyddowes were despyed in the  
dayly mynistracion. Then the twelue called  
the multitude of the disciples to gether & say-  
de: it is not mete that we shuld leaue the wor-  
de of God & serue at the tables. Wherfore  
brethren/loke ye out amōge you seven men of  
honest reporte/ & full of the holy goost & wys-  
dome/ which we maye apoynte to this nedfull  
busynes. But we will geve oure selues cōtinu-  
ally to prayer/ & to the ministracion of y<sup>e</sup> wor-  
de. And the sayinge pleased the whoale multi-  
tude. And they chose Steven a man full of  
fayth & of the holy goost/ & Philip/ & Procho-  
rus/ and Nichanor/ and Timon / and Perme-  
nas/ and Nicholas a conuerter of Antioche.  
Which they set before the Apostles/ and they  
prayed and layde their handes on them.

And the worde of God encreased/ & the nou-  
bre of the disciples multiplied in Jerusalem  
greatly/ and a great company of the prestes  
were obedient to the faythe. \* And Steven  
full of faythe and power/ dyd great wondres  
& myracles amōge y<sup>e</sup> people. Then ther arose  
certayne

Seven  
deacones

Steven.

## Of the Apostles Jo. C. lxxv.

certayne of the synagoge/ which are called by  
Bertines & Syrenites/ & of Alexandria/ and of  
Lilicia/ and Asia/ and disputed with Steven.  
And they coulde not resist the wysdome/ & the  
spzete/ with which he spake. Then sent they  
in men/ which sayd: we have hearde him spea-  
ke blasphemous wordes agaynst Moses/ &  
agaynst God. And they moved y<sup>e</sup> people & the  
elders & the scribes: and came upon him and  
caught him/ and brought him to the counsell/  
& brought forth false witnesses which sayde.  
This mā ceasith not to speake blasphemous  
wordes agaynst this holy place & the lawe:  
for we hearde him saye: this Iesus of Naza-  
reth shall destroye this place/ & shall chaun-  
ge the ordinaunces which Moses gave v<sup>e</sup>.  
And all that sate in y<sup>e</sup> counsell looked stedfast-  
ly on him/ & sawe his face as it had bene the  
face of an angell.

The. vii. Chapter.

**T**hen sayde y<sup>e</sup> chiefe prest: is it even so?  
And he sayde: ye men/ brethren and fa-  
thers/ harken to. The God of glozy ap-  
pered vnto oure father Abraham whyll he was  
yet in Mesopotamia/ before he dwelt in Char-  
ran/ & sayd vnto him: come out of thy contre/  
and from thy kynred/ & come into the lande/  
which I shall shewe the. Then came he out  
of the lande of Chaldey/ & dwelt in Charran.  
And after that/ assone as his father was dreed/  
he brought him into this lande/ in which ye  
now dwell/ & he gave him none inheritaunce  
in it/ no not the bredeth of a fote: but promised  
y<sup>e</sup> he wolde geve it to him to possesse & to his

X. v. seed

The set-  
mon of  
Stephen.

gen. xij. &



## The Actes

seed after him/when as yet he had no chylde.

God verely spake on this wyse that his sclaue shulde be a dweller in a straunge londe and that they shulde kepe them in bondage and entreate them evyll. iiii. L. yeaeres. But the nation to whom they shalbe in bondage will I iudge/sayde God. And after that shall they come forth and serve me in this place. And he gave him the covenaut of circumcision.

And he begat Isaac/and circumcised him the viii. daye/and Isaac begat Jacob/and Jacob the twelve patriarkes.

And the patriarkes havinge indignaciō sold Joseph into Egypte. And God was with him and delivered him out of all his adversities. And gave him faveour and wisdom in the sight of Pharaō kynge of Egypte which made him governor over Egypte/and over all his housholde.

Then came ther a dertth over all the londe of Egypt & Canaan/a great affliction/that our fathers founde no sustenance. But when Jacob hearde that ther was corne in Egypte/he sent our fathers fyrst/and at the seconde tyme/Joseph was knowne of his brethren/and Josephs kynred was made knowne unto Pharaō. Then sent Joseph & caused his father to be brought and all his kynne/ thre score and xv. soules. And Jacob descended into Egypte and dyed bothe he and our fathers/and were translated into Sichem/ond were put in y sepulcre that Abraham bought for money of the sonnes of Emor/at Sichem.

When

## Of the Apostles

fo. L. lxvi.

When y tyme of y promes due nye (which God had sworne to Abraham) the people grewe and multiplied in Egypte/ till another kynge arose which knewe not of Joseph. The same dealte fittelly with our kynred/a evyll intreated our fathers/and made them to cast oute their younge chyl dren / that they shuld not remayne alyve. The same tyme was Moses borne/ and was a proper childe in y sight of God / which was nourished up in his fathers housse thre monethes. When he was cast out/ Pharaōes doughter toke him up/ and nourished him up for her owne sonne. And Moses was learned in all maner wisdom of the Egyptians / and was mighty in dedes & in wordes.

And when he was full forty yeaere olde/ it came into his hert to visit his brethren / the chyl dren of Israel. And when he sawe one of them suffre wronge / he defended him/ and avenged his quarell that had the harme done to him/and smote the Egyptian. For he supposed hys brethren wolde have understonde how y God by his honde shuld save them. But they understode not.

And the next daye he shewed him selfe unto the as they strove/and wolde have set the at one agayne sayinge: Whye ye are brethren/ why hurte ye one another? But he that dyd his neighbour wronge/thrust him awaye sayinge: who made y a ruler & a iudge amonge us? What wilt thou saye to me/as thou dydest the Egyptian yester daye? Then fled Moses at that

ge. xviii.  
gen. xxi.  
gen. xxxv.  
ye. xxi.

Patriar-  
ckes.  
ge. xviii.  
q. xv. 8.  
genesis.  
xxxviii.  
ge. xli. c

gen. xlii.  
gen. xli.

gen. xlv.  
ge. xlii.  
gene. l. 8.

exo. i. a

exo. ii. a

exo. ii. c



## The Actes

at that payenge/a was a stranger in the sonde of Madian/where he begat two sonnes.

epo. iij. a And when. xl. yeaeres were expired/ther appered to him in the wyldernes of mounte Syna an angell of the Lorde in a flamme of fyre in a busshie. When Moses sawe it/he wondered at the syght. And as he drew neare to beholde/the voyce of the Lorde came vnto him: I am y God of thy fathers/the God of Abraham/the God of Isaac/a the God of Jacob. Moses trembled a durst not beholde. Then sayde y Lorde to him: Put of thy shooes from thy fete/for the place where thou stondest/is holy grounde. I have perfectly sene the affliction of my people which is in Egypte/and I have hearde their groynge /and am come doune to delyver them. And now come and I will sende the into Egypte.

This Moses whom they forsoke sayinge: who made the a ruler and a iudge: the same God sent bothe a ruler a delyverer//by y honours of the angell which appered to him in the busshie. And the same brought them out shewynge wonders a signes in Egypte/a in the reed see a in the wyldernes. xl. yeaeres. This is that Moses which sayde vnto the chylde of Israel: A Prophet shall the Lorde youre God rayse vp vnto you of youre brethren lyke vnto me/him shall ye heare.

This is he that was in y congregacion/in the wyldernes with the angell which spake to him in y mounte Syna/a with oure fathers. This man receaved the worde of lyfe to geve vnto vs

## Of the Apostles.

Jo. L. lo Vit.

vnto vs/to whd oure fathers wolde not obeye But cast it from them/a in their hertes turned backe agayne into Egypte/sayinge vnto Aaron: Make vs goddes to goo before vs. For this Moses that brought vs out of the sonde of Egypte/we wote not what is become of him. And they made a calfe in those dayes/a offered sacrifice vnto the ymage/and reioysed in the workes of their awne handes.

Then God turned him selfe/a gave them vp/that they shuld worship the starres of the skye/as it is written in the booke of the prophetes. Ye of y housse of Israel gave ye to me sacrifices a meate offerynge/by the space of xl. yeaeres in the wyldernes: And ye toke vnto you the tabernacle of Moloch/and the starre of youre god Kemphan/figures which ye made to worshippe them. And I will translate ff you beyonde Babylon.

Oure fathers had the tabernacle of witnes in y wyldernes/as he had apoynted the sprake vnto Moses/that he shuld make it accordynge to the fassion that he had sene. Which is the tabernacle oure fathers receaved/a brought it in with Josue into the possession of the gentyls which God drave out before the face of oure fathers vnto the tyme of David/which founde favour before God/a desyred that he myght fynde a tabernacle for the God of Jacob. But Salomon bylt him an housse.

How be it he th it is best of all/dwelleth not in temple \*made with handes/as saith the prophete: Heven is my seate/and erth is my fote stole

epo. vij.  
and. viij.  
i. p. p. vi.  
xliij  
epo. xvij.  
deu. xvij  
epo. xiv.

amo. v. g

ep. xvij d  
he. viij. b  
io sua. iij c

i. re. xvij.  
pl. c. xvij

\* God dw  
elleth not

in tem  
ples or

churches

made wi

th handes.



## The Actes

fote stole / what house will ye bylde for me  
sayth the Lorde? or what place is it that I  
shuld rest in? hath not my honde made all  
these thinges?

Ye stiffnecked & of uncircumcised hertes  
and eares: ye have all wayes resisted the holy  
gost: as your fathers dyd / so do ye. Which  
of the prophetes have not your fathers per-  
secuted? And they have slayne them / which  
shewed before of the commynge of that iust /  
whom ye have now betrayed and mordered.  
And ye also have receaved a lawe by the ordi-  
nauce of angels / and have not kept it.

When they hearde these thinges / their her-  
tes clave a sunder / and they gnashed on him  
with their tethe. But he beyng full of the ho-  
ly gost / looked vp / stedfastlye with his eyes  
into heven & sawe the glorie of God / & Iesus  
standynge on the ryght honde of God / & say-  
de: beholde / I see the hevns open / & the sonne  
of man standynge on the ryght honde of god.  
Then they gave a shute with a loude voyce /  
and stopped their eares and ranne upon him  
all at once / and caste him out of the cite / & sto-  
ned him. And the witnesses layde doune their  
clothes at a yonge mannes fete named Saul.  
And they stoned Steven callynge on and say-  
inge: Lorde Iesu receave my sprete. And he  
kneled doune and cryed with a loude voyce:  
Lorde laye not this synne to their charge.  
And when he had thus spoken / he fell a sle-  
pe. R

The. viii. Chapter.

Saul

## Of the Apostles. Jo. L. by Bitt.

**S**aul had pleasure in his deeth. And at  
that tyme there was a great persecucion **Saul.**  
agaynst the congregacion which was  
at Jerusalem / & they were all scattered abroa-  
de thoroughout the regions of Iury and Sama-  
ria / except the Apostles. Then devout men  
dressed Steven / and made great lamentacion  
over him. But Saul made havocke of the con-  
gregacion entrynge into every house / & drewe  
out bothe man & woman / & thrust the into pre-  
son. They that were scattered abroad / went  
every where preachynge the worde. Then ca-  
me Philip into a cite of Samaria & preached **Philip.**  
Christ unto them. And the people gave hede  
unto those thinges which Philip spake / with  
one accorde / in that they hearde and sawe the  
miracles which he dyd. For unclean spretes  
crynge w:th loude voyce / came out of many  
that were possessed of them. And manye taken  
with palsies / and many y halting / were healed  
And ther was great ioye in that cite. And ther **Simon**  
was a certayne man called Simon / which be- **magus.**  
fore tyme in the same cite / used witchcraft  
& bewitched the people of Samarie / sayinge /  
that he was a man y coulde do greate thinge.  
Whom they regarded / from y lest to the grea-  
test / sayinge: this felow is the great power of  
God. And him they set moche by / because of  
longe tyme with sorcery he had mocked the.  
But assone as they beleved Philippes prea-  
chyng of the kyngdome of God & of the na-  
me of Iesu Christ / they were baptised bo-  
the men and women. They Simon him selfe  
beleved

Saul



## The Actes

beleved also/and was baptised/and continued with phillip/and wondered beholdinge the miracles and signes/which were shewed.

\* When y Apostles which were at Jerusalem heard: saye that Samaria had receaved y worde of God: they sent vnto the Peter and John / which when they were come/prayed for the/that they myght receave y holy goost for as yet he was come on none of them: But they were baptised only in the name of Christ Jesu. Then layde they their handes on them/and they receaved the holy goost. \*

Layenge  
on of han  
des.

When Simo sawe / that thowse layenge on of the Apostles handes on them/the holy goost was geven: he offered the money sayinge: Geve me also this power/that on whom so ever I put the handes/he maye receave the holy goost. Then sayde Peter vnto him: thy monye perysch with the/because thou weneest that the gifte of God maye be obteyned w money. Thou hast nether parte nor fellowshipe in this busines. for thy hert is not ryght in the syght of God. Repent therfore of this thy wickednes/and praye God that y thought of thynne hert maye be forgiven the. for I perceave that thou arte full of bitter gall/and wrapped in iniquite.

Then answered Simon and sayde: Praye ye to the lord for me y none of these thinges which ye have spoken/fall on me. And they/whiche they had testified and preached the worde of the lord/returned toward Jerusalem/and preached the gospel in many cities of the Samaritans.

\* Then

## Of the Apostles.

Jo. Lxxix.

\* Then the angel of the lord spake vnto phillip sayinge: aryse and goo towardes myddedaye vnto y waye y goeth doune fro Jerusalem vnto Gaza which is in y desert. And he arose and went on. And beholde a man of Ethiopia which was a chamberlayne/and of grete auctorite w Ladace quene of y Ethiopias/and had y rule of all her treasure/came to Jerusalem for to praye. And as he returned home agayne sittinge in his charet/he rede Esay y prophet

Then y spere sayde vnto phillip: Goodneare and ioyne thy selfe to ponder charet. And phillip ranne to him/and hearde him rede y prophet Esayas and sayde: Understondest thou what thou redest? And he sayd: how can I/except I had a gyder And he desired phillip that he wold come vp and sit w him. The tenoure of y scripture which he redde/was this. He was ledde as a shepe to be slayne: and lyke a lambe before his shearer/so opened he not his mouth. \* Because of his humblenes/he was not esteemed: who shall declare his generacion for his lyfe is taken fro the erthe. The chamber layne answered phillip and sayde: I praye the/of whom speaketh the prophet this? of him selfe/or of some other man? \* Because he was of so lowe degree in this world: but a poore carpenter/and humbled him selfe vnto all men/and was obedient vnto the moost by the death of the crosse: therfore cannot the Jewes esteeme him for the verie messias.

ff And phillip opened his mouth/and beganne at y same scripture/and preached vnto him Jesus. And as they went on their waye/they came vnto a certayne water/and the chamberlayne sayde: Se here is water/what shall let me be baptised? phillip sayde vnto him: If thou beleve with all thynne hert/thou mayst.

R. He ans.



## The Actes

He answered and sayde: I beleve that Iesus  
Christe is the sonne of God. And he commaun-  
ded the charet to stonde still. And they went  
downe bothe into the water: bothe Philip & al-  
so the chamberlayne / and he baptised him.  
And as soon as they were come out of the wa-  
ter / the sprete of the lord caught awaye Phi-  
lip / y<sup>e</sup> the chamberlayne sawe him no moore.  
And he went on his waye reioysinge: but Phi-  
lip was founde at Azotus. And he walked thro-  
row out y<sup>e</sup> countre preachynge in their cities /  
tyll he came to Cesarea. R. C. The. iij. Cha. \*

**A**nd Saul yet breathynge oute threathyn-  
ges & slaughter agaynst y<sup>e</sup> disciples of  
the lord / went vnto y<sup>e</sup> hye preste / & de-  
syred of him letters to Damasco / to y<sup>e</sup> synago-  
ges: that yf he founde eny of this waye / whe-  
ther they were men or women / he myght brin-  
ge them bounde vnto Ierusalem. But as he  
went on his iorney / it fortuned y<sup>e</sup> he drew nye  
to Damasco / and sodenly ther shyned rounde  
about him a lyght frō heven. And he fell to y<sup>e</sup>  
erth / & hearde a voyce sayinge to him: Saul /  
Saul / why persecutest thou me? And he say-  
de: what arte thou lord? And the lord sayd /  
I am Iesus whom thou persecutest / it shal be  
harde for y<sup>e</sup> to kycke agaynst y<sup>e</sup> pricke. And he  
bothe tremblynge and astonyed sayde: Lord  
what wilt thou have me to do? And y<sup>e</sup> Lord  
sayde vnto him: aryse and goo into the cite /  
and it shal be tolde the what thou shalt do.

The men which iornayed with him / sto-  
de amazed / for they herde a voyce / but sawe no  
man.

## Of the Apostles. Ho. C. lxx.

man. And Saul arose from the erth / and ope-  
ned his eyes / but sawe no man. Then ledde  
they him by the honde / and brought him into  
Damasco. And he was .iii. dayes with out  
syght / & nether ate nor dranke. And ther was  
a certayne disciple at Damasco named Ana-  
nias / & to him sayde the lord in a vision: Ana-  
nias. And he sayde: beholde I am here lord. Ananias  
And the lord sayde to him: aryse & goo into  
the strete which is called straght / and seke  
in the housse of Judas / after one called Saul  
of Tharsus. For beholde he prayeth / & hath  
sene in a vision a man named Ananias comyn-  
ge in to him / & puttynge his handes on him /  
that he myght receave his syght.

**T**hen Ananias answered: Lord I have he-  
arde by many of this man / how moche evell  
he hath done to thy saintes at Ierusalem /  
& here he hath auctorite of the hye prestes to  
bynde all that call on thy name. The lord say-  
de vnto him: Boo thy wayes: for he is a cho-  
sen vessel vnto me / to beare my name before  
the gentyles & kynges / & the chyl dren of Is-  
rael. For I will shewe him how great thin-  
ges he must suffre for my names sake.

Ananias went his waye and entred into y<sup>e</sup>  
housse and put his handes on him and sayde:  
brother Saul / the lord that apperyd vnto the  
in the waye as thou camst / hath sent me / that  
thou myghtest receave thy syght & be filled  
with the holy goost. And immediatly ther  
fell from his eyes as it had bene scales / and  
he receaved syght / and arose and was bapti-



## The Actes

fed/and receaved meate and was comforted.

**W**hen was Saul a certayne daye w the disci-  
ples which were at Damasco. And streyght  
waye he preached Christ in the synagoges/  
**Paule**  
**preacheth**  
**Christ.** how that he was the sonne of God. All that  
hearde him/were amased & sayde: is not this  
he that spoyled the which called on this na-  
me in Ierusalem/ & came hyther for y entent  
that he shuld bringe the bounde vnto the hye  
prestes: But Saul encreased in strength/ & con-  
founded the Jewes which dwelte at Damas-  
co/affirminge that this was very Christ. &

And after a good whyle/ y Jewes toke coun-  
sell to gether/to kyll him. But their layinge  
awaye was knowen of Saul. And they wat-  
ched at the gates daye and nyght to kyll him.  
**Paule is**  
**persecu-**  
**ted.** Then y disciple toke him by night & put him  
thorow the wall & let him doune in a basket.

**ij. cor. vi.** And when Saul was come to Ierusalem/  
he assayed to cople him silfe with y discyples  
and they were all afrayde of hym and beleued  
not that he was a disciple. But Bernabas to-  
ke hym & brought hym to y apostles & decla-  
red to the how he had sene y worde in y waye  
& had spokē wyth hym: and how he had done  
boldely at damasco in the name of Iesu. And  
he had his conuersacion with them at Ieru-  
salem/and quit hym silfe boldly in the name  
of the lorde Iesu. And he spake and disputed  
wyth the grekes: and they went aboute to slee  
hym. But when the brethren knew of that/  
they brought hym to cesarea / and sent hym  
forth to Tharsus. Then had y congregacion  
rest tho

## Of the Apostles. Jo. Cle. vi.

rest thorowout all Jewry and galile and Sa-  
marv/and were edified/and walked in the fra-  
re of the lorde/ and multiplied by the comfo-  
te of the holy gost.

**J** And it chaunfed y as Peter walked throu-  
ghoute all quarters/he ca to y sayncteawhich  
dwelt at Lydda and there he fonde a certayne  
man namyd Eneas / whych had kepte hys bed  
viii. yere sicke of the palsie. Then sayde Peter  
vnto hym: Eneas Iesus Christ make y who-  
le. Aryse and make thy bed. And he arose im-  
medyately. And all that dwelt at Lydda & assa-  
ron/sawe hym/and tourned to the lorde.

Then was at Joppe a certayne womā (whi-  
che was a disciple named Tabitha/which by  
interpretacion is called dorcas) the same was  
full of good workes and almes dedes/ which  
she did. And it chaunfed in those dayes that  
she was sicke and dyed. When they had wes-  
shed her and layd her in a chamber: Because  
Lydda was nye to Joppa/ & the disciples had  
hearde that Peter was there/ they sent vnto  
hym/desyringe him that he wolde not be gre-  
ved to come vnto them.

**P**eter arose and came with them & when he  
was come/they brought him in to y chamber.  
And all y wydowes stode rounde aboute hym  
wepyng & shewyng the cotes & garmentes  
which Dorcas made whil he was with the.  
And Peter put the all forth & kneled doune &  
prayde & turned him to y body/ & sayde: Tabi-  
tha aryse. And she opened her eyes/ & whē she  
sawe Peter she sat vp. And he gave her y hon-  
R.iii. de and



## The Actes

de and lyft her vp / and called the ſainctes a wydowes/and Hewed her alyve. And it was knowne throwout all Joppa/and many beleved on the Lorde. And it fortuneth that he taried many dayes in Joppa with one Simon a tanner.

The. v. Chapter.

Cornelius.

**T**her was a certayne man in Cesarea called Cornelius/a captayne of y<sup>e</sup> ſouldiers of Italy/a devoute man/a one y<sup>e</sup> feared God in all his houſholde/which gave moche almes to the people/a prayde God alwaye. The ſame man ſawe in a viſion evidently aboute y<sup>e</sup> nynthe houre of y<sup>e</sup> daye an angell of god comynge into him/a ſayinge vnto him: Cornelius. When he looked on him/he was aſtayed/a ſayde: what is it lord? he ſayde vnto him. Thy prayers and thy almes are come vp into remembraunce before God. And now ſende men to Joppa/a call for one Simon named alſo Peter. He lodgeth with one Simon a tanner/whoſe houſe is by y<sup>e</sup> ſeyde. He ſhall tell the/what thou oughteſt to doo. When the angell which ſpake vnto Cornelius was departed/he called two of his houſholde ſervantes/and a devoute ſouldier of them that waited on him/and tolde them all the mater/and ſent them to Joppa.

**O**n the morowe as they wēt on their iorney a drewe nye vnto the cite / Peter went vp into the toppe of y<sup>e</sup> houſe to praye/aboute the. vi. houre. Then weped he an hongred/a wolde have eatē. But whyll they made redy. He fell into a trance/a ſawe heven opened/and a certayne

## Of the Apoſtles. Jo. xlvii.

tayne veſſell come doune vnto him/as it had bene a greate ſheete/knytt at the. iiii. corners/and was let doune to the erth/where in wer all maner of. iiii. footed beaſtes of the erth a vermen and wormes/a foules of the ayer. And ther came a voyce to him: ryſe Peter/kyll a cate. But Peter ſayde: God forbyd forde/for I have never eaten eny thinge that is comen or unclene. And the voyce ſpake vnto him agayne the ſeconde tyme: what God hath clenſed / that make thou not comen. This was done thryſe/and the veſſell was receaved vp agayne into heven.

**W**hyle Peter muſed in him ſelfe what this viſion which he had ſene meant/ beholde/ the men which were ſent from Cornelius / had made inquirance for Simons houſe/and ſtoode before the dore. And called out won aayed whether Simon which is alſo called Peter were lodged there. Whyll Peter thought on this viſion/the ſpyete ſayde vnto him: Beholde/ men ſeke the: aryſe therfore/get the doune/ and goo with them/a doute not. for I have ſent them. Peter went doune to y<sup>e</sup> men which were ſent vnto him from Cornelius/a ſayde: Beholde/ I am he whom ye ſeke/what is the cauſe wherfore ye are come? And they ſayde vnto him: Cornelius the captayne a juſt man/and won that feareth God/and of good reporte amonge all the people of the Jewes was warned by an holy angell/to ſende for the into his houſe / and to heare wordes of the. Then called he them in/and lodged them.

x. iiii. And on

Peters  
viſion.



## The Actes

And on y morowe Peter wēt awaye with them/ and certayne bretheren from Joppa accompanied hym. And the thyrddaye entred they into Cesaria. And Cornelius waited for them/ and had called to gether his kynsmen/ and speciall frendes. And as it chaunced Peter to come in/ Cornelius met hym/ & fell downe at his fete/ and worshipped hym. But Peter toke him vp sayinge: stonde vp: for exyn I my silfe am a mā. And as he talked with him he cam in/ and founde many that were come to gether. And he sayde vnto them: Ye do knowe how that yt ys an vnlawfull thyng for a man that is a Jewe/ to company or come vnto an alient: But god hath shewed me that I shuld not call eny man comen or vnclene: therfore came I vnto you with oute sayēge na ye assone as I was sent for. I aye therfore/ for what intent have ye sent for me.

And Cornelius sayde: This daye now. iiii. dayes I fasted/ & at the nynthe houre I prayde in my housse: and beholde/ a man stode before me in bright clothynge/ and sayde: Cornelius/ thy prayer is hearde/ and thyne almes desires are had in remembraunce in the sight of God. Sende therfore to Joppa/ and call for Simon which is also called Peter. He is lodged in the housse of one Simon a tanner by the see syde/ y wiche assone as he is come/ shall speake vnto y. Then sent I for y immediatly and thou hast well done for to come. Now are we all here present before god/ to heare all thynges y are commaunded vnto the of God.

Then

## Of the Apostles Jo. x. lxxviii.

Then Peter opened his mouth & sayde: Of a trouth I perseave/ that God is not parciall/ But in all people he that feareth him & worketh rightewesnes/ is accepted with him.

¶ Ye knowe the preachynge that God sent vnto the chyl dren of Israel/ preachynge peace by Iesus Christe/ which is Lorde over all thynges: \* Which preachynge was published thorow oute all Jewrye: & beganne in Galile/ after the baptyme which John preached/ how God had annointed Iesus of Nazareth with the holy goost/ & with power/ which Iesus went aboute doynge good/ and healynge all y were oppressed of the develles/ for God was with him. And we are witnesses of all thynges which he dyd in the londe of the Jewes & at Jerusalem/ whom they slew/ & hanged on tree. Him God reysed vp y thyrde daye/ & shewed him openly/ not to all the people/ but vnto vs witnesses chosyn before of God/ which ate & dronke with him/ after he arose from deeth. \* And he commaunded vs to preach

¶ vnto the people and testifie/ that it is he that is ordered of God a iudge of quicke and deed. To him geve all the prophetes witness/ that thorow his name shall receave remission of synnes all that beleeve in him.

¶ Whyle Peter yet spake these wordes/ the holy goost fell on all them which hearde the preachynge. And they of y circuncision which beleeved/ were astonied/ as many as came w Peter/ because that on the Gentyles also was shed oute y gyfte of the holy goost. for they

R. v. hearde



## The Actes

hearde them speake with tonges & magnify God. Then answered Peter: can any man forbyd water that these shuld not be baptised/ which have receaved the holy goost as well as we? And he commaunded them to be baptysed in the name of the Lorde. & Then prayde they him/ to tary a fewe dayes.

### The .vi. Chapter.

The Apostles were here first taught and certified by the holy ghost of the conversion of the gentyles.

**A**nd the Apostles & the brethren that were thorowout Jewry/ harde saye that the hethen had also receaved the worde of God. And when Peter was come vp to Jerusalem/ they of the circumcision reasoned wyth him sayinge: Thou wentest in to men vncircumcised/ and atest with them.

Then Peter began and expounded ythin ge in order to the sayinge: I was in the cite of Joppa prayinge / and in a traunce I sawe a vision/ a certen vessel descende/ as it had bene a large lynny cloth/ let downe from heven by the fower corners / and it cam to me. Into the which when I had fastened myn eyes/ I consydered and sawe fowerfoted beastes of yerth/ and vermen and wormes/ and foules of the ayer. And I herde a voyce sayinge vnto me: aryse Peter/ slep & eate. And I sayd: God forbyd lorde/ for nothinge comen oz vncleane / hath at any tyme entred into my mouth. But the voyce answered me agayne from heven / couldest thou those thinges come? which god hath clenfed. And this was done thre tymes. And all were takyn vp agayne into heven.

And beholde immediatly ther were thre men

## Of the Apostles Jo. I. lxxviii.

men come vnto the housse where I was/ sent from Cesarea vnto me. And the sprete sayde vnto me/ that I shuld go with them/ with out doutinge. Moreover the siue brethren accompanied me/ and we entred into the mans housse. And he shewed vs/ how he had sent an angel in his housse/ which stod & sayde to him: Send men to Joppa/ and call for Symon/ named also Peter: he shall tell the wordes/ wher by both thou and all thine housse shalbe saved. And as I begane to preach/ y holy goost fell on them/ as he dyd on vs at the begynninge. Then came to my remembraunce y wordes of the Lorde/ how he sayde: John baptised with water/ but ye shalbe baptysed with the holy goost. For as moche then as God gave the lyke gyftes/ as he dyd vnto vs / when we beleved on the Lorde Iesus Christ: what was I that I shuld have with stonde God? when they heard this/ they helde their peace & glorified God/ sayinge: they hath God also to the gentyles graunted repentance vnto lyfe.

They which were scattryd abroad thorow the affliction that arose aboute Steven/ walked thorow oute tyll they came vnto Phenices & Cyper & Antioche/ preachynge y worde to no man/ but vnto the Jewes only. Some of them were men of Cyper and Syrene/ which when they were come into Antioche/ spake vnto the Grekes/ and preched the Lorde Iesus. And the hande of the Lorde was with them/ and a greate nombre beleved and turned vnto the Lorde.

Tydyn.



## The Actes

**Barnabas** Tydings of these thinges came vnto yea  
**Bas is sent** res of the congregacion/which was in Jeru-  
**to Antio-** salem. And they sente forth Barnabas that  
**che.** he shuld go vnto Antioche. Which when he  
 was come/a had sene the grace of God/was  
 glad/a exhorted them all/that with purpose  
 of hert they wolde continually cleave vnto y  
 Lorde. For he was a good man/a full of the  
 holy goost/a of saythe: a moche people was ad-

**Barnabas** ded vnto the Lorde. Then departed Barna-  
**bas seke** bas to Tarsus/for to seke Saul. And when  
**th paule.** he had founde him/he brought him vnto An-  
 tioche. And it chaunced y a whole yere they  
 had their conversacion with the congregaciō  
 there/a taught moche people: in somoche that  
 the disciples of Antioche were the fyrst that  
 were called Christen.

In those dayes came Prophete frō Jerusa-  
 lem vnto Antioche. And ther stode vp one of  
 them/named Agabus/a signified by the spre-  
 te/that ther shuld be great derty throughou-  
 te all the worlde/which came to passe in y Em-  
 proure Claudius dayes. Then the disciples  
 every man accordinge to his abilitie / purpo-  
 sed to sende socoure vnto the brethzen which  
 dwelt in Jewry. Which thinge they also dyd/  
 a sent it to the elders/ by the hondes of Bar-  
 nabas a Saul.

The .vii. Chapter. \*

**J**at that tyme Herode the kynge stret-  
**the bro-** ched forth his handes to veye certayn  
**ther of** ne of the congregacion. And he kyllid  
**ohn is kyl-** James the brother of John with the swerde:  
**led.** and because he sawe that it pleased y Jewes/  
 he proce-

## Of the Apostles. Ho. L. xv. B.

he proceded forther/a toke Peter also. Then  
 were the dayes of swete breed. And when he  
 had caught him/he put him in pryson/and de-  
 lyvered him to. iiii. \* quaterniōs of souldiers  
 to bekept / entendynge after to brynge  
 him forth to the people. Then was Peter kep-  
 te in pryson. But prayer was made with out  
 ceasynge of the congregacion vnto God for  
 him. And when Herode wolde have brought  
 him oute vnto the people/the same nyght sle-  
 pte Peter bitwene two souldiers/bounde with  
 two chaynes/and the keepers before the dore  
 kepte the pryson.

And beholde the angell of y Lorde was the  
 B re present/a lyght shyned in the lodge. And  
 smote Peter on the syde/a sterpd him vp say-  
 inge: aryse vp quickly. And his cheynes fell  
 of frō his hondes. And the angell sayd vnto  
 him: gyde thy selfe a bynde on thy \* sanda-  
 les. And so he dyd. And he sayde vnto him:  
 cast thy mantle aboute the/a folowe me. And  
 he came oute a folowed him/a wist not/that  
 it was truthe which was done by the angell/  
 but thought he had sene a vision. When they  
 were past y fyrst a y seconde watche/ they ca-  
 me vnto y yron gate/ y ledeth vnto the cpte/  
 which opened to them by his awne accorde.  
 And they went out and passed thorowe one  
 strete/a by a by the angell departed frō him.

And when Peter was come to him selfe/he  
 sayde: now I knowe of a surety/that the Lorde  
 hath sent his angell/a hath delpyered me  
 out of the honde of Herode/and from all the  
 waytin-

Peter  
is taken.

\* Quater-  
nions of  
souldiers  
res: is fou-  
re compa-  
nyes of sou-  
diers.

Peter is  
loosed.

\* Sanda-  
les are so-  
les to be  
bounde  
under the  
fete.



## The Actes

\* This  
John is  
the same  
Marcke/  
that wry-  
te the gos-  
pell of  
Marcke.

waytyng for of the people of y<sup>e</sup> Jewes. And as he consydered the thinge/he cam to y<sup>e</sup> house of Mary the mother of one \* John/which was called Marcke also/where many were gathered to gedder in prayer. As Peter knocked at the entry doore/a damsell cam forth to herken/named Rhoda. And when she knew Peters voyce/she opened not the entrey for gladnes/but ran in and told how Peter stode before the entrey. And they sayde vnto her: thou arte mad. And she bare them doune y<sup>e</sup> it was even so. Then sayde they: it is his angell. Peter cōtynued knockinge. When they had opened the doore/a sawe him/they were astonyed. And he beckened vnto them with y<sup>e</sup> honde to holde th<sup>e</sup>ir peace/a tolde them by what meane y<sup>e</sup> Lorde had brought him oute of the prison. And sayde: goo shew these thinges vnto James and to the brethren. And he departed and went into a nother place.

As soon as it was daye ther was no lyttell a doo amōge the souldyers/what was becūm of Peter. When Herode had called for him/and founde him not/he examined the keepers/and comaunded to departe. And he descended from Jewry to Cesarea/and ther abode. Herode was displeased with them of Tyre and Sydon. And they came all at once/and made intercession vnto Blastus the kynges chamberlen / and desyred peace/ because their countrey was noysshed by the kynges londe. And vpon a daye appoynted Herode arayed him in royall apparell/and set him in his seate / & made

## Of the Apostles. Fo. L. xvi.

made an oraycon vnto them. And the people gave a shout/sayinge: it is y<sup>e</sup> voyce of a God and not of a man. And immediatly the angell \* Herode of y<sup>e</sup> Lorde \* smote him / because he gave not God the honoure/a he was eatyn of wormes/ & eat of wormes.

And y<sup>e</sup> worde of God grewe & multiplied. And Barnabas and Paul returned to Jerusalem/when they had fulfilled th<sup>e</sup>ir office/a toke with them \* John/which was also called Marcus. **C. The. viii. Chapter.**

**T**here were at Antioche/ in the congregation certayne Prophetes & teachers: as Barnabas & Simon called Niger/ & Lucius of Tercne/ & Manassen Herode the Tetrarkes noysshewe/ & Saul. As they mynistred to the Lorde & fasted/ the holy goost sayde: separate me Barnabas & Saul/ for y<sup>e</sup> worke where vnto I have called them. Then fasted they and prayed/ and put their handes on them/ and let them goo. And they after they were sent of the holy goost/ came vnto Seleucia/ & from thence they sayled to Cyprus. And when they were come to Salamine/ they preached y<sup>e</sup> worde of God in y<sup>e</sup> synagoges/ of y<sup>e</sup> Jewes. And they had \* John to their minister.

**B** When they had gone thorowout y<sup>e</sup> yle vnto y<sup>e</sup> cite of Paphos/ they foūde a certayne forserer/ a false prophet which was a Jewe/ named Bariesu/ which was with y<sup>e</sup> ruler of the countrey. Sergius Paulus a prudent man. The same ruler called vnto him Barnabas & Saul/ & desyred to heare the worde of God. Paulus.

\* John is  
Marcke  
the euang-  
gelist.

Barnas  
has & paul  
are sent  
to preac-  
he.

\* This  
John is  
Marcke  
the euang-  
gelist.

Bariesu  
Sergius  
Paulus.

But



## The Actes

**Elmas.** But Elmas the sorcerer (for so was his name by interpretation) stood against them, and sought to turne away the ruler from the faith. Then **Paul** which also is called Paul beinge full of the holy goost/ set his eyes on him/ and sayde: Thou cease not to pervert the straight wayes of the Lorde. And now beholde the honde of the Lorde is vpon thee/ and thou shalt be blinde and not see the sunne for a season. And immediately ther fell on him, a myste and a darcknes/ and he went aboute seekinge them that shuld leade him by the honde. Then the ruler when he sawe what had happened/ beleved/ and was doted at the doctryne of the Lorde.

Marke  
the euan-  
gelist o-  
therwise  
called  
John Bre-  
aketh co-  
panie.

When they that were with Paule/ were departed by shyppe from Paph/ they cam to Per-  
ga a cite of Pamphilia: and there John departed from them/ and returned to Jerusalem. But they wandred thorow the countres/ from Per-  
ga to Antioche a cite of the countre of Pisidia/ and went in to the synagoge on the sabbath daye/ and sate doune. And after the same and y<sup>e</sup> prophetes were redde/ y<sup>e</sup> rulers of the synagoge sent vnto them sayinge: Ye men and brethren/ yf ye have eny sermō to exhorte y<sup>e</sup> people/ saye on.

Then Paul stood vp and beckened with the honde/ and sayde: Men of Israel/ and ye that feare **God**/ geve audience. The God of this people chose oure fathers/ and exalted the people whē they dwelt as straungers in y<sup>e</sup> lande of Egypt/ and with a mighty arme brought them out of it/ and

## Of the Apostles. Ho. L. lxxviii.

And aboute the tyme of xl. yeres suffred **he** their maners in the wyldernes. And he destroyed. vii. nacids in the lande of Canaan/ and deuoted their lande to them by lot. And afterwarde he gave vnto them iudges aboute the space of. iiii. C. and l. yeres vnto the tyme of Samuel y<sup>e</sup> Prophet. And after that they despyred a kinge/ and God gave vnto them Saul the sonne of Cis/ a man of the tribe of Benjamin/ by the space of. xl. yeres. And after he had put him doune/ he set vp David to be their kynge/ of whome he reported sayinge: I have founde David the sonne of Jesse/ a man after myne awne hert/ he shall fulfill all my will.

Of this manes seed hath God (accordinge to his promys) brought forth to the people of Israel a saviour/ one Jesus/ when John had fyrst preached before his cominge the bapty-  
me of repentance to Israel. And when John had fulfilled his course/ he sayde: whome ye thinke that I am/ the same am I not. But he holds ther cometh one after me/ whose shewes of his fete I am not worthy to lowse.

Ye men and brethren/ chyl dren of the generation of Abraham/ and whosoever amonge you feareth God/ to you is this worde of saluacion sent. The inhabitants of Jerusalem and their rulers/ because they knewe him not/ nor yet the voyces of the prophetes which are redde every sabbath daye/ they have fulfilled them in condemninge him. And when they founde no cause of deeth in him/ yet despyred they by plate to kyl him. And when they had fulfilled all that was written of him/ they had fulfilled all that was written of him/ that



## The Actes

lu. xliij. that were written of him/they took him down  
lo. xlv. c. ne from the tree and put him in a sepulchre.  
mathe. x. But God rayfed him agayne from death/and  
xxviii. he was sene many dayes of them which came  
mar. xvi. to him fro Galile to Jerusalem. Which  
lu. xliij. are his witnesses vnto the people.  
lo. xx.

And we declare vnto you/ how that y promes  
made vnto the fathers/ God hath fulfilled  
vnto vs their chylde/ in that he rayfed vp  
psal. li. 6 Jesus agayne keue as it is written in the fyr  
hebre. i. 6 ste psalme: Thou arte my sonne/ this same  
daye begat I the. As concernynge that he ray  
fed him vp from death/ now no more to retur  
ne to corrupcion/ he sayde on this wyse: The  
holy promyses made to David I will geue  
them faithfully to you. Wherefore he saith al  
esa. lxx. 8 so in another place: Thou shalt not soffre thy  
psal. p. 8 ne holpe to se corrupcion. Howbe it David af  
i. Reg. i. 8 ter he had in his tyme fulfilled the will of  
God/ he slepte/ and was layde with his fa  
thers/ & sawe corrupcion. But he whom God  
rayfed agayne/ sawe no corrupcion.

Be it knowne vnto you therfore ye men & fi  
brethren/ that thorow this man is preached vnto  
you the forgiveness of synnes/ & y by him  
are all y beleve \*iustified fro all thinges fro  
\* sayeth iustified & not the lawe  
the which ye coude not be iustified by y lawe  
of Moses. Beware therfore lest that fall on  
you/ which is spoken of in the prophete: Be  
holde ye despisers and wonder / & perishe ye  
for I do worke in youre dayes / which ye  
shall not beleve/ yf a man wolde declare it you.

When they were come out of the Synago  
ge of

## Of the Apostles. Jo. I. lxxviii.

ge of the Jewes/ the gentyls besought y they  
wolde preache the worde to them bitwene the  
Saboth dayes. When the congregacion was  
broken vp/ many of the Jewes & vertuous co  
vertes folowed Paul & Barnabas/ which spa  
ke to them & exhorted them to continue in the  
grace of God. And y nexte Saboth daye/ ca  
me almoste the whole cite to gether / to heare  
the worde of God. When y Jewes sawe the  
people/ they were full of indignacion & spake  
agaynst those thinges which were spoken of  
Paul/ spekinge agaynst it/ and raylinge on it.  
Then Paul & Barnabas weped bolde/ & say  
de: it was mete that the worde of God shulde  
fyrst have bene preached to you. But seinge  
ye put it from you/ & thinke youre selves on  
worthy of everlastinge lyfe: so/ we turne to  
the gentyls. For so hath the Lorde coman  
ded vs: I have made y a light to the gentyls/  
y thou be salvaciō vnto y ende of y worlde. esa. xli. v.

The gentyls hearde & were glad & glorified  
the worde of y Lorde/ & beleved: evē as many  
as were ordeyned vnto eternall lyfe. And y  
worde of the Lorde was publissed thorowe  
oute all the region. But the Jewes moved y  
worshypfull & honorable women/ and the che  
fe men of the cyte/ & rayfed persecuciō agaynst  
Paul and Barnabas / & expelled them oute  
of their costes. And they shooke of y duste of  
their fete agaynst them/ & came vnto Iconiū.  
And the disciples were filled with ioye and  
with the holy goost. R

The. viii. Chapter.

Z. ii.

And



## The Actes

**A**nd it fortuneth in Iconium that they went both to gether into the synagoge of y<sup>e</sup> Jewes/ & so spake/ that a gret multitude both of y<sup>e</sup> Jewes & also of the Brekes beleved. But the vnbelevinge Jewes/ steryd vp & vnquyeted the myndes of the Gentyles agaynste the b<sup>r</sup>eth<sup>r</sup>. Longe tyme a bode they there & quyt them selves boldly with the helpe of the Worde/ the which gave testimony vnto y<sup>e</sup> worde of his grace/ & caused signes and wondres to be done by their hondes. The people of the cyte were devided: & parte helde with the Jewes/ & parte with the Apostles.

When ther was a saute made both of the gentyles and also of the Jewes with their rulers/ to put them to shame & to stone the<sup>m</sup>/ they were ware of it/ & fled vnto Lистра & Derba/ cities of Licaonia/ & vnto the region that lyeth round aboute/ and there preached the gospell. And ther sate a certayne man at Lистра weak in his fete / beinge creple from his mothers wombe/ and never walkyd. The same hearde Paul preache. Which behelde him and perceaved that he had sayth to be whole / and sayd with a loude voyce: stond vp right on thy fete. And he stert vp/ and walked. And when the people sawe what Paul had done/ they lifte vp their voyces/ sayinge in the speache of Licaonia: Goddes are come doune to vs in the lyknes of men. And they called Barnabas Jupiter/ & Paul Mercurius / because he was the preacher. Then Jupiters Preste/ which dwelt before their cite/ brought ope<sup>r</sup> & garlandes

A creple  
is healed

Goddes.

## Of the Apostles Ho. L. lxxix.

garlandes vnto the churche porche/ and wolde have done sacrifice with the people.

But when the Apostles/ Barnabas & Paul herde that/ they rent their clothes/ and ran in amonge the people / crying & sayinge: syes/ why do ye this? We are mortall men lyke vnto you/ & preache vnto you/ that ye shuld turne from these vanities vnto y<sup>e</sup> lyvinge God/ which made heaven & erth & the see & all that in them is: the which in tymes past suffred all nacions to walke in their awne wayes. Ne verthelesse he lefte not him selfe with outen witnes/ in that he shewed his benefites / in gevinge vs rayne from heaven & fructefull seasons/ syllinge oute hertes with fode and gladnes. And with these sayinges/ scarse refrayned they the people/ that they had not done sacrifice vnto them.

Thither came certayne Jewes frō Antioche and Iconium/ and optayned the peoples consent and stoned Paul/ and drew him oute of the cyte/ supposynge he had bene deed. How be it as the disciples stode rounde about him/ he arose vp & cam into the cyte. And the nexte daye he departed with Barnabas to Derba. After they had preached to that cite & had taught many/ they returned agayne to Lистра/ and to Iconium and Antioche / & strengthened the disciples soules/ exhortinge them to continue in the faith/ affirminge y<sup>e</sup> we must thorowe muche tribulacion entre into the kyngdome of God. And when they had ordered them elders by eleccion in every congregaciō/

psa. cxi  
apo. xlii

Paul is  
stoned.

Tribula  
cion.

Z.iii. after



## The Actes

Prayer & after they had prayde & fasted / they comended fastynge them to God on whom they beleved.

And they went thorow out Pisidia & came into Paphlagonia / & when they had preached the worde of God in Perga / they descended in to Attalia / & thence departed by shippe to Antioche / fro whence they were delivered vnto the grace of God / to the worke which they had fulfilled. When they were come & had gathered the congregacion to gedder / they rehearsed all that God had done by them / & how he had opened the doore of faith vnto the gentyls. And ther they abode longe tyme with the disciples.

The .v. Chapter.

**C**ircumcision. When cam certayne from Jewrie / and taught the brethren: excepte ye be circumcysed after the maner of Moses / ye cannot be saved. And when ther was ryssen dissencion & disputinge not a litle vnto Paul & Barnabas agaynst them. They determined that Paul and Barnabas & certayne other of them shuld ascende to Jerusalem vnto the Apostles & elders aboute this question. And after they were brought on their waye by the congregacion / they passed over Phenices and Samaria / declarynge the conuersion of the gentyls / & they brought great ioye vnto all y brethren. And when they were come to Jerusalem / they were receaved of the congregacion & of the Apostles & elders. And they declared what thinges God had done by them. Then arose ther vp certayne that were of the secte of the pharises & dyd beleve sayinge / that it

was

## Of the Apostles .Ifo. L. lxxx.

was nedfull to circuncise them & to enioyne them to kepe y lawe of Moses. And y Apostles & elders came to gedder to reason of this matter. Councell

And when ther was moche disputinge / Peter rose vp & sayde vnto them: Ye men & brethren / ye knowe how that a good whyle ago / God chose amoge vs that the gentyls by my mouth shuld heare the worde of the gospel & beleve. And God which knoweth the herte / bare them witnes / and gave vnto them the holy goost / evn as he dyd vnto vs / and he put no difference bitwene them and vs / but with fayth \* purified their hertes. Now therfore why tempte ye God / that ye wolde put a yoke on the disciples neckes / which nether our fathers nor we were able to beare. But we beleve that thorow the \* grace of the Lorde Jesu Christ we shalbe saved / as they doo. Then all the multitude was pleased and gave audience to Barnabas & Paul / which tolde what signes and wondres God had shewed amonge the gentyls by them. \* Fayth purifieth the heart.

**A**nd when they helde their peace / James answered sayinge: Men & brethren herken vnto me. Simeon tolde how God at the begynnynge dyd visit the gentyls / & receaved of them people vnto his name. And to this agreith y wordes of y Prophete / as it is writen. After this I will returne / & wyll bylde agayne the tabernacle of David which is fallen downe / & that which is fallen in dekey of it / will I bylde agayne / & I will set it vp / that the residue of men might seeke after the Lorde / & also the gentyls

Z. liii.



gentyle vpon whom my name is named saith  
vnto God which doth all these thinges: know-  
ne vnto God are all his workes from the be-  
gynninge of the worlde. Wherefore my sente-  
ce is: yf we trouble not them which stand amonge  
the gentyle/are turned to God: but yf we  
write vnto them yf they abstayne them selves  
from filthynes of ymages/ from fornicacion/ from  
stragled & from bloude. For Moses of olde ty-  
me hath in every cite that preache him / and  
he is rede in the synagoge every saboth daye.

Images.  
Fornica-  
cion.  
stragled.  
Bloude.

Then pleased it the Apostles & elders w<sup>th</sup>  
the whole congregaciō / to sende chosyn men  
of their owne cōpany to Antioche with Paul  
and Barnabas. They sent Judas called also  
Barsabas and Silas / which were chiefe men  
amonge the brethren / and gave them lettres in  
their hondes after this maner.

The Apostles / elders & brethren send gre-  
tynges vnto the brethren which are of the gen-  
tyle in Antioche / Siria & Cilicia. For as mo-  
che as we have hearde yf certayne which de-  
parted from vs / have troubled you with worde /  
& combyred youre myndes sayinge: Ye must be  
circumcised & kepe the lawe / to whom we ga-  
ve no soche cōmaundement. It semed therefore  
to vs a good thinge / when we were come to  
gedder with one accorde / to sende chosyn men  
vnto you / with oure beloved Barnabas and  
Paul / men that have ieoperded their lyues  
for the name of oure Lorde Jesus Christ. We  
have sent therefore Judas and Silas / which  
shall also tell you the same thinge by mouth:

For

For it semed good to the holy gost and to vs /  
to put no grevous thinge to you more then  
these necessary thinges: that is to saye / that ye  
abstayne from thinges offered to ymages /  
from bloud / from strangled and fornicacion.  
From which yf ye kepe youre selves / ye shall  
do well. So fare ye well.

When they were departed / they came to Antioche & proph-  
etized & gathered the multitude togeder & deli-  
uered vnto them. When they had redde it / they re-  
toyced of that consolacion. And Judas & Silas / in diuerse  
places of  
laboure & prophetes / exhorted the brethren / with moche  
preachynge & strengthened them. And after they had tar-  
yed there a space / they were let goe in peace of the brethren  
vnto the Apostles. Not with stondynge it pleased Silas  
to abyde there still. Paul & Barnabas con-  
tinued in Antioche teachynge and preachynge  
the worde of the Lorde with other many.

But after a certayne space / Paul sayde vnto  
Barnabas: Let vs goo agayne and visite oure  
brethren in every cite where we have serued  
the worde of the Lorde / and se how they do.  
And Barnabas gave counsell to take with them  
John / called also Marke. But Paul thought it not mete  
to take him vnto their company / which departed from them  
at Pamphylia / & went not with them to the worke.  
And the diffencion was so sharpe betwene them / that  
they departed a sunder one from the other: so  
that Barnabas toke Marke and sayled vnto  
Cyprus. And Paul chose Silas & departed  
delivered of yf brethren vnto the grace of god.

And



# The Actes

And he went thorow all Syria and Cilicia/  
stablishynge the congregacions.

## The xlii. Chapter.

Timoth.  
eus.

**T**hen came he to Derba and to Lystra. **A**  
And beholde a certayne disciple was  
there named Timotheus/a womans  
sonne which was a Jewe and beleved: but  
his father was a Greke. Of whom reported  
well/the brethren of Lystra and of Iconium.  
The same Paul wolde y he shuld goo forth  
with him/a toke and circumcised him because  
of the Jewes which were in those quarters:  
for they knewe all that his father was a Gre  
ke. As they went thorow y cities/they deliue  
red the decrees for to kepe/ordeyned of the  
Apostles & elders which were at Jerusalem.  
And so were the congregacions stablished in  
the fayth/and increased in noumbre dayly.  
When they had goone thorow out Phri  
gia/a the region of Galacia/a were forbydden  
of the holy gost to preach the worde in Asia/  
they came to Mysia/a sought to goo into Be  
thunia. But the sprete suffered the not. Then  
they went over Mysia/a cam doune to Troa  
da. And a vision appered to Paul in y nyght.  
There stode a man of Macedonia and prayed  
him sayinge: come into Macedonia & helpe  
us. After he had sene y vision/immediatly we  
prepared to goo into Macedonia/certified y  
the lorde had called us for to preache the gos  
pell vnto them. Then loosed we forth from  
Troada/a with a strayght course came to Sa  
mothracia/and the nexte daye to Neapolim/  
& from

# Of the Apostles. Fo. C. lxxvii.

& from thence to Philippes/which is the che  
fest cite in y parte of Macedonia/a fre cite.

**E** We were in that cite abydynge a certayne  
dayes. And on the saboth dayes we went out  
of the cite besydes a ryver where men were  
wont to praye/a we sate doune and spake vn  
to the women which resorted thither. And a  
certayne woman named Lydia/a seller of pur  
ple/of the cite of Thyatira/which worship  
ped God/gave vs audience. Whose hert the  
lorde opened that she attended vnto the thin  
ges which Paul spake. When she was bapti  
sed and her housholde/she besought vs say  
inge: If ye thinke that I beleve on the Lorde/  
come into my housse/and abyde there. And  
she constrained vs.

Lydia.

**D** And it fortuned as we went to prayer/a cer  
tayn damsell possessed with a sprete that pro  
phesied / met vs/which brought her master  
and mastres moche vauntage with prophete  
synges. The same folowed Paul and vs and  
cryed sayinge: these men are the seruautes  
of the most hye God/which shewe vnto vs  
the waye of saluacion. And this dyd she ma  
ny dayes. But Paul not content/turned about  
and sayd to the sprete: I commaunde the in  
the name of Iesu Christ/that thou come out  
of her. And he came out the same houre.

A sprete  
is cast ou  
te.

And when her master & mastres sawe y the  
hope of their gaynes was gone/they caught  
Paul & Syllas/a drue the into the market pla  
ce. vnto the rulers/a brought them to the of  
ficers sayinge: These men trouble oure cite/  
which

Vaunta  
ge.



## The Actes

which are Jewes and preache ordinaunces/ which are not lausfull for vs to receave/nether to observe/for we are Romayns. And the people ranne on them/and the officers rent their clothes/and commaunded them to be beaten with rodde. And when they had beaten them sore/they cast them into prison/commaunding the iayler to kepe them surely. Which iayler when he had receaved suche commaundment/thrust them into the ynnner prison/a made their fete fast in the stockes.

At mydnyght Paul & Sylas prayed/a lauded God. And the prisoners hearde them. And sodenly ther was a greate erthquake/so that y<sup>e</sup> foundacion of the prison was shaken/and by and by all the doores opened/a every mannes bondes were loosed. When the keeper of y<sup>e</sup> prison waked out of his slepe & sawe the prison doores open/he drue out his swerde and wolde have kylled him selfe/supposynge the prisoners had bene fledde. But Paul cryed with a lowde voyce sayinge: Do thy selfe no harme/for we are all here.

Then he called for a lyght and sprange in/and came tremblynge/and fell doune before Paul and Sylas/a brought them out & sayde: Syr/what must I do to be saved? And they sayde: beleve on the Lorde Jesus/a thou shalt be saved and thy housholde. And they preached vnto him the worde of the Lorde/and to all that were in his housse. And he tookethem the same houre of the nyght & washed their woundes/a was baptised with all that

## Of the Apostles To. L. lxxviii.

that belonged vnto him straght waye. Wher he had brought them into his housse/he set meate before them/and ioyed that he with all his housholde/beloved on God.

And when it was daye/the officers sent the ministres sayinge: Let those men goo. The keeper of y<sup>e</sup> prison tolde this sayinge to Paul/the officers have sent worde to loose you. Now therfore get you hence & goo in peace. Then sayde Paul vnto them: they have beaten vs openly vncōdemned/for all y<sup>e</sup> we are Romayns/a have cast vs into prison: and now wolde they sende vs awaye prively? Maye not so/but let them come thz selves & fet vs out. When the ministres tolde these wordes vnto the officers/they feared when they hearde that they were Romayns / & came & besought them/a brought them out/a desyred them to departe out of the cite. And they went out of y<sup>e</sup> prison & entred into the housse of Lidia/a wher they had sene the brethzen/ they comforted them & departed. ¶ The. xlii. Chapter.

¶ As they made their iorney thorow Amphipolis/and Appolonia/they came to Thessalonica where was a synagoge of the Jewes. And Paul as his maner was/went in vnto them/a thre saboth dayes declared oute of the scripture vnto them/openynge & allegynge that Christ must nedes have suffered & risen agayne from deeth/and that this Jesus was Christ/whom (sayde he) I preache to you. And some of them beleved and came and companied with Paul and Sylas: also of



## The Actes

also of the honourable Brekes a greate multitude/and of the chese women/not a fewe.

But the Jewes which beleved not/havyng indignaciō/toke vnto the evyll men which were vagabondes /and gadred a company/ and set all the cite on a rooze/and made assault vnto the housse of Jason/a sought to bringe the out to the people. But when they founde them not /they drue Jason and certayne brethren vnto the heedes of the cite crying: these that trouble the worlde/are come hyder also/which Jason hath receaved preyely. And these all do contrary to the elders of Cesar /affirmynge another kynge /one Jesus. And they troubled the people and the officers of the cite when they hearde these thinges. And when they were sufficiently answered of Jason/a of the other/they let the goo.

And the brethren immediately sent away Paul a Sylas by nyght vnto Berrea. Which when they were come thither/they entred into y synagoge of the Jewes. These were the noblest of byrthe amonge the of Thessalonia which receaved the worde w all diligence of mynde/a searched y scriptures dayly whether those thinge were even so. And many of the beleved: also of worshipfull women which were Brekes/a of men not a fewe. When the Jewes of Thessalonia had knowledge that y worde of God was preached of Paul at Berrea / they came there and moved the people. And then by a by y brethren sent away Paul to goo as it were to y see: but Sylas a Timotheus

\* Search  
the the  
scriptures  
for by  
the may  
ye trye all  
doctine.

## Of the Apostles Jo. L. lxxviii.

thens abode there still. And they that gyded Paul/brought him vnto Attens/a receaved a comaunderment vnto Sylas a Timotheus for to come to him atonce/and came their waye.

Whyl Paul wayted for them at Attens/ his sprete was moved in him/to se the cite geuen to worshippinge of ymages. Then he disputed in the synagoge w the Jewes/a with the devout persones/and in the market dayly with the that came vnto him. Certayne philosophers of y Epicures a of y stoyckes/disputed with him. And some ther were which sayde: what wilt this babler saye. Other sayd: he seemeth to be a tydynges bringer of newe devyls/because he preached vnto them Jesus and the resurreccion. And they toke him/and brought him into Marssestrete sayinge: maye we not knowe what this newe doctrine wher of thou speakest/is? for thou bringest straunge tydynges to oure eares. We wolde knowe therfore what these thinges meane. For all the Attensians a straungers which were there/gave the selves to nothinge els/but ether to tell or to heare newe tydynges.

Paul stode in the myddes of Marssestrete a sayde: ye men of Attens/I perceave that in all thinges ye are to superstitious. For as I passed by and behelde the maner how ye worship youre godde/I founde an aultre wher in was written: vnto y unknowne god. Whom ye then ignorantly worship/him shewe I vnto you. God that made the worlde a all that are in it/seynge that he is Lord of heven a erth/ he dwel



## The Actes

God dwelleth not  
in the temple.  
plc.

\* sayth  
is here to  
he for the  
promises  
of mercie  
which the  
or we say  
th saue  
us. whis  
ch promy  
ses after  
the resur  
rection of  
Christ  
god comma  
unded to  
be prea  
ched vnto  
all nacions  
& not to  
the Jewes  
onlye. as  
before.

Dionysius.  
Damaris.

he dwelleth not in temples made with handes/mether is worshipped with mennes handes/as though he neded of eny thinge/seinge he him selfe geueth lyfe and breath to all men every where/and hath made of one bloud all nacions of men/for to dwell on all the face of the erthe/and hath assigned/before how longe tyme/and also the endes of their inhabitation/that they shuld seke God/ys they myght fele and fynde him / though he be not farre from every one of vs. for in him we lyue/moue and haue oure beyng/as certayne of youre awne Poetes sayde. for we are also his generation. for as moche then as we are the generation of God/we ought not to thynke that the godhed is lyke vnto golde/silver or stone/ graven by crafte and ymaginacion of man.

And the tyme of this ignoraunce God regarded not: but now he byddeth all men every where repent/because he hath apoynted a daye / in the which he will iudge the worlde acordynge to ryghtewesses / by that man whom he hath apoynted / and hath offered faith \* to all men / after that he had raysed him from deeth.

When they hearde of y<sup>e</sup> resurreccion from deeth/some mocked/and other sayde: we will heare the agayne of this matter. So Paul departed from amonge them. Howbeit certayne men clave vnto Paul and beleved/amonge the which was Dionysius a senatour/and a woman named Damaris/a other with them.

The. viii. Chapter.

After

Of the Apostles. Jo. L. lxxxv.

**A**fter that Paul departed from Attens/ he came to Corinth/a founde a certayne Jewe named Aquila/ borne in Pontus/ thus/ latly come from Italie w<sup>th</sup> his wyfe Priscilla (because that the Emperour Claudius had commaunded all Jewes to departe fr<sup>o</sup> Rome) and he dwelle vnto them. And because he was of the same crafte / he abode with them & wrought: their crafte was to make tentes. And he preached in y<sup>e</sup> synagoge every saboth daye/a exhorted the Jewes and the gentyles.

When Syllas and Timotheus were come from Macedonia/Paul was constrayned by the sprete to testifie to the Jewes that Iesus was very Christ. And wh<sup>en</sup> they sayde contrary & blasphemed/he shoke his rayment & sayde vnto the: youre bloud upon youre awne heed. des/a fr<sup>o</sup> hence forth I go. blamelesse vnto y<sup>e</sup> gentyles. And he departed thence/a entred into a certayne manes housse named Justus a worshiper of god/whose housse ioyned hard to y<sup>e</sup> synagoge. Now be it one Erastus y<sup>e</sup> chiefe ruler of the synagoge beleved on y<sup>e</sup> lord with all his housholde/a many of the Corinthians gave audience and beleved & were baptised.

**T**hen spake the lord to Paul in the nyght by a vision: be not afrayde/ but speake/a holde not thy peace: for I am with the/and no man shall invade the that shall hurte the. for I have moche people in this cite. And he continued there a yere and fyve monethes / and taught them the worde of God.

When Gallio was ruler of the countre of Achaia



## The Actes

Alcia/the Jewes made insurreccion with one  
 accorde agaynst Paul / & brought him to the  
 iudgement seate saying: this fellow counce-  
 leth men to worshipping God contrary to y<sup>e</sup> lawe. **D**  
 And as Paul was about to open his mouth/  
 Gallio sayde vnto y<sup>e</sup> Jewes: yf it were a mat-  
 ter of wronge/or an evyll dede (o ye Jewes)  
 reason wolde that I shuld heare you: but yf it  
 be a question of wordes / or of names/or of  
 youre lawe/loke ye to it youre selves. For I  
 wilbe no iudge in soche maters/and he drave  
 them from the seate. Then toke all the Bre-  
 kes Sostenes the cheferular of the synago-  
 ge and smote him before the iudges seate.  
 And Gallio cared for none of tho thinges.

Paul after this/taryed there yet a good why-  
 le/& then toke his leave of the brethren/& say-  
 led thence into Ciria/Priscilla and Aquila ac-  
 companyinge him. And he bore his heed in  
 Tenchrea/for he had a vowe. And he came to  
 Ephesus and lefte them there: but he him-  
 selfe entred into the synagoge/and reasoned  
 with the Jewes. When they despyed him to  
 tary longer tyme with thē/he consented not/  
 but bad thē fare well sayinge. I must nedes  
 at this frast that cometh/be in Jerusalem: but  
 I will retorne agayne vnto you yf God will.  
 And he departed from Ephesus & came vnto  
 Cesarea:& ascended and saluted the congrega-  
 cion/& departed vnto Antioche/& when he had  
 taryed there a while/he departed. And went  
 over all the countre of Galacia and Phrygia  
 by order/strengthyng all the disciples.

Here  
 went Paul  
 to Jeru-  
 salem.

And a

## Of the Apostles. Ho. L. lxxxvi.

And a certayne Jewe named Apollos/bor-  
 ne at Alexandria/came to Ephesus/an elo-  
 quent man/& myghty in the scriptures. The  
 same was informed in the waye of the Lorde/  
 and he spake fervently in the synagoge/& taught  
 diligently the thinges of the Lorde/& knewe  
 but the baptim of John only. And the same  
 began to speake boldly in the synagoge. And  
 when Aquila and Priscilla had hearde him:  
 they toke him vnto them/and expounded vnto  
 him the waye of God more perfectly.

And when he was disposed to goo into A-  
 cia/the brethren wrote exhortyng the disci-  
 ples to receave him. After he was come thither/  
 he holpe them moche which had bele-  
 ved thoroowe grace. And myghtely he overca-  
 me the Jewes/and that openly/shewyng by  
 the scriptures that Iesus was Christ.

### The. viij. Chapter.

**I**nfortunat whyle Apollos was at Co-  
 rinthum/that Paul passed thoroow the  
 upper costes & came to Ephesus/& fou-  
 de certayne disciples and sayd vnto them: ha-  
 ve ye receaved the holy gost sence ye beleved?  
 And they sayde vnto him: no we have not  
 hearde wher ther be eny holygoost or no.  
 And he sayd vnto them: wher w<sup>e</sup> were yethen  
 baptised? And they sayd: with Johns baptim  
 Then sayde Paul: John verely baptised with  
 the baptim of repentaunce/sayinge vnto the  
 people that they shuld beleve on him which  
 shuld come after him: that is on Christ Je-  
 sus. When they hearde that/they were bapti-  
 sed in

Ephesus

mat. iii. c.

a. ii.

sed in



## The Actes

Rayenge  
on of handes.

sed in the name of the lordes Jesu. And Paul layde his handes appon them/ & the holy gost came on them/ and they spake with tonges/ & prophesied/ & all the men were aboute. vii.

And he went into the synagoge/ & behaved him selfe boldly for the space of thre monethes/ disputynge and gevyng them exhortacions of the kyngdome of God. & When divers weyed harde herted and beleved not/ but spake evyll of the waye/ and that before the multitude: he departed from them/ and sepe- rated the disciples. And disputed dayly in y<sup>e</sup> scole of one called Tyrannus. And this continued by the space of two yeares: so y<sup>e</sup> all they which dwelt in Asia/ hearde the worde of the lordes Jesu/ bothe Jewes & Grekes. And god wrought no small miracles by the handes of Paul: so that from his body/ were brought vnto the sicke/ napkyns oz partiettes/ and the diseases departed from the/ and the evyll spretes went out of them.

Napkin.  
Partiet.

Then certayne of the vagabounde Jewes exorcistes/ toke apou them to call over them which had evyll spretes/ the name of the lordes Jesus sayinge: We adiure you by Jesu wh<sup>o</sup> Paul preacheth. And ther were seven sonnes of one Sceva a Jewe & chiefe of the prestes which dyd so. And the evyll sprete answered & sayde: Jesus I knowe/ & Paul I knowe: but who are ye? And y<sup>e</sup> man in wh<sup>o</sup> the evyll sprete was/ ranne on the/ and overcame the/ & prevailed agaynst them/ so that they fledde out of that housse naked & wounded. And this was knowne

## Of the Apostles. Jo. Ele. xv. vii.

knowne to all y<sup>e</sup> Jewes & Grekes also/ which dwelt at Ephesus/ & feare came on them all/ & they magnified the name of y<sup>e</sup> lordes Jesus.

And many y<sup>e</sup> beleved/ came & confessed & shewed their workes. Many of the which used curious craftes/ brought their bookes & burned the before all men/ & they counted the price of the & foude it fiftie thousande silverlynges. So myghtely grewe y<sup>e</sup> worde of god/ & prevailed. After these thinges were ended/ Paul proposed in the sprete/ to passe over Macedonia & Achaia/ & to goo to Jerusalem saying: After I have bene there/ I must also se Rome. So sent he into Macedonia two of the that ministered vnto him Timotheus and Erastus: but he him selfe remayned in Asia for a season.

\* These sylverlinges whiche we now and then call pence the Iues call sicles / ad are worth a. p. pence sterlynge.

The same tyme ther arose no lytell & do aboute that waye. For a certayne man named Demetrius/ a silverymyth/ which made silver schrynes for Diana/ was not a lytell beneficiall vnto the craftes men. Which he called to gedet with the worke men of lyke occupation/ and sayd: Syre/ ye knowe that by this crafter we have vauntage. Moreover ye se and heare that not alone at Ephesus/ but almost thowowe oute all Asia/ this Paul hath persuaded & turned awaye moche people/ saying y<sup>e</sup> they be not goddes which are made w<sup>th</sup> handes. So that not only this oure crafter cometh into perrell to be set at nought: but also that y<sup>e</sup> temple of y<sup>e</sup> greate goddess Diana shuld be despysed/ & her magnificence shuld be destroyed which all Asia/ and the worlde worshippeth.

Demetrius.

a.iii. When



# These Notes

When the tounge, clarkke had ceased the people/he sayd: ye men of Ephesus/what man is it that knoweth not how that the cite of the Ephesians is a worshipper of the great god: das Diana/& of y<sup>e</sup> ymage which came frō he-  
ven. Seinge then y<sup>e</sup> no man sayth here aga-  
ynst/ye ought to be content/& to do nothinge  
rashly: ffor ye have brought hyther these mē  
whiche are nether robbers of churches/ nor  
yet despisers of your goddes. Wherefore pf  
Demetrius and the craftes men which are w  
him/have eny sayinge to eny man/the lawe is  
open/

**The. xx. Chapter.**

And on the morowe after the saboth daye  
 W the disciples came to geder for to breake bread  
 and Paul preached vnto them (redy to departe  
 on the morowe) & continued the preachynge  
 vnto mydnyght. And there were many lygh-  
 tes in the chamber where they were gaddered  
 to geder/and there sate in a wyndowe a cer-  
 . . . . . a.iiii. . . . . tayne



Euti-  
chos.

## The Actes

tayne ponge man named Eutichos/fallen in  
to a depe slepe. And as Paul declared/he was  
the moare overcome with slepe/a fell doune  
from the thyrde lofte/and was taken vp deed.  
Paul went doune and fell on him/and embra-  
sed him/and sayde: make nothinge a do/for  
his lyfe is in him. When he was come vp  
agayne/he brake bread/and tasted/and come-  
ned a longexhyle even tyll the mornynge/  
and so departed. And they brought the pouge  
man a lyve/and were not alytell comforted.

And we went a fore to shippe and lowsed  
vnto Asson/theye to receave Paul. For so had  
he apoynted/and wolde him selfe goo a fote.  
When he was come to vs vnto Asson/we to-  
ke him in/a came to Mytelenes. And we say-  
led thence/and came the nexte daye over aga-  
ynst Chios. And the nexte daye we arpyved at  
Samos/and tarped at Trogilion. The nexte  
daye we came to Myleton: for Paul had de-  
termined to leave Ephesus as they sayled/  
because he wolde not spende y tyme in Asia.  
For he hasted to be (yf he coulde possible) at  
Jerusalem at the daye of pentecoste. Wherefo-  
re from Myleton he sent to Ephesus/a called  
the elders of the congregacion. And when they  
were come to him/he sayde vnto the: Ye knowe  
we frō the fyrst daye y I came vnto Asia/as-  
ter what maner I have bene w you at all cra-  
sons/servyng the lorde with all humblenes  
of mynde/a with many teares/a temptacions  
which happened vnto me by the layinges  
awayte of the Ieues/a how I kept backe no  
thinge

The ser-  
mon of  
Paul to  
the Ephe-  
sians.

## Of the Apostles Jo. I lxxxix.

thinge that was profitable: but that I have  
shewed you a taught you openly and at home  
in youre houses/witnesinge bothe to the Je-  
wes/a also to the Grekes/the repentaunce to-  
ward God/a faith towarde oure Lorde Jesu.

And now beholde I goo bounde in the spre-  
te vnto Jerusalem/a knowe not what shall co-  
me on me there/ but that the holy goost wit-  
nesseth in every cite sayinge: y bondes a trou-  
ble abyde me. But none of tho thinges mo-  
ve me: nether is my lyfe dere vnto my selfe/  
that I myght fulfill my course w ioye/a the  
ministraciō which I have receaved of y Lorde  
Jesu/to testify the gospell of y grace of god.

And now beholde I am sure y hence forth  
ye all (thorow whō I have gone preachinge y  
kingdome of God) shall se my face no moore.  
Wherefore I take you to recorde this same  
daye/that I am pure frō the bloude of all mē.  
For I have kepte nothinge backe: but have  
shewed you all the counsell of God. Take hea-  
de therfore vnto youre selves/a to all the floc-  
ke / wherof the holy goost hath made you  
oversears: /to rule the congregacion of God/  
which he hath purchased with his blood. For  
I am sure of this/ that after my departynge  
shall grevous wolves entre in amonge you/  
which will not spare the flocke. Moreover of  
your awne selves shall men aryse speakinge  
perverse thinge /to drawe disciples after the.  
Therfore awake a remember/that by the spa-  
ce of .iii. yeares I ceased not to warne every  
one of you/ both nyght and daye with teares.

Repent-  
taunce and  
faith

Greuous  
wolves.

a.v. And



## The Actes

And now brethren I comende you to God  
and to the worde of his grace / which is able  
to bylde further / & to geve you an inheritaunce  
among all them which are sanctified. I ha  
ve despyed no mans silver / golde / or vesture. Ye  
knowe well y these hondes have ministred  
vnto my necessities / and to them that were in  
me. I have shewed you all thinge / how that  
so laborynge ye ought to receave the weake / &  
to remember the wordes of the Lorde Jesu /  
howe that he sayde: It is more blessed to ge  
ve / then to receave.

When he had thus spoken / he kneled dou  
ne / and prayed with them all. And they wept  
all abundantly / and fell on Pauls necke / &  
kissed him / sorrowinge most of all for the wor  
des which he spake / that they shuld se his fa  
ce no moore. And they accompanied him vnto  
the Shyppe.

### The. xxi. Chapter.

**A**nd it chaunced that assone as we had  
launched forth / & were departed from  
them / we came with a strayght course  
vnto Thoon / and the daye followinge vnto the  
Rhodes / & from thence vnto Patara. And we  
founde a Shippe redy to sayle vnto Phenices /  
and went a boorde & set forth. Then appered  
vnto vs Cyprus / and we lefte it on the lefte  
honde / and sayled vnto Syria / and came vnto  
Tyre. For there the Shyppe unladed her bur  
then. And when we had founde brethren / we  
taryed there. vii. dayes. And they tolde Paul  
thorowe y sprete / that he shuld not goo vp to  
Jerusalem

## Of the Apostles Jo. x. &c.

Jerusalem. And when the dayes were ended /  
we departed & went aurre wayes / and they all  
brought vs on oure waye / w their wyues and  
chyl dren / tyll we were come out of the cyte.  
And we kneled doune in the Shyre & prayde.  
And when we had taken oure leave one of  
another / we toke Shyppe / and they returned  
home agayne.

When we had full ended the course fro Ty  
re / we arpyed at Ptolomaida / & saluted the bre  
thren / & abode with the one daye. The nexte  
daye / we that were of Pauls company / depar  
ted & came vnto Cesarea. And we entred into  
the housse of Philip y Evangelist / which was  
one of the seve dracones / & abode with him.  
The same man had fower daughters virgēs /  
which dyd prophesy. And as we taryed there  
a good many dayes / there came a certayne pro  
phete from Iurie / named Agabus. When he  
was come vnto vs / he toke Pauls girdell / &  
bounde his hondes & fete / & sayde: thus saith  
the holy goost: so shall y Jewes at Jerusalem  
bynde the man y oweth this girdell / & shall  
depyer him into the hondes of the gentyls.

When we hearde this / both we & other of  
the same place / besought him / that he wolde  
not goo vp to Jerusalem. Then Paul answer  
ed & sayde: what do ye wepyng & breakin  
ge myne hert? I am redy not to be bound on  
ly / but also to dye at Jerusalem for y name of  
y Lorde Jesu. When we coulde not turne his  
mynde / we ceased sayinge: the will of y Lorde  
be fulfilled. After those dayes we made oure  
selves



selfes redy/ & went vp to Jerusalem. There went with vs also certayne of his disciples of Cesarea/ & brought with them one Ananias of Cyprus/ an olde disciple with whom we shuld lodge. And when we were come to Jerusalem/ the brethren receaved vs gladly. And on the morowe Paul wēt in with vs vnto James. And all the elders came to geder. And when he had saluted them / he tolde by order all thinge that God had wrought amonge the gentyls by his ministracion. And when they hearde it/ they glorified the Lorde/ & sayde vnto him: thou seist brother / how many thousande Jewes ther are which beleve/ and they are all zelous over y<sup>e</sup> lawe. And they are informed of the/ that thou teachest all the Jewes which are amonge the gentyls/ to forsake Moses/ & sayst that they ought not to circumcise their chyldren/ nether to live after the customes. What is it therfore? The multitude must nedes come togeder. For they shall heare that thou arte come. Do therfore this that we saye to the.

nume. 8j. We have. iiii. men/ which have a vowe on them. Them take/ and purispe thy selfe with them/ & do cost on them/ that they maye have their heeddes/ & all shall knowe y<sup>e</sup> tho thinge which they have hearde concerninge the/ are nothinge: but that thou thy selfe also walkest & kepest the lawe. For as touchinge the gentyls which beleve/ we have written & concluded/ y<sup>e</sup> they observe no soche thinges: but that they kepe them selves from thinges offred to ydoles/

ydoles/ from bloud/ fro strangled & fro fornicacion. Then the nexte daye Paul toke the men/ & purified him selfe with them/ & entred into the tēple/ declaringe that he observed the dayes of y<sup>e</sup> purificaciō/ vntyll that an offeringe shuld be offred for every one of them.

And as the seven dayes shuld have bene ended/ y<sup>e</sup> Jewes which were of Asia when they sawe him in the tēple/ they moved all the people/ & layde hondes on him crying: men of Israel helpe. This is the man that teacheth all men every where agaynst the people/ & the lawe/ and this place. Moreover also he hath brought Brekes into the tēple/ & hath polluted this holy place. For they sawe one Trophimus an Ephesian with him in the cyte. Him they supposed Paul had brought into the tēple. And all the cyte was moved / & the people swarmed to geder. And they toke Paul & drue him out of the tēple/ & forthwith the doores were shut to.

As they went about to kyll him/ tydinges came vnto the hye captayne of the souldiers/ that all Jerusalem was moved. Which immediately toke souldiers & vndercaptaynes/ & ranne doune vnto them. When they sawe y<sup>e</sup> upper captayne & the souldiers/ they leste smytinge of Paul. Then the captayne came nere & toke him/ & commaunded him to be bounde with two chaynes/ & demaunded what he was/ & what he had done. And one cryed this/ another that amonge the people. And whē he coulde not knowe the certayntie for y<sup>e</sup> rage / he cō-



## The Actes

he commaunded him to be caried into the castle. And whē he came vnto a grece/ it fortunēd that he was borne of the souldiers of the violence of the people. for the multitude of the people folowed after crying: awaye w<sup>th</sup> him.

And as Paul shuld haue bene caried into the castle/ he sayde vnto the hye Captayne: maye I speake vnto the? Which sayde: canst thou speake Greke? Arte not thou that Egyptian which before these dayes made an vproure & ledde out into the wildernes. iiii. thousande men that were murtherers? But Paul sayde: I am a mā which am a Jewe of Tharsus a cite in Cicill a Citesyn of no vyle cite/ I beseeche y<sup>e</sup> soffre me to speake vnto y<sup>e</sup> people. When he had geue him licence/ Paul stode on y<sup>e</sup> steppes & beckned with the honde vnto the people/ & ther was made a greate silence. And he spake vnto the in y<sup>e</sup> Ebrue tonge sayinge:

### The .vii. Chapter.

**Y**E men/brethre & fathers/heare myne answer which I make vnto you. Whē they hearde that he spake in y<sup>e</sup> Ebrue tonge to them / they kept the moore silence. And he sayde: I am verely aman which am a Jewe / borne in Tharsus / a cite in Cicill: nevertheless yet brought vp in this cite / at y<sup>e</sup> fete of Gamaliel and informed diligently in the lawe of the fathers / and was seruent myn ded to Godwarde / as ye all are this same daye / and I persecuted this waye vnto the deeth byndynge and delyveringe into preson bothe men and women / as the chiefe prest doth beate me

## Of the Apostles. Fo. C. xcii.

te me witnes / and all the elders: of whom also I receaved letters vnto the brethren / & wēt to Damasco to bringe them which were there / bounde vnto Ierusalem for to be punysht.

And it fortunēd / as I made my iorney and was come nye vnto Damasco aboute none / y<sup>e</sup> sodenly ther shone frō heauen a greate lycht rounde aboute me / and I fell vnto the erth / & heardea voyce sayinge vnto me: Saul / Saul / why persecutest thou me? And I answered: what arte thou Lord? And he sayd vnto me: I am Iesus of Nazareth / whom thou persecutest. And they that were with me / sawe verely a lycht & were a frayde: but they hearde not the voyce of him that spake with me. And I sayde: what shall I do Lord? And the Lord sayde vnto me: Arise & goo into Damasco & there it shall be tolde the of all thinges which are apoynted for the to do. And when I sawe nothyng for the brightnes of that light / I was ledde by the honde of them that were with me / and came into Damasco.

And one Ananias a perfect man / & as pretayninge to the lawe / havinge good reporte of all the Jewes which there dwelt / came vnto me / & stode & sayd vnto me: Brother Saul / loke vp. And that same houre I receaved my sight and sawe him. And he sayde / the God of oure fathers hath ordeyned the before / that thou shuldest knowe his will / and shuldest se that which is rightfull / & shuldest heare the voyce of his mouth: for thou shalt be his witnes vnto all men of the thinges which thou hast



Baptisme

thou hast sene & hearde. And now: why tarrest thou? Arise & be baptised / and wesse awaye thy synnes / in callinge on y name of y Lorde.

And it fortuneth when I was come agayne to Jerusalem & prayde in the temple / y I was in a traunce / & sawe him sayinge vnto me. Make haste / & get the quickly out of Jerusalem: for they will not receave thy witnes y thou bearest of me. And I sayde: Lorde they knowe that I presoned / & bet in every synagoge them that beleved on the. And when the bloud of thy witnes Steven was shed / I also stode by / and consented vnto his deeth / and kept the rayment of them that slew him. And he sayde vnto me: departe / for I will sende the a farre hence vnto the Gentyles.

They gave him audience vnto this worde / & then lifte vp their voyces & sayde: a waye is soche a felowe fro the earth: yt is pitie that he shuld live. And as they cryed & cast of their clothes / & threwe dust into y ayer / y captayne bade him to be brought into the castle / & commaunded him to be scourged / & to be examyned / that he myght knowe wherfore they cryed on him. And as they bounde him with thongs / Paul sayde vnto the Centurion that stode by: Is it lawfull for you to scourge a man that is a Romain & vncōdemned? When the Centurion hearde that / he went / and tolde the upper captayne sayinge: What intendest thou to do? This man is a Romaine.

Then the upper captayne came / & sayde to him: tell me / art thou a Romaine? He sayde: Yee

Yee. And the captayne answered: with a grea te some obtayned I this fredome. And Paul sayde: I was fre borne. Then strayght waye departed from him / they which shuld have examyned him. And the hye captayne also was a frayde / after he knewe that he was a Romaine: because he had bounde him.

On the morowe because he wolde have known the certayntie wherfore he was accused of the Jewes / he lowsed him from his bondes / & commaunded the hye prestes & all the counsell to come together / and brought Paul / and set him before them.

The. xliii. Chapter.

**P**aul behelde the counsell & sayde: men & brethren / I have lived in all good conscience before God vntill this daye.

The hye prest Ananias commaunded the that stode by to smyte him on the mouth. Then sayde Paul to him: God smyte the thou payntyd wall. Sittest thou & iudgest me after the lawe: & commaundest me to be smytten contrary to the lawe? And they that stode by / sayde: replest thou Goddes hye preste? Then sayd Paul: I wist not brethren / that he was the hye preste. For it is writte / thou shalt not curse the ruler of thy people.

When Paul perceaved that the one parte Saduces were Saduces / & the other Pharisees: he cryed oute in the counsell. Men & brethren / I am a pharisee / the sonne of a pharisee. Of the phyl. iiij. 8. hope / & resurreccion fro deeth / I am iudged. And when he had so sayde / ther arose a debate

6 sitwem



## The Actes

*mat. xxiij* Bitwene the Pharisayes & y<sup>e</sup> Saduces/ & the multitude was devided. For y<sup>e</sup> Saduces saye that ther is no resurreccid/ nether angel/ nor sprete. But the Pharisayes graunt bothe. And ther arose a great crye/ and the Scribes which were of the Pharisayes parte/ arose & strove sayinge: we fynde none evyll in this man. Though a sprete oz an angel hath appeared to him/ let us not stryve agaynst God.

And when ther arose greate debate/ the captainne fearynge lest Paul shuld have bene pluckt asondre of them/ commaunded the soudiers to goo doune/ & to take him from amonge them / and to bringe him into the castle. Then y<sup>e</sup>ght folowynge/ God stode by him and sayde: Be of good chcare Paul: for as thou hast testified of me in Jerusalem / so must thou beare witnes at Rome.

When daye was come/ certayne of the Jewes gaddered them selves to geder/ & made a vowe / sayinge that they wolde nether eate nor drinke till they had killed Paul. They were aboute. xl. which had made this conspiracyd. And they cam to y<sup>e</sup> chiefe prestes & elders/ & sayde: we have boilde oure selves with a vowe/ that we will eate nothinge untill we have slayne Paul. Now therfore geve ye knowlege to the vpper captainne & to the counsell/ that he bringe him forth vnto us to morowe/ as though we wolde knowe some thinge more perfectly of him. But we (oz ever he come neare) are redy in y<sup>e</sup> meane season to kill him.

When Pauls sisters sonne hearde of their layinge

## Of the Apostles.

ffo. C. xciii.

layinge awayte/ he w<sup>et</sup> & entred into the castle/ & tolde Paul. And Paul called one of y<sup>e</sup> vnder captainnes vnto him/ & sayde: bringe this younge man vnto y<sup>e</sup> hye captainne: for he hath a certayne thinge to shewe him. And he toke him/ & sayd: Paul y<sup>e</sup> presoner called me vnto him & prayed me to bringe this younge man vnto y<sup>e</sup> / which hath a certayne matter to shewe y<sup>e</sup>.

The hye captainne toke him by the hond/ & w<sup>et</sup> a parte with him out of the waye: & asked him: what hast thou to saye vnto me? And he sayd: the Jewes are determind to desyre the y<sup>e</sup> thou woldest bringe forth Paul to morowe into the counsell/ as though they wolde enquire somewhat of him more perfectly. But folowe not their mindes: for they lye in wayte for him of th<sup>e</sup>/ inoo then. xl. men/ which have boilde th<sup>e</sup> selves to a vowe/ that they will nether eate nor drinke till they have killed him. And now are they redy/ & loke for thy promise.

The vpper captainne let y<sup>e</sup> ydgc man departe & charged: se thou tell it out to no man that thou hast shewed these thinge to me. And he called vnto him two vnder captainnes/ sayinge: make redy two hondred soudiers to goo to Cesarea / and horsemen threescore and ten/ & speare men two hondred/ at the thyrde houre of the nyght. And delivre them beastes that they maye put Paul on / and bringe him safe vnto Jherly the hye debite / and wrote a letter in this maner.

Claudius Alisias vnto y<sup>e</sup> most mighty ruler Jherly/ sendeth gretinge. This man was take

b. ii. of the



of the Jewes/ and shuld have bene killed of them. Then cam I with souldiers / & rescued him/and perceaved that he was a Romayne. And when I wolde have knowen the cause/ wherfore they accused him / I brought him forth into their counsell. There perceaved I y he was accused of questids of their lawe: but was not giltye of eny thinge worthy of deeth or of bondes. Afterwarde when it was shewed me how that y Jewes layde wayte for y man/ I sent him straighyt waye to the/ & gave commaundmēt to his accusars / yf they had ought agaynst him/ to tell it vnto y: fare well. B

Then y souldiers as it was cōmaunded the/ toke Paul/ & brought him by nyght to Antipatras. On the morowe they lefte horsmen to goo with him/ and returned vnto the castle. Which when they cam to Cesarea/ they delivered the epistle to the debite/ and presented Paul before him. When the debite had redde the letter/ he asked of what countre he was/ & when he vnderstode that he was of Cicill/ I will heare the (sayde he) whē thyne accusars are come also: & commaunded him to be kepte in Herodes pallys. C The. xxiij. Chap.

**A**fter. v. dayes/ Ananias the hye priesle descended/ with elders & with a certayne Oratour named Tertullus/ & enformed the ruler of Paul. When Paul was called forth/ Tertullus beganne to accuse him saying: Seynge y we live in great quyetnes by the meanes of the/ & that many good thinges are done vnto this nacion thow thy providence A

vidence: that alowe we ever & in all places/ most myghty felix with all thanks. Not withstandinge/ that I be not tedious vnto the/ I praye the / that thou woldest heare vs of thy curtesy a fewe wordes.

**B** We have founde this mā a pestilent fellowe/ and a mover of debate vnto all the Jewes thowwe out the worlde/ & a mayntayner of y secte of the Nazarites/ & hath also enforced to pollute the temple. Whom we toke & wolde have iudged acordinge to oure lawe: but the hye captayne Lysias came vpon vs/ and with great violence toke him awarc out of oure hōdes/ cōmaundinge his accusars to come vnto the. Of whō thou mayst (yf thou wilt enquire) knowe the certayne of all these thinges where of we accuse him. The Jewes lyke wyse affirmed/ sayinge that it was even so.

**E** Then Paul (after that the ruler him selfe had beckened vnto him that he shuld speake) answered: I shall with a moare quyet minde answer for my selfe/ for as moche as I vnderstonde y thou hast bene of many yeares a iudge vnto this people/ because that thou mayst knowe y there are yet. vii. dayes sence I went vp to Jerusalem for to praye/ & that they neither founde me in the tēple disputinge with eny man/ other rayfinge vp the people/ neither in the Synagoges/ nor in the cite. Neither can they prove y thinge wher of they accuse me.

But this I confesse vnto y/ that after that waye (which they call heresy) so worshipped I the God of my fathers/ belevinge all thinges



ges which are writtē in the lawe & y<sup>e</sup> Prophe-  
tes: & have hope towardes God / that y<sup>e</sup> same  
resurreccion from deeth (which they them sel-  
ves loke for also) shalbe / both of iust & vniust.  
And therfore stody I to have a cleare consci-  
ce towarde God / and toward man also.

But after many yeres I came & brought al-  
mes to my people & offeringes / in the which  
they founde me purified in the tēple / nether  
with multitude / nor yet w<sup>th</sup> vnquyetnes. How-  
beit there were certayne Jewes out of Asia  
which ought to be here present before the / &  
accuse me / yf they had ought agaynst me: or  
els let these same here saye / if they have founde  
eny evill doinge in me / whill I stonde here  
in y<sup>e</sup> counsell: except it be for this one voyce / y<sup>e</sup>  
I cryed stondinge amōge the / of the resurrec-  
cion frō deeth am I iudged of you this daye.

When felix hearde these thinges he de-  
ferde them / for he knowe very well of y<sup>e</sup> waye  
& sayde: when Lysias the captayne is come / I  
will know the vtmost of youre matters. And  
he commaunded an vndercaptayne to kepe  
Paul / and that he shuld have rest / and that he  
shuld forbyd none of his aquayntaunce to mi-  
nister vnto him / or to come vnto him.

And after a certayne dayes / cā felix & his  
wyfe Drusilla which was a Jewes / & called  
forth Paul / & hearde him of the fayth which  
is toward Christ. And as he preached of righ-  
teousnes / temperaunce & iudgement to come /  
felix trembled & answered: thou hast done  
ynough at this tyme / departe / when I have a  
conveniet

conveniet tyme / I will sende for the. He ho-  
ped also that money shuld have bene geven  
him of Paul / that he myght loose him: wher-  
fore he called him y<sup>e</sup> ofiener & comened with  
him. But after two yere / festus Porcius ca-  
me into felix rōme. And felix willinge to  
shewe y<sup>e</sup> Jewes a pleasure / leste Paul in pre-  
son bounde.

**A** The. xxv. Chapter.

When festus was come into the pro-  
vince / after thre dayes / he ascended  
frō Cesarea vnto Jerusalem. Then  
enformed him the hye prestes & the chiefe of  
the Jewes of Paul. And they besought him /  
& desired faveour agaynst him / that he wold  
sende for him to Jerusalem: & layde awayte  
for him in the waye to kill him. festus answe-  
red / that Paul shuld be kept at Cesarea: but  
that he him selfe wold shortly departe thi-  
ther. Let the therfore (sayd he) which amōge  
you are able to do it / come doune with vs and  
accuse him / if ther be eny faute in the man.

When he had taried there moare then ten  
dayes / he departed vnto Cesarea / & the nexte  
daye sate doune in the iudgemēt seate / & com-  
maunded Paul to be brought. When he was  
come / the Jewes which were come frō Jerusa-  
lem / came aboute him & layde many & grev-  
ous complayntes agaynst Paul / which they  
coude not prove as longe as he answered for  
him selfe / that he had nether agaynst the lawe  
of the Jewes / nether agaynst the temple / nor  
yet agaynst Cesar offended eny thinge at all.

festus  
Porcius.



## The Actes

**Paul** answered Paul & sayde: wilt thou goo to Jerusalem/and there be iudged of these thinges before me? Then sayd Paul: I stonde at Cæsars iudgemēt seate/where I ought to be iudged. To y Jewes have I no harme done/as thou verely well knowest. If I have hurte them/or cōmitted eny thinge worthy of deeth I refuse not to dye. If none of these thinges are/where of they accuse me / no man owght to deliuer me to them. I appeale vnto Cæsar. Then spake Festus with deliberacion/ & answered. Thou hast appealed vnto Cæsar: vnto Cæsar shalt thou goo.

**Agrippa** After a certayne dayes/kinge Agrippa and Bernice came vnto Cæsarea to salute Festus. And when they had bene there a good ceason/Festus rehearsed Pauls cause vnto y kynge sayinge: ther is a certayne man left in prison of Felip / about whom when I came to Jerusalem/the hye prestes & elders of the Jewes enformed me/& desyred to have iudgement agaynst him. To whom I answered: It is not the maner of the Romaines to deliuer eny man/that he shuld perishe/before that he which is accused / have the accusars before him/and have licence to answer for him selfe/ concerninge y crime layde agaynst him: whē they were come hidder/ w out delaye on the morowe I sate to geve iudgement/& cōmaunded y mā to be brought forth. Agaynst whō when y accusars stode vp/they brought none accusation of soche thinge as I supposed: but had cer-

## Of the Apostles

fo. C. xcviij

Had certayne questions agaynst him of their awne supersticion/& of one Iesus which was ded:whom Paul affirmed to be alyue. And because I doutted of soche maner questions/ I asped him whpyther he wolde goo to Jerusalem/& there be iudged of these matters. Then when Paul had appealed to be kept vnto the knowledge of Cæsar/I commaunded him to be kept/tyll I myght sende him to Cæsar.

**Agrippa** sayd vnto Festus: I wolde also heare y man my selfe. To morowe (sayde he) thou shalt heare him. And on y morowe when Agrippa was come and Bernice with greate pompe/& were entred into the counsell housse with the captaynes & chiefe men of the cite/at Festus commaundement Paul was brought forth. And Festus sayde:kynge Agrippa/& all men which are heare present w vs:ye se this man about whom all the multitude of the Jewes have bene with me both at Jerusalem and also here/cryinge that he ought not to lyue eny longer. Yet founde I nothinge worthy of deeth that he had cōmitted. Neverthelesse feinge that he hath appraled to Cæsar/I have determined to sende him. Of whom I have no certayne thinge to wyte vnto my lord. Wherfore I have brought him vnto you / and speciallv vnto the/kynge Agrippa/that after examination had/I myght have sum what to wyte. For me thynketh it vnreasonable/for to sende a prisoner/and not to shewe the causes which are layde agaynst him.

The. xxvi. Chapter.

8.v.

Agrip



## The Actes

**A**grippa sayde vnto Paul: thou arte permitted to speake for thy selfe. Then Paul stretched forth the honde/ & answered for him selfe. I thynke my selfe happy kynge Agrippa/ because I shall answer this daye before the/ of all the thinges wherof I am accused of y<sup>e</sup> Jewes/ namely because thou arte experte in all customes and questions/ which are amonge the Jewes. Wherefore I beseeche the to heare me patiently.

My lyvynge of a chylde/ which was at the fyrst amonge myne owne nacion at Jerusalem knowe all the Jewes which knew me from y<sup>e</sup> begynnyng/ yf they wolde testifie it. For after the most stryftest secte of oure laye/ lyved I a pharisaye. And now I stond & am iudged for the hope of the promes made of God vnto oure fathers: vnto which promes/ oure. vii. tribes instantly servyng God daye & nyght/ hope to come. For which hopes sake / kynge Agrippa/ am I accused of the Jewes. Why shuld it be thought a thinge vncredible vnto you/ that god shuld rayse agayne the deed?

I also verely thought in my selfe/ that I ought to do many contrary thinges/ cleane agaynst the name of Iesus of Nazareth: which thinge I also dyd in Jerusalem. Where many of the saintes I shut vp in prison/ & had receaved auctorite of y<sup>e</sup> hye prestes. And whē they were put to deeth/ I gave the sentence. And I punysshed them ofte in every synagoge/ and compelled them to blaspheme: & was yet moze mad apon them/ and persecuted the/ even

## Of the Apostles

Ro. II. v. c. viii.

even vnto straunge cities. About the which thinges as I went to Damasco with auctorite and licence of the hye prestes / even at myddaye (o kynge) I sawe in y<sup>e</sup> waye a lyght from heven/ above the brightnes of the sunne/ Myne rounde about me and them which ioyned with me.

When we were all fallen to the erth/ I hearde a voyce speakynge vnto me/ & sayinge in y<sup>e</sup> Hebrue tonge: Saul/ Saul/ why persecutest thou me? It is harde for the to kicke agaynst the pricke. And I sayde: Who arte thou lord? And he sayde I am Iesus whom thou persecutest. But ryse & stond vp on thy fete. For I have aperted vnto the for this purpose/ to make the a minister & a witnes/ both of tho thinges which thou hast sene/ and of tho thinges in the which I will appere vnto the/ delyverynge the from the people/ and from y<sup>e</sup> gentyls vnto which nowe I sende the / to open their eyes that they myght turne from darcknes vnto lyght/ & from the power of Satan vnto God/ that they maye receave forgiveness of synnes and inheritaunce amonge the which are sanctified by fayth in me.

Wherefore kynge Agrippa/ I was not disobedient vnto the hevenly vision: but shewed fyrst vnto them of Damasco/ and at Jerusalem/ and thozow out all the costes of Jewry/ and to the gentyls/ that they shuld repent/ & turne to God/ and do the ryght workes of repentance. For this cause the Jewes caught me in the temple/ and went about to kyll me.

Never

fayth.



## The Actes

Nevertheless I obtayned helpe of God/a cō-  
tynue vnto this daye witnessyng bothe to  
small and to greate saying none other thin-  
ges/then those which the prophetes and Mo-  
ses dyd saye shuld come/that Christ shulde  
suffre/a that he shuld be the fyrst that shulde  
ryse from deeth/and shuld shewe lyght vnto  
the people/and the gentyls.

As he thus answered for him selfe: Festus  
sayde with a lowde voyce: Paul/thou arte be-  
sides thy selfe. Moche learnynge hath made  
the mad. And Paul sayde: I am not mad most  
dere Festus: but speake the wordes of truely  
a sobernes. The kynge knoweth of these thin-  
ges/before whom I speke frely: nether thyn-  
ke I that any of these thinges are hydden fro  
him. For this thinge was not done in a co-  
ner. Kynge Agrippa belevest thou v prophete-  
tes? I wote well thou belevest. Agrippa say-  
de vnto Paul: Sum what thou bringest me in  
mynde for to be come a Christen. And Paul  
sayd: I wolde to God that not only thou: but  
also all that heare me to daye/were/not sum-  
what only/ but altogether soche as I am/ex-  
cept these bondes. And when he had thus spo-  
ken/the kynge rose vp/a the debite/and Ber-  
nice/and they that sate with them. And when  
they were gone aparte / they talked betwene  
them selues sayinge: This man doeth nothin-  
ge worthy of deeth/nor of bondes. Then say-  
de Agrippa vnto Festus: This man myght  
have benelowed/pf he had not appealed vn-  
to Cesar.

C. The. xxvii. Chapter.  
When

## Of the Apostles

Jo. L. xciij.

**W**hen it was concluded that we shuld  
sayle into Italy/they delivered Paul  
a certayne other prersoners vnto one  
named Julius/an vnder captayne of Cesars  
soudiars. And we entred into a ship of Adra-  
micius/a lowsed from Lond/apoynted to say-  
le by the costes of Asia/one Aristarcus out of  
Macedonia/of the contre of Thessalia/ bein-  
ge with vs. And the nexte daye we came to  
Sidon. And Julius courteously entreated  
Paul/a gave him liberte to goo vnto his fren-  
des/a to refresshe him selfe. And from thence  
lauched we/and sayled harde by Cypers/be-  
cause the wyndes were contrarie. Then say-  
led we over the see of Cilicia/and Pamphy-  
lia/and came to Myra a cite in Lycia.

And thre y vnder captayne founde a ship-  
pe of Alexander redy to sayle into Italy/a put  
vs therein. And when we had sayled slowly  
many dayes/a scace were come over agaynst  
Gnydon (because the wynde with stode vs)  
we sayled harde by the costes of Candy/  
over agaynst Salmo/and with moche wor-  
ke sayled beyond yt/and came vnto a place  
called good porte. Nye wher vnto was a citie  
called Asra. When moche tyme was spent  
and saylinge was now icoperdous / because  
also that we had overlonge fasted / Paul put  
them in remembraunce/and sayde vnto them  
Syris/I perceave that this vyage wilbe with  
hurte and moche damage/not of the ladyng  
and ship only: but also of oure lyues. Never-  
thelather the vndercaptayne beleved the go-  
verner



vernet and the master/better then tho thinges which were spoken of Paul. And because the haven was not comodius to wynter in/many toke counsell to departe thence/ys by eny meanes they myght attayne to Phenices and thence to wynter/which is an haven of Landy/and servith to the south west and north west wynde. When the south wynde bleweth they supposynge to obtayne their purpose/lowfed vnto Asson/and sayled paste all Landy.

But anon after ther arose agaynst their purpose/a flaxe of wynde out of the north east. And when the ship was caught/a coulde not resist the wynde/we let her goo & drave with the wether. And we came vnto an yle named Clauda/a had moche worke to come by abote/which they toke vp and vsed helpe/ vndergerdynge the shippe/fearynge lest we shuld have fallen into Syrtes/and we let downe a vessel & so were caryed. The nexte daye when we were tossed w an excedynge tempest/they lyghtened y ship/a the thyrde daye we cast out with oure owne hondes/the tacklynge of the shippe. When at the last nether sunne nor starre in many dayes appered/a no small tempest laye apon vs/all hope that we shuld be saved/was then taken awaye.

Then after longe abstinence/Paul stode forth in the myddes of them & sayde: Synt ye shulde have harkened to me/a not have lowfed from Landy/nether to have brought vnto vs this harme and losse. And nowe I exhort you to be of good chere. for ther shalbe no losse

losse of eny mans lyfe amonge you/save of the ship only. for ther stode by me this nyght the angell of God/whose I am/and whom I serve/sayinge: feare not Paul/for thou must be brought before Cesar. And lo/God hath gyven vnto the all that sayle with y. Wherefore Synt be of good chere: for I beleve God/that so it shalbe even as it was tolde me. How be it we must be cast into a certayne ylonde.

ff But when y fourtethe nyght was come/as we were caryed in Adria about mydnyght/the shipmen demed that ther appered some countre vnto the:and sounded/a founde it. xv. fedomes. And when they had gone a lytell further/they sounded agayne/a founde. xv. fedomes. Then fearinge lest they shuld have fallen on some Rocke/they cast. iiii. ankers out of the sterne/a wysshed for y daye. As the shipmen were about to fle out of the ship/and had let doune the bote into the see/vnder a coloure as though they wolde have cast ankers out of the fore shippe: Paul sayd vnto y vndercaptayne & the souldiers: excepte these abyde in the ship/ye cannot be safe. Then the souldiers cut of the rope of the bote/and let it fall awaye.

And in y meane tyme betwixt that & daye Paul besought them all to take meate/sayinge: this is y fourtenth daye that ye have tarried and continued fastynge/receavinge nothinge at all. Wherefore I praye you to take meate: for this no dout is for youre helth: for ther shal not an heere fall fro the heed of eny of you. And when he had thus spokē/ he toke bredd



Breed and gave thanks to God in presence of the all/and brake it/a begane to cate. Then were they all of good chere/a they also took meate. We were all together in y ship/two hundred thre score a sixtene soules. And whē they had catē ynough/they lightened y ship and cast out the wheate into the see.

Whē yt was daye/they knew not y lande but they spied a certayne haven with a banke into y which they were mynded (yf yt were possible) to thrust in the ship. And when they had taken vp the anchors/they comytted them selves vnto the see/a lowsed the rudder bonds a hoysed vp y mayne sayle to the wynde a drue to londe. But they chaunced on a place/which had the see on bothe the sydes/and thrust in the ship. And the fooze parte stucke fast and moved not/but y hynder brake with the violence of the waves.

The soudears counsell was to kyll y prisoners/lest eny of them/when he had swome out/shulde fle awaye. But the vndercaptayne willinge to save Paul/kept the from their purpose/a commaunded that they y could swyme/shulde cast the selves first in to y see/and scape to londe. And the other he commaunded to goo/some on bordes/and some on broken peces of the ship. And so it came to passe/that they came all safe to londe.

The. xviii. Chapter.

**A**nd when they were scaped/then they knewe that the yle was called Milete. And the people of the countre shewed vs no

vs no lytell kyndnes: for they kyndled a fyre and receaved vs every one/because of the present rayne/a because of colde. And when Paul had gaddered a bounde of stickes/a put them into the fyre/ther came a viper out of the heet and lept on his honde. When the men of the contre sawe the worme hange on his honde/they sayde amonge the selves: this man must nedes be a mozt herer. Whome (though he haue escaped the see) yet vengeance suffreth not to lyve. But he shooke of the vermen into the fyre/and felt no harme. Howbeit they wayted when he shuld have swolne/or fallen doune deed sodenly. But after they had looked a greate whyle/and sawe no harme come to him/they chaunged their myndes/and sayde that he was a God.

**I**n the same quarters/the chiefe man of the yle whose name was Publius/had a lordship pr: the same receaved vs/and lodged vs thre dayes courteously. And it fortunēd that the father of Publius laye sicke of a fever/and of a bluddy flie. To whō Paul entred in a prayde/a layde his hondes on him a healed him. When this was done/other also which had payenge diseases in the yle/came and were healed. And on of han they dyd vs gret honoure. And when we departed/they laded vs with thinges necessary.

After thre monethes we departed in a ship of Alepandry/which had wyntred in the yle/whose badge was Castor a Pollux. And whē we came to Tyracusa/we tarped there. iij. dayes. And from thence we fet a compasse a came



## The Actes

to Regium. And after one daye the south wynde blew/and we came the next daye to Putiolus: where we founde brethren/and were despyred to tary with them seven dayes/and so came to Rome. And from thence/when y brethren hearde of vs/they came agaynst vs to Appiphorum/and to y thre taverns. When Paul sawe the/ he thanked God/and weped bolde. And when he came to Rome/ y vnder captayne delpyered y prersoners to y chiefe captayne of y host: but Paul was suffered to dwell by him selfe with one souldier that kept him.

And it fortuneth after thre dayes/ that Paul called y chiefe of y Jewes together. And when they were come/ he sayde vnto the: Men/ brethren/ though I have comitted nothinge agaynst the people or lawes of oure fathers: yet was I delpyered prersoner from Jerusalem into the bondes of y Romaines. Which when they had examined me/ wolde have let me goe: because they founde no cause of deeth in me. But when y Jewes cryed contrary/ I was constrained to appeale vnto Cesar: not because I had ought to accuse my people of. For this cause have I called for you/ to se you/ and to speake with you: because that for the hope of Israel/ I am bounde with this chayne.

And they sayde vnto him: We nether receaved letters out of Jewry pertayninge vnto y/ nether came any of the brethren that shewed/ or spake any harme of the. But we will heare of the what thou thynkest. For we have hearde of this secte/ that every where it is spoken.

## Of the Apostles.

ffo. ccii.

spoken agaynst. And when they had apoynted him a daye/ ther came many vnto him into his lodgyng. To whom he expounded/ and testified the kyngdome of God/ and preached vnto the of Iesu: both out of the lawe of Moses and also out of the prophetes/ even from mornynge to nyght. And some beleved y thynge which were spoken/ and some beleved not.

When they agreed not amonge the selves/ they departed/ after that Paul had spoken one worde. Well spake the holy goost by Esay y prophet vnto oure fathers/ sayinge: Boo vnto this people/ and saye: with youre eares shall ye heare/ and shall not vnderstande: and with youre eyes shall ye se/ and shall not perceave.

For the hert of this people is weped grosse/ and their eares were thicke of hearinge/ and their eyes have they closed: lest they shuld se with their eyes/ and heare with their eares/ and vnderstande with their hertes/ and shuld be converted/ and I shulde heale them. Be it known therfore vnto you/ that this salvation of God is sent to the gentyls/ and they shall heare it. And when he had sayde that/ the Jewes departed/ and had grete despicion amonge them selves.

And Paul dwelt two yeaeres full in his lodgyng/ and receaved all that came to him/ preaching the kyngdome of God/ and teaching those thinges which concerned the lord Iesus/ with all confidence/ vnforbode.

Where endeth the Actes of the Apostles.

c. ii.



# A prologe to the Epistle of Paule to the Romayns.



As moche as this pistle is the principall and most excellent part of the newetestament/ and most pure Euangelion/ that is to saye gladdetydinges & that we call gospell/ & also a lyghte a waye in vnto the hole scripture/ I thynke it mete/ that euery Chyristen man not only knowe it by rote and with out the booke/ But also exercise him selfe therein euermore continually/ as with the dayly brede of the soule. No man verely can rede it to ofte or studie it to well: for the moare it is studyed the easier it is/ the moare it is chewed the plesander it is/ and the moare groundely it is serched the precioser thinges are found in it/ so greate treasure of spirituall thinges lyeth hyd therein.

I will therfore bestowe my laboure and diligence/ thowome this lytell pze face or prologe/ to prepare a waye in ther vnto/ so far forth as god shall geue me grace/ that it maye be the better vnderstonde of euery man/ for it hath bene hetherto euyll darkened with glosse & wonderfull dreames of sophisters/ that no man coude spee oute the entente & meanyng of it/ which neuerthelesse of it selfe / is a bryght lyghte/ & sufficient to geue lyght vnto all the scripture.

Forst we must marke diligently the maner of speakynge of the Apostel/ and aboue all thinge knowe what Paul meaneth by these wordes/ the Lawe/ Synne/ Grace/ fayth/ Ryghteousnes/ flesche/ Spyte and sorhe lyke/ or els rede thou it neuer so ofte/ thou shalt but loose thy labour. This word Lawe maye not be vnderstonde here after the comunemaner/ and to vse Pauls terme/ after the maner of men or after

man

# To the Romayns. Fo.cciij.

mannes wayes/ that thou woldest saye the lawe here in this place were nothinge but lernynge whiche teacheth what ought to be done and what oughte not to be done/ as it goeth with mannes lawe where the lawe is fulfilled with outward workes only/ though the hert be neuer so farrre of. But God iudgeth the grounde of the herte/ & the thoughtes and the secret mouynges of the mynde/ & therefore his lawe requirith the grounde of the hert & loue from the botome there of/ & is not content with the outward worke only/ but rebuketh those workes most of all which springe not of loue from the ground & lowe botome of the herte/ though they appere outward neuer so honest & good/ as Chyrist in the gospell rebuketh the pharises aboue all other that were open synners/ & calleth them ypocrites/ that is to saye Simulacres/ and paynted Sepulchres. Which pharises yet lyued nomen so pite/ as pertrypnyng to the outward dedes & workes of the lawe. Ye & Paul in the thyrd chapter of his pistle vnto the philippians confesseth of him selfe/ that as touchynge the lawe he was suche a one as no man coude complayne on/ and notwithstandinge was yet a murderer of the Chyristen/ persecuted them/ and tozmented them/ so soore / that he compelled the to blaspheme Chyriste/ & was all to gether mercyllesse / as many which now fayne outward good workes are.

For this cause the. c.vd. psaline calleth all men lyars/ because that no man kepeth the lawe from the grounde of the herte/ nether can he pe it/ though he appeare outward full of good workes.

For all me are naturally enclyned vnto euyll and hate the lawe. We fynde in oure selues vn lust and tediousnes to do good/ but lust and deslectacyon to do euyll. Nowe where no fre lust

c.lij. is to

How paul  
le vseth  
certe wor  
des/ must  
be diliget  
lie vnder  
stonde.



## A prologe

is to do good / there the botome of the hert ful-  
filleth not the lawe / and there no doute is also  
synne / & wraeth is deserued before God / though  
there be neuer so grete an outwarde shewe and  
aperaunce of honeste lyvinge.

For this cause concludeth saynte Paul in the  
seconde Chapter / that the Jewes are all syn-  
ners & transgressors of the lawe / though they  
make men belive / thozowe hypocrysy of outwar-  
de workes / howe that they fulfill the lawe /  
and sayth that he only which doeth the lawe / is  
ryghteous before God / meanyng thereby that  
no man with outwarde workes / fulfilleth the  
lawe.

Thou (sayeth he to the Jewe) teachest / a man  
shuld not breake wedlocke / & yet breakest wed-  
locke thy selfe. Wherin thou iudgest an other  
man / therein condemnest thou thy selfe / for thou  
thy selfe doest euen the very same thinges whiche  
he thou iudgest. As though he wolde saye /  
thou spuest outwardly well in the workes of  
the lawe / and indigest them that spue not so.  
Thou teachest other men / and seest a mote in  
an other mans eye / but art not ware of the beam  
that is in thyne owne eye. For though thou  
kepe the lawe outwardly with workes for fea-  
re of rebuke / shame and punishment / other  
for loue of reward / Dauntage and, Bayne glo-  
ry / yet doest thou all with out lust and lone to-  
warde the lawe / and haddest leuer a grete deas-  
le other wyse do / yf thou dydest not feare the la-  
we. yf inwardly in thyne herte / thou woldest  
that ther were no lawe / no no / yet God / the au-  
ctor and Vengear of the lawe / yf it were pos-  
sible / so paynefull it is vnto the to haue thyne  
appetytes refrayned / and to be kepte downe.

Wherfore then it is a playne conclusion / that  
thou from the grounde and botome of thyne  
herte / arte an ennemye to the lawe. What pres-

## To the Romayns.

ffo. ciii.

Sayeth it nowe / that thou teachest an other  
man not to steale / when thou thyne owne selfe  
farte a thefe in thyne herte / & outwardly wol-  
dest sayne steale yf thou durst / though that the  
outwarde dedes asydenot alwaye brynde with  
soch hypocrites & dissimulars / but breake forth  
amonge / euen as an euill scarre or a pothe can  
not all wayes be kepte in with violence of me-  
dicine.

Thou teachest an other man / but teachest  
not thy selfe / yet thou wotest not what thou tea-  
chest / for thou vnderstondest not the lawe a-  
ryght / how that it cannot be fulfilled and sa-  
tisfied / but with an vnfayned loue and af-  
fecyon / so greatly it can not be fulfilled with  
outwarde dedes and workes only. Moreover  
the lawe encreaseth synne / as he sayth in the  
fyfte Chapter / because that man is an enemy  
to the lawe / for as moche as it requirith so ma-  
ny thynges clene contrarie to his nature / whe-  
re of he is not able to fulfill one poynte or tyt-  
le / as the lawe requirith it. And therefore are  
we moare prouoked / and haue greater lust to  
breake it.

For which causes sake he sayeth in the se-  
uenth Chapter / that the lawe is spirituall / as  
though he wolde saye / yf the lawe were flesshel-  
ly and but mans doctrine / it myght be fulfilled /  
satisfied and fylled with outwarde dedes.  
But nowe is the lawe gooslye / and no man  
fulfylleth it / excepte that all that he doeth /  
springe of loue from the botome of the herte.

Suche anewe hert & lusty corage vnto the la-  
we warde / canst thou neuer come by of thyne  
owne strength and enforcements / but by the ope-  
racyon & workynge of the spirite.

For the spirite of God only maketh a man spi-  
rituall & lyke vnto the lawe / so that nowe hence  
forth he doeth nothinge of fere or for lucre

c.iii. or vane

The la-  
we encrea-  
seth synne

The spiri-  
te is requi-  
red / yf  
we can  
pe the la-  
we before  
God.



## A Prologe

of Vantages sake of Dayne glory/ But of a  
fre hert/and of inward iust. The lawe is spiri-  
tuall & wilbe bothe loued and fulfilled of a spi-  
rituall hert/and therfore of necessite requirerh  
it the spryte that maketh a mannes hert fre/and  
geueth him lust & courage vnto the lawe war-  
de. Where so che a spryte is not/ there remay-  
neth synne/ grudginge & hatreded agaynst the  
lawe/ which lawe neuerthelesse is good/ righ-  
tewes and holy.

Acquaynte thy selfe therfore with the maner  
of speakyng of the Apostel/ & let this now be thy  
heaste in thyne hert/ that it is not bothe one/  
to do the dedes & workes of the lawe/ & to ful-  
fill the lawe. The worke of the lawe is/ what  
soeuer a man doeth or can do of his awne free  
will/ of his awne proper strength & enfor syn-  
ge. Not withstandinge though there be neuer  
so greate workyng/ yet as longe as there re-  
mayneth in the herte vn lust/ tediousnes/ grud-  
gynge/ grief/ payne/ lothsumnes & compulsion  
toward the lawe/ so longe are all the workes  
vnpofitable/ lost/ yea and damnable in the sigh-  
te of God. This meaneth Paul in the thirde  
chapter wher he sayeth/ By the dedes of y<sup>e</sup> lawe  
shall no fleshe be iustified in the syghte of god.  
Here by perceauest thou/ that those sophistres  
are but disceauers/ whiche teache that a man  
maye/ and must prepare him selfe to grace & to  
the fauoure of God/ with good workes. Howe  
can they prepare themselves vnto the fauoure  
of god/ & to that which is good/ when they the  
selves can do no good/ no can not once thinke a  
good thought or consent to do good/ the deuyll  
possessinge their hertes/ myndes & thoughtes  
captiue at his pleasure? Can those workes plea-  
se God thinkest thou/ which are done with gri-  
fe/ payne and tediousnes/ with an euyl will/  
with a contrarie and grudginge mynde?

Wher

## To the Romaynes.

Ro. ccv.

Wholy saynte prosperus/ how mightely with  
the scripture of Paul/ dydest thou confounde  
this heresye/ aboute (I trowe) a twelue hondred  
yeres agoe/ or therapon.

To fulfill the lawe is/ to do the workes ther  
of & what soeuer the lawe commaundeth/ with  
loue/ lust & inward affection & delectacion: and  
to lye godly & well/ freely/ willingly/ and with  
oute compulsion of the lawe/ euen as though  
therewere no lawe at all. Suche luste & fre li-  
berte to loue the lawe/ cometh only by the wor-  
kinge of the spryte in the herte / as he saith in  
the fyrste Chapter.

Nowe is the spryte none otherwise geuen/  
then by faith only/ in that we beleue the promy-  
ses of God/ withoute wauering/ how that God  
is true/ & will fulfill all his good promyses to-  
ward vs/ for Christes bloudes sake/ as it ys  
playne in the fyrste chapter. I am not assha-  
med sayeth Paul/ of Christes gladde tydinges/  
for it is the power of God/ vnto saluacion to as  
many as beleue. For attēce & to gedder euen as  
we beleue the glad tydinges preached to vs/ the  
holy goost entreth in to oure hertes/ & looseth  
the bondes of the deuyll/ which before posses-  
sed oure hertes in captiuite/ & held the that we  
could haue no lust to the will of God in the la-  
we. And as the spryte cometh by faith only/ eue  
so faith cometh by hearinge the worde or glad  
tydinges of God/ wher Christ is preached/ how  
that he is goddes sonne & man also/ ded & ryse  
agayne for oure sakes/ as he sayeth in the .iiij.  
c. p. Chapter. All oure iustifyinge then  
cometh of fayth/ and fayth and the spryte co-  
me of God and not of vs.

Here of cometh it/ that fayth only iustificeth/  
maketh rightewes/ & fulfilleth the lawe/ for it  
bringeth the spryte thowoe Christes descen-  
des/ the spryte bringeth lust/ looseth the hert/  
c. v. maketh

Prosper-  
rous.

To full-  
fill the la-  
we what  
it is.

The spryte  
cometh  
by faith.

Faith co-  
meth by  
hearinge  
the glad  
tydinges.

Fayth on-  
ly iustifi-  
eth.



## A Prologe

Workes  
springe  
of sayth.

Synne

sayth is  
the mot-  
her of all  
good wor-  
kes / & Un-  
bel- fe of  
euell.

maketh him fre / setteth him at liberte / & geueth  
him strength to worke the dedes of the lawe  
with loue / euen as the lawe requyret. When  
at the last out of the same faith so workinge in  
the herte / springe all good workes by there aw-  
ne accord. What meaneth he in the xij. de chap-  
ter: for after he hath cast away the workes of  
the lawe / so that he soundeth as though he  
wolde breake & disanull the lawe thow faith:  
he answereth to that mighte he layde agaynst /  
sayinge: we destroye not the lawe thow faith  
but maintayne / furder or stablisshe the lawe  
thow faith. What is to saye / we fulfill the  
lawe thow faith.

Synne in the scripture is not called that our  
toward worke only comitted by the body / but  
all the whole busynes & what soeuer accompa-  
nieth / moueth or sterteth vnto the outward de-  
de / & that whence the workes springe: as Unbe-  
lefe / prouenes & redynes vnto the dede in the  
grounde of the herte / with all the powers / affec-  
tions & appetites wherewith we can but synne.  
So that we saye / that a man then synneth / whē  
he is caried awaye hedlonge in to synne / all to-  
geder as moche as he is / of that poyson inclina-  
cion & corrupte nature wherin he was concep-  
ued & borne. For there is none outward synne  
comitted / excepte a man be caried awaye all to-  
geder / with lyfe / soule / herte / bodie / luste & myn-  
de thereto. The scripture loketh singularly vnto  
the herte / & vnto the roote & originall fountay-  
ne of all synne / which is Unbelefe in the botome  
of the herte. For as faith only iustifieth & brin-  
geth the spyte & lust vnto the outwarde good  
workes / eue so Unbelefe only dāneth & kepeth  
oute the spyte / prouoketh the fleshe & sterteth  
vppre luste vnto the euill outward workes / as  
happened to Ada & Eua in Paradise. Gene. iii.

For this cause Christ calleth synne Unbelefe /  
and that notably in p. p. xij. chap. of John. The  
spyte

## To the Romayns.

Ro. ccvi

spyte / saith he / shall rebuke the worlde of syn-  
ne / because they beleue not in me. And John  
Dij. he sayth: I am the light of the worlde. And  
therfore in the. xij. of John he byddeth them /  
whyle they haue light / to beleue in the light /  
that remaye be the chyldre of light: for he that  
walketh in darchnes wotteth not whether he  
goeth. Now as Christ is the light / so is the  
ignoraunce of Christ that darchnes wherof he  
speaketh / in which he that walketh wotteth not  
whether he goeth: that is / he knoweth not how  
to worke a good worke in the syght of God / or  
what a good worke is. And therfore in the. iij.  
he sayth: as longe as I am in the worlde / I am  
the light of the worlde: but there cometh night  
when no man can worke. Which nyght is but  
the ignoraunce of Christ in which no mā can se  
to do anye worke that pleaseth God. And Paul  
exhorteth Ephesi. iiii. that they walke not as  
other hethen which are straingers frō the lyfe of  
God / thow the ygnoraunce that is in the. And  
agayne in the same chap. put of (sayth he) the  
olde mā which is corrupt thow the lustes of  
errore / that is to saye ignoraunce. And Ro. xlii  
Let vs cast awaye the drdes of darchnes: that  
is to saye of ignoraunce & Unbelefe. And. i. pet. i  
passion not poure selues vnto poure olde lustes  
of ignoraunce. And. i. Jo. ii. He that loveth his  
brother dwelleth in light: and he that hateth  
his brother walketh in darchnes / & wotteth not  
whether he goeth / for darchnes hath blynded  
his eyes. By light he meaneth the knowled-  
ge of Christ / and by darchnes / the ignoraunce  
of Christ. For it is impossible that he that  
knoweth Christ truly / shulde hate his brother.

Furthermore / to perceave this thinge more  
clearlye / thou shalt vnderstonde / that it is im-  
possible to synne anye synne at all except a  
man breake the fyrst commaundement before.  
Now is the fyrst commaundement deuycd into



## A Prologe

two verses. Thy Lorde God is one God: and thou shalt loue thy Lorde God with all thyne heart/with all thy soule/with all thy power and with all thy myght. And the whole cause why I synne agaynst anye inferioure precept/ is that this loue is not in myne heart: for were this lawe wyrtten in my harte & were full & perfect in my soule/it wolde kepe myne heart fro consen- tyng to anye synne. And the whole & on- ly cause why this loue is not wyrtten in oure hartes/ is that we beleue not the fyrste parte/ that oure Lorde God is one God. For wylt I what these wordes/ one Lorde & one God mea- neth: that is to saye/ if I vnderstode that he ma- de all/ & ruleth all/ & that what soeuer is done to me/ whether it be good or bad/ is yet his will/ & that he onlye is the Lorde that ruleth & dothe it: & wylt I therto what this worde myne mea- neth: that is to saye/ if myne heart beleued & fel- te the infinite benefites & kyndenes of God to mewarde/ & vnderstode & earnestlye beleued the manyfolde couenauntes of mercie wherewith God hath bounde him selfe to be myne wholie & altogether/ with all his power/ loue/ mercie & myght/ then shuld I loue him with all myne heart/ soule/ power & might/ & of that loue euer kepe his commaundementes. So seye now that as fayth is the mother of all goodnes & of all good workes/ so is vnbefese the grounde & ro- te of all euell and all euell workes.

Finallie/ if anye man hath forsaken synne & is conuerted to put his trust in Christ & to kepe the lawe of God/ dothe fall at a tyme: the cause is/ that the flesshe thow now negligēce hath cho- ked the spryte & oppressed hir & taken from hir the fode of hir strenght. Which fode is hir medi- tacion in God & in his wonderfull dedes/ & in the manyfolde couenauntes of his mercie.

Wherfore then before all good workes as  
good

## To the Romayns. Jo. ccvii.

goodfutes/ there must nedes be fayth in the her- te whence they spring. And before all bad dedes as bad frutes/ there must nedes be vnbefese in the hert as in the rote/ fountayne/ pith & strenght of all synne. Which vnbefese & ignorā. e is cal- led the heed of the serpēt & of the olde dragon/ which the womans seed Christ/ must treade vnder fote/ as it was promysed vnto Adam.

Grace & gifte haue this differēce. Grace pro- perly is Goddes fauoure/ beniuolence or kynd- mynd/ which of his awne selfe/ with oute deser- uing of vs/ he beareth to vs/ wherby he was mo- ued & enclined to geue Christe vnto vs with all his other giftes of grace. Gifte is the holy go- ste & his workinge whom he poureth in to the hertes of them/ on whom he hath mercy / and whō he fauoreth. Though the giftes of the sprit- te encrease in vs dayly/ & haue not yet their full perfeccion: yet & though there remayne in vs yet euill lustes & sinne which fight agaynst the sprit- te/ as he sayth here in the .viij. Chapter/ & in the .v. to the Galathians/ & as it was spokē before in the thirde Chapter of Genesis of the debate betwene the womans seed & the seed of the ser- pēt: yet neuerthelesse goddis fauoure is so grea- te/ & so strōge ouer vs for christes sake/ that we are colted for full hole & perfecte before God. For Goddis fauoure toward vs/ deuydeth not hyr selfe/ encreasinge a lyttell & a lyttell/ as doo the gyftes/ but receaueth vs hole & all to gether in full loue for Christes sake oure intercessor & mediator/ & because that the gyftes of the sprit- te & the batayle betwene the sprite and euill lu- stes/ are begonne in vs all ready.

Of this nowe vnderstondest thou the .viij. chapter where paul accuseth him selfe as a syn- ner & yet in the .viij. Chapter sayeth/ there is no damnacion to them that are in Christe/ and that because of the sprite/ & because the gyftes  
of the



## A Prologe

of the sprite are begone in vs. Synners we are because the flesshe is not full hyllid & mortified. Neuerthelesse in as moche as we beleue in Christe/ & haue the earnest & begynninge of the sprite/ and wold fayne be perfecte/ God is so louinge & fauourable vnto vs that he will not loke on soche synne/ nether will counte it as synne/ but will deale with vs accordinge to oure belefe in Christe/ & accordinge to his promises which he hath sworne to vs/ vntyll the synne be full slayne & mortified by dethe.

**Fayth is not mans opinion & dreame/ as some ymagin & fayne when they heare the storie of the Gospell: but when they se that there folowe no good workes nor mendment of lyuinge/ though they heare / & yet can babyll many thinges of faith/ then they fall from the righte waye & saye/ fayth only iustifieth not / a man must haue good workes also/ if he will be righteous & safe. The cause is when they heare the Gospell or glad tydinges / they fayne of their awne strength certayne imaginacions & thoughtes in their hertes sayinge: I haue heard the Gospell/ I remembre the storie/ so I beleue. And that they counte righte fayth/ which neuerthelesse as it is but mans imaginaciō & fayninge/ euē so profiteth it not/ nether folowe there any good workes or mendment of lyuinge.**

**But righte faith is a thinge wroughte by the holy goost in vs / which chaungeth vs / turneth vs in to a newe nature & begetteth vs a newe in God/ and maketh vs the sonnes of God/ as thou redest in the sprite of Iohn/ & killeth the olde Adam/ & maketh vs all to gethyr newe in the hert/ mynd/ will/ lust & in all oure affectes and powers of the soule/ and bringeth the holy goost with hyr. Faith is a liuely thinge/ mighty in workinge/ valiaunte & stronge/ euē doinge/ euē frutefull/ so that it is impossible that**

he which

## To the Romayns.

ffo. ccviii

he which is endued therewith/ shulde not more keall wayes good workes with oute ceasinge. He sayeth not whether good workes are to be done or not/ but hath done the all reby/ per men cōd be made of them/ & is all waye doyngē / for soche is his nature nowe: quicke faith in his herte & lyuely mouinge of the sprite dric him & sterc him therto. Who soeuer doeth not good workes/ is an vnbeleuinge person & faithlesse/ & loketh rounde aboute gropinge after faith & good workes/ and wot not what faith or good workes meane/ though he habill neuer so many thinges of fayth and good workes.

Fayth  
what it is

Fayth is then a liuely & stedfaste truste in the fauoure of God/ wherewith we cōmitte oure selues all togedyr vnto God/ & that truste is so surely grounded & steketh so fast in oure hertes/ that a mā wolde not once doute of it / though he shuld dye a thousand tymes therfore. And such the truste wrought by the holy goost through fayth/ maketh a man glad/ luy / cherefull & true herted vnto God & to all creatures. By the meanes wherof/ willingly & withoute cōpulsion he is glad & reby to do good to euery man/ to do seruice to euery mā/ to soffre all thinges/ that God maye be loued & praysed/ which hath geuen him suche grace: so that it is impossible to separat good workes frō faith/ euē as it is impossible to separat herte & burninge frō spze.

Therefore take hede to thy silfe / and beware of thynne owne fantasies and ymaginations/ which to ludge of fayth and good workes will senewyse/ when in deade they are sterke blind and of all thinges most folysshe. Praye God that he will witesafe to worke fayth in thynne herte / or else shalt thou remayne euermore faythlesse/ fayne thou / ymagin thou: enforce thou/ wastyll with thy silfe/ and do what thou wilt or canst.

Righte



## A prologe

Fayth is  
ryghte  
ousnes.

Righteousnes is euē suche fayth/ & is called  
Godes righteousnes/ or righteousnes that is of  
valoure before God. For it is Godes gifte/ &  
it altereth a man & chaſſgeth him to a newe ſpi-  
rituall nature/ & maketh him free & liberall to paye  
eueryman his dutie. For thow fayth is a  
man purged of his synnes/ & oſteyneth luſte vnto  
the lawe of God/ wherby he geueth God his  
honoure & payeth him that he oweth him/ & vnto  
me he doeth ſeruis willingly wherwithſoe-  
uer he can/ & payeth eueryman his dutie. But  
the righteousnes can nature/ frewill/ and oure  
awne ſtrength neuer bringe to paſſe. For as no  
man can geue him ſilke fayth/ ſo can he not take  
awaye vnbefe/ how then can he take awaye  
any ſynne at all. Wherfore all is false ypocri-  
ſy and ſynne/ whatſoeuer is done with oute  
fayth/ or in vnbefe/ as it is expounded in the viij  
Chapter vnto the Romayns/ though it appere  
neuer ſo glorious or beautifull outwarde.

Fleſhe  
what it is

Fleſhe and ſprite mayſte thou not here vnder-  
ſtand/ as though fleſhe were only that which  
perteyneth vnto vncchaſtite/ and the ſprite that  
which inwardly pertayneth to the herte: But  
Paul calleth fleſhe here as Chriſte doth John  
iij. All that is borne of fleſhe/ that is to wete/  
the whole man with life/ ſoule/ body/ witte/ will/  
reaſon & what ſoeuer he is or doth with in and  
with oute/ becauſe that theſe all/ & all that is  
in man/ ſtudy after the worlde & the fleſhe. Call  
fleſhe therfore whatſoeuer (as longe as we  
are with oute the ſprite of God) we thinke or  
ſpeke of God/ of faith/ of good workes & of ſpi-  
rituall matters. Call fleſhe alſo all workes  
which are done with oute grace & with oute the  
workinge of the ſprite/ how ſoeuer good/ holy  
and ſpirituall they ſeme to be/ as thou mayſt  
proue by the v. Chapter vnto the Galathyans/  
where Paul numbryeth w<sup>o</sup>rshypinge of ydole/  
which

## To the Romayns

ffo. ccij.

witchcraftes/ enuy and hate amonge the dedes  
of the fleſh/ & by the viij. vnto the Romayns/  
where he ſayth that the lawe by the reaſon of  
the fleſhe is weak which is not vnderſtand of  
vncchaſtite only/ but of all synnes/ & moſt ſpeci-  
ally/ of vnbefe which is a vyce moſt ſpirituall  
and grounde of all synnes.

And as thou calleſt him: which is not rene-  
wed with the ſprite & borne agayne in Chriſt/  
fleſhe/ and all his dedes/ euen the very moodyes  
of his hert and mynd/ his learninge/ doctrine and  
contemplacyon of hye thinges/ his preachinge  
teachinge and ſtudy in the ſcripture/ bildinge of  
churches/ foundinge of abbeyes/ geuinge of al-  
mes/ maſſe/ matence and whatſoeuer he doeth/  
though it ſeme ſpirituall and aſtyr the lawes of  
god. So contrary wyſe call him ſpirituall which  
is renewed in Chriſte/ and all his dedes which  
ſpringe of fayth/ ſeme they neuer ſo groſe as  
the roſſſhinge of the diſciples fete/ done by  
Chriſt and Peters fiſſhinge aſtyr the reſurrec-  
cion/ yea and all the dedes of matrimony are pu-  
re ſpirituall/ yf they procede of faith/ & what ſo-  
euer is done with in the lawes of God/ though  
it be wrought by the body/ as the very wipinge  
off ſhewes and ſuche lyke/ how ſoeuer groſe  
they appere outwarde. With oute ſuche vnder-  
ſtandinge of theſe wordes caſt thou neuer vnder-  
ſtand this epiſtoll of Paul/ nether any other  
place in the holy ſcripture. Take hede therfore/  
for whoſoeuer vnderſtandeth theſe wordes o-  
ther wyſe/ the ſame vnderſtandeth not Paul/  
what ſoeuer he be. Now will we prepare oure  
ſelues vnto the piſtle.

Spiritual  
all.

For as moche as it becometh the preacher of The fyrſt  
Chriſtes glad tydinges/ firſt thow opening Chapter.  
of the lawe/ to rebuke all thinges & to proue all  
thinges ſynne/ that procede not of the ſprit and  
of faith in Chriſte/ & to proue all men ſynners  
and chyl-



## The Prologe

of chyldezen of wrath by inheritance/and howe  
that to synne is their nature/ & that by nature  
they can none other wyse do than to synne/and  
therwith to abate the pryde of man/and to bryn-  
ge him vnto the knowledge of him selfe/and of  
his miserie and wretchednes/ that he myght de-  
spyre helpe. Such so doeth saynt Paul and be-  
ginne in the fyrst Chapter to rebuke vnbela-  
fe and grosse synnes which all men se/as the ydo-  
latrye/and as the grosse synnes of the hethen we-  
re & as the synnes now are of all them which  
lyue in ignorance without fayth/ & without the  
fauour of God: & sayth. The wrath of God of  
heuen appereth thowowe the Gospell vpon all  
men for their vngodly & vnholy synne. For  
though it be knowen & dayly vnderstonde by the  
creatures/that there is but one God yet is natu-  
re of hyr selfe without the sprite & grace so cor-  
rupte & so poysoned/that men nether can thanke  
him/ neder worshipp him/ nether geue him his  
due honoure/ but blinde them selues and faule  
without ceasinge in to worse case/ euen vntill  
they come vnto worshippinge of ymages and  
worshippinge of shamefull synnes which are abho-  
minable and agaynste nature/and moreouer so-  
fre the same vnbuked in other /hauinge desec-  
tation and pleasure therein.

Seconde  
Chapter.

In the secunde Chapter he proceedeth fur-  
ther and rebuketh all those holy people also  
which without iuste and loue to the lawe/ lyue  
well outwardly in the face of the worlde & con-  
demne other gladly/as the nature of all ypo-  
crites is/to thinke them selues pure in respecte  
of open synners/ & yet hate the lawe inwardly  
& are full of couetousnes & enuye & of all vn-  
clennes/Mat. v. viij. These are they which de-  
spise the goodnes of God/ & accordinge to the  
hardenes of their hertes/ hepe to gedes for them-  
selues the wrath of God. Furthermore saynt  
Paul as a true expounder of the lawe / suf-  
fere

## To the Romayns

ffo. cccxvi

freth nomā to be without synne/ but declareth  
that all they are vnder synne which of freewill  
of nature/will liue well/ & suffere them not to  
be better then the open synners / yf he calleth  
them harde herted and seche as cannot repente.

In the thyrde Chap. he myngleth both to ge-  
der/ both the Jewes & the gētyles & sayeth that  
the one is as the other/ both synners/ & no diffe-  
rence betwene the/ sau: in this only/ that the Je-  
wes had the worde of God comitted vnto the.  
And though many of them beleued not thereon/  
yet is goddis truth and promyse therby nether  
hurtener minished: And he taketh in his waye  
& allegeth the sayinge of the .l. psal. that God  
myght abyde true in his wordes & overcome  
when he is iudged. After that he returneth to  
his purpose agayne & proueth by the scripture/  
that all men without difference or exception are  
synners/ and that by the workes of the lawe no  
man is iustified: but that the lawe was geue to  
vttre & to declare synne only. Then he begin-  
neth & sheweth the right waye vnto rightewes-  
nes/ by what meanes men must be made righte-  
ous and safe/ and sayeth. They are all synners  
& without prayse before God/ & must without  
their owne deseruinge be made righteous thow-  
owe fayth in Christ/ which hath deserued so-  
che righteousness for vs / & is become vnto vs  
goddis mercy stole for the remission of synnes  
that are past/ thereby prouing that Christes right-  
eousnes which cometh on vs thowowe fayth/  
helpeth vs on. Which righteousness/ sayth he  
is now declared thowowe the gospell & was tes-  
tified of before by the lawe & the prophetes.  
Furthermore (sayth he) the lawe is holpe & for-  
dered thowowe fayth / though that the wor-  
kes therof with all their bolle are brought to  
nought & proued not to iustifie.

In the .liij. Chapter (after that now by the  
liij. fyrst Chapters the synnes are opened and  
d. ij. the

Thyrde  
Chapter.

The lawe  
we iustifi-  
eth not:  
but vttre-  
th the  
synne one  
lye & con-  
demneth.

fourthe  
Chapter.



## The Prologe

the waye of fayth vnto righteousness layde) he  
beginneth to answere vnto certayne obieccions  
and cauillacyes. And first he putteth forth tho  
se blynd reasons/whiche commonly they that  
wylbe iustified by their awneworkes/are wote  
to make wher they heare that faith only with  
out workes iustifieth/sayinge/shall men do no  
good workes/ye & yf faith only iustifieth/what  
needeth a man to stody for to do good workes?  
He putteth forth therfore Abraham for an en  
sample/sayinge: what did Abraham with his  
workes? was all in vayne: came his workes to  
no profyte? And so concludeth that Abraham with  
oute and before all workes was iustified & made  
righteous. In so moche that before the wor  
ke of circumcision he was praised of the scri  
pture and called righteous by his faith only/  
Genesis. xii. So that he did not the worke of  
circumcision for to be holpe thereby vnto righ  
teousnes/ which yet God commaunded him to  
doo/and was a good worke of obedience/ So in  
lyke wise no doute none other workes helpe a  
ny thinge at all vnto a mans iustifyinge: but as  
Abrahams circumcision was an outward si  
gne wherby he declared his righteousness whi  
che he had by faith/ and his obedience and redy  
nes vnto the will of god/ euen so are all other  
good workes outward signes and outward  
frutes of faith and of the sprite/whiche iustifie  
not a man/ but that a man is iustified all redy be  
fore God inwardly in the hert/ thowme fayth  
& thowme sprite purchased by christes bloud.

Herewith nowe stablisheth saynt Paul his  
doctrine of faith afore rehearsed in the thrid cha  
pter/and bringeth also testimony of Dauid in  
the. xlii. psalme/ which calleth / a man blessed  
not of workes/ but in that his sinne is not reke  
ned & in that fayth is imputed for righteousness/  
though he abyde not afterwarde withoute go  
od wor

But was  
ed wor  
kes are si  
gnes and  
witnesses  
of the in  
warde fa  
yth.

Blessed  
is he that  
hath his  
sinne for  
geue him.

## To the Romayne, ffo. ccc. i

od workes/when he is once iustified.

For we are iustified and receaue the sprite  
for to doo good workes/ nether were it other  
wyse possible to do good workes / except we  
had first the sprite.

For how is it possible to do any thyng wel  
in the sight of god/ while we are yet in captiui  
te & bondage vnder the deuill/ & the deuill pos  
sesseth vs all togeder & holdeth our hertes/ so  
that we cannot once consent vnto the will of god.  
No man therfore can preuent the sprite in do  
inge good: but the sprite must first come and  
wake him out of his slepe & with the thunder  
of the lawe feare him/ and shewe him his mise  
rable estate and wretchednes/ & make him ab  
hore/ and hate him selfe and to desyre helpe/ &  
then to forte him agayne with the pleasant ray  
ne of the Gospell/ that is to saye/ with the swe  
te promyses of God in Christ/ and steepe vpe  
fayth in him to beleue the promyses. Then wher  
he beleueth the promyses/ as God was mercy  
full to promyse/ so is he true to fulfill them/ &  
will geue him the sprite and strength/ both to  
loue the will of god & to worke ther after. So  
se we that God only (whiche accordinge to the  
scripture worketh all in all thinges) worketh a  
mans iustifyinge/ saluacion and healt/ & and  
powreth fayth and beleue/ luste to loue goddis  
will/ and strength to fulfill the same/ in to vs/  
euen as water is powred into a vessell / & that  
of his good will and purpose/ and not of oure de  
seruinges and merites. Goddis mercy in pro  
misinge and truethe in fulfilling his promyses  
saueth vs and not oure selues. And therfore  
is all laude/ prayse and glozy/ to be geuen vnto  
God for his mercy and truethe/ and not vnto  
vs for oure merites & deseruinges. After that/  
he stretcheth his ensample oute agaynst all  
other good workes of the lawe/ and concludeth

d. liij. that



## The Prologe

that the Jewes cannot be Abrahams heyres because of bloud & kynred only / & moche lesse by the workes of the lawe / but must inheret Abrahams fayth / yf they wil be the right heyres of Abraham for as moche as Abraham before the lawe / both of Moses & also of circuncision / was thorough fayth made righteous & callid the father of all them that beleue / & not of them that worke. Moreover the lawe causeth wrath / in as moche as no man can fulfill it with loue and luste / & as longe as suche grudginge / hate & indignacion agaynst the lawe remaineth in the herte / & is not take awaye by the sprite that cometh by fayth / so longe (no doute) the workes of the lawe declare euidently that the wrath of God is vpon vs & not fauoure. Wherefore fayth only receyvethe the grace promysed vnto Abraham. And these ensamples were not writte for Abrahams sake only (sayth he) but for oures also to whom yf we beleue / fayth shal be reckened lykewyse for righteousness / as he sayth in the ende of the Chapter.

**The. 8.** In the. 8. Chapter he commendeth the frutes & workes of fayth / as are peace / reioysing in the conscience inward loue to God & man: moreover / boldnes / trust / confidence & a stronge & a lusty mynde & stedfast hope in tribulacion and sufferinge. For all suche folowe / where the righte fayth is / for the abundante graces sake & gyftes of the sprite / which God hath geuen vs in Christe / in that he gaue him to dye for vs yet his enemyes. Now haue we then that fayth only before all workes iustificeth / & that it foloweth not yettherfore that a man shulde do no

**Good wo** good workes but that the righte wapen workes are as brightenes doth the sunne / and are called of the frutes as Paul the frutes of the sprite. Where the sprite is / ther it is alwayes somer & ther are alwayes good

## To the Romaines Jo. ccccij

good frutes / that is to saye: good workes. This is Pauls order / that good workes springe of the sprite / the sprite cometh by fayth & fayth cometh by hearinge the worde of God / when the glad tydings & promyses which God hath made to vs in Christe / are preached truly / & receaued in the ground of the herte without waueringe or doutinge after that the lawe hath passed vpon vs & hath dāned oure consciences. Where the worde of God is preached purely & receaued in the herte / ther is fayth & the sprite of God / & ther are also good workes of necessite when soeuer occasion is geuen. Where Goddis worde is not purely preached / but mixed with dreames / tradicions / ymaginacions / inuencions / ceremonies & supersticion / there is no fayth & consequently no sprite that cometh of God. And where Goddis sprite is not / there can be no good workes / euē as where an appyll tre is not / there can growe no appels / but there is vnbefese / the deuels sprite & euill workes. Of this goddis sprite & his frutes / haue oure holy yppocrites not once knowen / nether yet tasted how swete they are / though they sayne many good workes of their awne ymaginacion / to be iustified withall / in which is not one crone of true fayth or spirituall loue / or of inward ioye / peace and quyetnes of conscience / for as moche as they haue not the worde of God for them / that suche workes please God / but they are euē the rotten frutes of a rotten tre.

After that he breaketh forth / & telleth at large / & sheweth whence both synne & righteousness / deeth & lyfe come. And he compareth Adam & Christ to gether / thus wyse reasoninge & disputinge / that Christ must needs come as a second Adam to make vs heyres of his righteousness / thorough a newe spirituall birth / without oure deservings: euē as the first Adam made vs heyres of

d. iij. synne



## The Prologe

synne/ thozowe the bodely generacion/ withou-  
te oure deseruinge. Whereby is euidently kno-  
wen and proued to the vttermoste/ that no mā  
can bringe him selfe oute of synne vnto righ-  
tewesnes/ nomoze then he coulde haue with-  
out de that he was bozne bodely. And that is pro-  
ued herewith/ for as moche as the very lawe of  
God/ which of righte shulde haue holpe/ yf any  
thinge. coulde haue holpe / not only came and  
brought no helpe with hyt/ But also encreased  
synne/ because that the euill & poysoned nature  
is offended and vtterly displeased with the la-  
we/ and the more she is forsed by the lawe/ the  
more is she prouoked and set a fyre to fulfill  
and satisfie hyt lustes. By the lawe then we se  
clerely that we muste nedes haue Christe to iu-  
stifie vs with his grace/ and to helpe nature.

The. vi.  
Chapter.

In the. vi. he setteth forth the chiefe and prin-  
cipall worke of fayth/ the batayll of the spryte  
agaynst the flesshe/ how the spryte laboureth &  
enforseth to kyl the remenaunte of synne and  
luste which remayne in the flesshe/ after oure  
iustifyinge. And this chapter teacheth vs/ that  
we are not so fre fro synne thozowe fayth/ that  
we shulde henceforth goo vpon and doune ydle  
carelesse & sure of oure selues/ as though there  
were nowe no more synne in vs. ycs there is  
synne remayninge in vs/ But it is not rehened/  
because of fayth and of the spryte/ which figh-  
te agaynst it. Wherefore we haue ynough to do  
all oure lyues longe/ to tame oure bodies / and  
to compell the members to obeye the spryte and  
not the appetites/ that thereby we myghte be ly-  
ue vnto Christes deeth and resurrecciō / & might  
te fulfill oure Baptyme / which signifieth the  
mortifyinge of synnes/ & the newe life of grace.  
For this batayle ceaseth not in vs vntill the la-  
ste breath/ and vntill that synne be vtterly slay-  
ne by the deeth of the bodye.

Baptyme  
is a wyl-  
nesse be-  
tween god  
& vs that  
we haue  
promised  
to morti-  
fie the lu-  
stes & syn-  
ne that re-  
mayneth  
in the fles-  
he. &c.

## To the Romayns fo. ccviii.

This thinge (I meane to tame the body and  
so forth) we are able to do (sayth he) scynge we  
are vnder grace & not vnder the lawe / what it  
is / not to be vnder the lawe / he him selfe expost  
deth. For not to be vnder the lawe is not so to  
be vnderstand / that euery mā may do what him  
lusteth. But not to be vnder the lawe / is to ha-  
ue a fre herte renewed with the spryte / so that  
thou haste luste inwardly of thyne owne accor-  
de to do that which the lawe commaundeth / with-  
oute compulsion / yf though therewere no lawe.  
For grace: that is to saye Goddis fauoure bring-  
geth vs the spryte / and maketh vs loue the la-  
we / so ys there nowe no moare synne / nether is  
the lawe nowe any moare agaynst vs / But at  
one and agreed with vs & we with it.

Not to be  
vnder the  
lawe wh-  
at it mea-  
neth

But to be vnder the lawe / is to deale with  
the workes of the lawe / and to worke without  
the spryte and grace: for so longe no doute synne  
rayneth in vs thozowe the lawe / that is to saye /  
the lawe declareth that we are vnder synne and  
and that synne hath power & dominion ouer vs /  
scynge we cannot fulfill the lawe / namely with  
in in the hert / for as moche as no mā of nature  
fauoureth the lawe / consenteth thereto and  
delyteth therein. Which thinge is excedinge  
greate synne / that we cannot consent to the lawe  
which lawe is nothig else saue the will of god.

This is the right fredome & libertie fro syn-  
ne and from the lawe where of he wryteth vnto  
the ende of this Chapter / that it is a fredome  
to doo good only with luste / & to lyue well with-  
oute compulsion of the lawe. Wherefore this fre-  
dome is a spirituall fredome / which destroyeth  
not the lawe / but ministreth that which the la-  
we requyrez / and where with the lawe is ful-  
filled that is to vnderstand / luste & loue / where  
with the lawe is stilled & accuseth vs no moare /  
compelleth vs no moare: nether hath oughte to

To be vnder the la-  
we what  
it is.

This

d. d. craue



## The Prologe

cause of vs any moare. Such as though thou were in dette to an other mā/ & were not able to paye/ two maner wayes mightest thou be losed. One waye/ if he wold requyre nothinge of thee/ and breke thyne obligaciō. An other waye/ yf so me other good man wold paye for thee/ & geue thee as moche as thou mightest satisfie thine obligaciō w<sup>th</sup> all. Of this w<sup>ch</sup> hath Christe made vs fre frō the lawe/ & therfore is this no wil. de flesshely libertie/ that shulde doo nought/ But that doeth all thinges/ & is fre from the crauinge and dette of the lawe.

The. vii.  
Chapter.

In the. vii. he confirmeth the same with a similitude of the state of matrimony. As whē the husband dyeth the wyfe is at hys libertie/ and the one losed & departed frō the other/ not that the womā shulde not haue power to marie vnto an other mā/ But rather now fyrste of all is she free and hath power to marie vnto an other man which she coulde not do before/ till she was losed frō hys fyrst husband. Such so are oure consciences bound & in dainger to the lawe vnder orde Adam the fleshy/ as longe as he lyueth in vs. For the lawe declareth that oure hertes are bound & that we can not discor. sent frō him. But whē he is mortified & kylled by the spire/ then is the conscience free & at libertie: not so that the conscience shall now nought do/ But now fyrst of all cleueth vnto an other/ that is to wete Christ/ & bringeth forth the frutes of lyfe. So now we to be vnder the lawe/ is not to be able to fulfill the lawe/ But to be better to it and not able to paye that which the lawe requyret. And to be losed from the lawe/ is to fulfill it & to paye that which the lawe demaundeth/ so that it can now henceforth aue the nought.

To be vnder the lawe.  
To be losed from the lawe.

Consequently Paul declarth moze largely the nature of synne & of the lawe/ how that thow the lawe synne requyeth/ moueth hys selfe/ &

## To the Romayns fo. ccxiii

fe/ & gadereth strenght. For the old mā & carrupt nature/ the moare he is forboden & kepte vnder of the lawe/ is the moare offended & displeased therewith/ for as moche as he cannot paye that which is requyred of the lawe. For synne is his nature & of him selfe/ he can not but synne. Therfore is the lawe deeth to him/ to tormeinte & martyrdom. Not that the lawe is euill/ But because that the euill nature cannot soffre that which is good/ can not abide that the lawe shulde requyre of him any good thinge. Like as a sicke man cannot suffre that a man shulde despayre of him to runne/ to sepe and to doo other dedes of an wholsome man.

For which cause saynt Paul concludeth that where the lawe is vnderstonde & perceined of the beste wyse/ there it doeth no moare But utter synne/ & bringe vs vnto the knowledge of oure selues/ & thereby kille vs & make vs bonde vnto eternall damnacion & dettres of the euerlastinge wrath of God/ eue as he well fealeth & vnderstonde whos conscience is truly touched of the lawe. In suche dainger were we yet the lawe came/ that we knewe not what synne mēre/ nethe yet knowe we the wrath of God apd synners/ tyll the lawe had vttered it. So seest thou that a man must haue some other thinge/ yea & a gretter & a moare myghty thinge then the lawe/ to make him righteous & safe. They that vnderstande not the lawe on this wyse/ are blind & goo to worke presumptuously/ supposinge to satisfie the lawe with workes. For they knowe not that the lawe requyret a free/ a willinge/ a lusty and a louinge herte. Therfore they se not Moses ryght in the face/ the dayle hangeth betwene & hydeth his face so that they can not behold the gloze of his countenance/ how that the lawe is spirituall & requyret the herte.

I maye



## The prologe

I maye of myne awne strength refrayne that I  
doe myne enemye no hurte/ But to loue him with  
all myne herte/ & to put awaye wrathe cleane ou-  
te of my mynde can I not of myne awne strength.  
I maye refuse money of myne awne strength/  
But to put awaye loue vnto riches oute of my-  
ne herte can I not do of myne awne strength.  
To abstayne from adultery as concerninge the  
vttwarde dede can I do of myne awne strength/  
But not to desyre in myne herte is as vnpow-  
erful vnto me as is to chuse whether I will haue  
thrust/ and yet so the lawe requireth. Wherefore  
of a mans awne strength is the lawe neuer ful-  
filled/ we must haue therunto goddis fauoure  
and his spryte/ purchased by Chyristes bloude.

Nevertheless when I saye a man maye do  
many thynges vttwardly cleane agaynst his her-  
te/ we must vnderstande that man is but dreuen  
of diuers appetites/ and the greatest appetite  
ouercometh the lesse & carryeth the man awaye  
violently with hym.

Now when I desyre vengeance/ & feare also  
the inconuenience that is spke to folowe yf fea-  
re be greater/ I abstayne yf the appetite that  
desyareth vengeance be greater/ I canot but pro-  
secute the dede/ as we se by experience in many  
murderers and theues/ which though they be  
brought in to neuer so great perell of deeth/  
yet after they haue escaped/ do euen/ the same a-  
gayne. And comen women prosecute their su-  
tes because feare & shame are awaye/ wch other  
which haue the same appetites in their hertes/  
abstayne at the leest waye vttwardly or wor-  
ke secretly beyng overcome of feare & of sha-  
me & so lykewyse is it of all other appetites.

Further more he declareth/ how the spryte &  
fleshe & the fleshe fighte to gether in one man/ and ma-  
ght to ge thet an ensample of him selfe/ that we myghte  
gether. lerne to knowe that worke a righte/ I meane to  
kyl

## To the Romayns ffo. ccv

kill synne in oure selues. He calleth both the  
spryte and also the fleshe a lawe/ because that  
lyke as the nature of Goddis lawe is to dryue/  
to compell/ and to craue euen so the fleshe dry-  
ueth/ compelleth/ craueth and rageth/ agaynst  
the spryte/ and will haue her lustes satisfied.  
On the other syde dryueth the spryte/ cryeth and  
fighteth agaynst the fleshe/ and will haue his  
luste satisfied. And this strife dureth in vs/ as  
longe as we liue: in some moare and in some  
lesse as the spryte or the fleshe is stronger and  
the very man his awne selfe is both the spryte  
and the fleshe/ which fighteth with his awne  
selfe vntill synne be vtterly slayne and he all  
together spirituall.

In the. viij. Chapter he comforteth suche figh The. viij  
ters that they dispeere not because of suche fles. Chapter.  
the other thinke that they are lesse in fauoure  
with God. And he sheweth how that the synne  
remayninge in vs/ hurteth not/ for there is no  
danger to them that are in Chyrist which walke  
not after the fleshe/ but fight agaynst it. And  
he opposeth moze largely what the nature of  
the fleshe & of the spryte is/ and how the spryte  
commeth by Chyrist/ which spryte maketh vs  
spirituall/ tameth/ subdueth and mortifieth the  
fleshe/ and certifieth vs that we are neuer the  
lesse the sonnes of God & also beloued though  
that synne rage neuer so moche in vs/ so longe  
as we folowe the spryte and fighte agaynst syn-  
ne to kyll & mortife it. And because the chasty-  
singe of the crosse and sufferinge are nothinge  
pleasant/ he comforteth vs in oure passions and  
afflictions by the assisiance of the spryte which  
maketh intercession to God for vs/ mightely  
with groninges that passe mans vtterance/ so  
that mans speche canot comprehend them/ and  
the creatures moze also with vs of greete de-  
syre that they haue/ that we were loosed from  
synne



## The Prologe

synne & corrupciō of the fleshe. So se we that these the Chapters/the. vii. viij. viij. doo none other thinge so moche as to dꝛue vs vnto the right worke of fayth/which is to kyl the olde man; and mortifie the fleshe.

**The. ix.**  
**p. and. xj.**  
**chapters.** In the. ix. p. & .vi. Chapters he treateth of Goddis predestinacion/whence it springeth all together/whether we shall beleue or not beleue/Belowed from synne or not belowed. By which predestinaciō oure iustificyng and saluacion are clene take oute of oure hādes / and put in the hādes of God only/which thinge is most necessary of all. For we are so weake & so vncertaine/that yf it stode in vs/there wolde of a trucht no mā be saured/the deuell no doute wolde deceaue vs. But now is God sure that his predestinaciō cannot deceaue him/nether can eny man withstand or let him and therfore haue we hope and trust agaynst synne.

But here muste a marke be set vnto those vnguyet/busy & hys clymyng sprites howe ferre they shall goo/which fyrst of all bringe hether thererhye reasons & pregnāt wittes/ & begynne fyrst frō an hyeto scrche the botomlesse secrettes of Goddis predestinaciō/whether they be predestinat or not. These must nedes either cast the selues doune hedelong in to desperaciō or else commit them selues to fre chaunce carelesse. But followe thou the order of this pistle/ & noosell thy selfe with Christ/ &erne to vnderstonde what the lawe and the gospel meane / and the office of both two/that thou marst in the one knowe thy selfe/ & how that thou hast of thy selfe no strenght/ but to synne: & int'e o' her the grace of Christ. And then se thou fyghte agaynst synne & the fleshe as the. viij. fyrst chapters teache p. After that whē thou arte come to the. viii. chapter/and arte vnder the crosse and sufferinge of

This do  
yfe thou  
wilt vnder  
derstonde

## To the Romayns fo. ccvii

tribulacion/the necessite of predestinacion will wape swete & thou shalt well fele how pꝛecyous a thinge it is. For excepte thou haue borne þe crosse of aduersite and temptaciō/and hast felte thy selfe brought vnto the very bynne of desperacion/ye and vnto hell gates/thou canst neuer medle with the sentence of predestinacion without thyn awne harme/and without secret wrath and grudgyng inwardly agaynst God/for other wyse it shall not be possible for the to thinke that God is righteous & iuste. Therfore must Adam be well mortified and the fleshe ly wytte brought vtterly to nought / yet that thou mayst awake with this thinge / & drinke so stronge wyne. Take hede therfore vnto thy selfe / that thou drinke not wyne/whyle thou art yet but a sucklinge. For euery lerninge hath hye tyme/measure and age/ and in Christ is there acertayne chylldhod/in which a mā must be content with mylke for a reason / vntill he wape stronge and growe vp vnto a perfecte man in Christ/and be able to eat of moare stō geineate.

In the. viij. Chapter he geueth exhortaciō. For this maner obserueth paul in all his pistles/ fyrst he teacheth Christ and the fayth/then exhorteth heto good workes/and vnto continually mortifyng of the fleshe. So here teacheth he good workes in deade/and the true seruinge of God/and maketh all men pꝛesters/ to offer vp not money and beastes/ as the maner was in the tyme of the lawe / but their awne bodies with killinge and mortifyng of the lustes of the fleshe. After that he describeth the outwarde conuersacion of Christen men/ how they oughte to behaue the selues in spirituall thinges how to teache/ pꝛeache & rule in the congregacion of Christ/to serue one another to

The. viij.  
Chapter

suffre



## The Prologe

suffre all thinges paciently/ and to commit the  
wreke and vengeance to God/ in conclusion  
how a Christen man ought to behaue him selfe  
vnto all men/ to frend/ foe or whatsoeuer he  
be. These are the righte workes of a Christen  
man which springe oute of fayth. For fayth he  
peth not holyc daye nether suffereth any man  
to be ydle/ whersoever he dwelleth.

The. viii.  
Chapter.

In the. viii. he teacheth to honoure the word  
of god and temporall swerde. For though that man  
lawe and ordinaunce make not a man good befo  
re God/ nether iustifie him in the herte/ yet are  
they ordeyned for the furdurance of the comu  
ne welth/ to mapntene peace/ to punishe the  
euill and to defende the good. Therefore ought  
the good to honoure the temporall swerde and  
to haue it in reuerence/ though as concerninge  
themselues they nede it not/ but wolde abstay  
ne from euill of their awne accorde/ y<sup>e</sup> and do  
good without mans lawe/ But by the lawe of  
the spirite which gouerneth the harte/ & ordeyneth  
it vnto all that is the will of God. Finally he co  
prehendeth and knetteth vp all in loue. Loue  
of her awne nature bestoweth all that she hath  
and euē her awne selfe on that which is loued.  
Thou nedeest not to byd a kind mother to belo  
uinge vnto her only sonne. Noche lesse spiritu  
all loue. Which hath eyes geuē her of God/ nea  
deth mans lawe to teache her to do hir dutie.  
And as in the begynninge he dyd put forth  
Christe as the cause and auctor of oure righte  
wesnes & saluacion/ euen so here setteth he him  
forth as an ensample to counterfayte that as he  
hath done to vs/ euen so shulde we do one to  
another.

The. xiii. Chapter he teacheth to deale so  
berly with the consciences of the weake in the  
fayth/ which yet vnderstand not the libertie of  
Christ perfectly ynough and to fauer them  
of Christ

## To the Romayns. Jo. cccviii

of Christen loue/ & notto vse the libertie of the  
fayth vnto hinderance. But vnto the furdura  
ce & edifyinge of the weake. For where suche co  
sideracion is not/ there foloweth debate and de  
spisinge of the Gospell. It is better therefore to  
forbere the weake a while/ vntyll they were str  
ge/ then that the learninge of the Gospell shuld  
come all to geder vnderfoote. And suche worke  
is singular worke of loue/ & where loue is per  
fecte/ there muste nedes be suche a respecte vnto  
the weake/ a thinge that Christ commaunded and  
charged to be had aboue all thinges.

In the. xv. Chapter he setteth forth Christ  
agayne to be folowed/ that we also by his en  
sample/ shulde suffre other that are yet wea  
ke/ as them that are frayle/ open synners/ vna  
lerned/ vnerpente/ and of lothesome maners/ &  
not to cast the awaye forthwith/ But to suffre  
them tyll they wax better & exhorte them in the  
meane tyme. For so dealeth christ in the gospell &  
now dealeth with vs dayly/ suffering our vnper  
fetnes/ wekenes/ conuersacion and maners/ not  
yet fashioned after the doctrine of the Gospell/  
But smell of the flesshe/ y<sup>e</sup> and sometyme breake  
he forth in to outward dedes.

After that to conclude with all he wyssheth  
them encrease of fayth/ peace/ and ioye of co  
science/ prayseth them and committeth the to  
god and magnifieth his office and administra  
cion in the gospell/ and soberly and with grete  
discrecion desyret succur and ayde of them for  
the pooze sayntes of Ierusalem/ and it is all  
pure loue that he speaketh or dealeth with all  
So fynde we in this pistle plentiously/ vnto  
the vtmoste/ what soeuer a Christen man or  
woman ought to knowe that ys to wete what  
the lawe/ the Gospell/ synne/ Grace/ fayth/ Ri  
ghteousnes/ Christ/ God/ Good workes/ Loue  
c Hope

The. xv.  
Chapter.



## The prologe

Hope and the Crosse are/and euē where in the  
pyth of all that pertayneth to the ch; i; lē fayth  
standeth and howe a ch; risten man oughte to be  
haue him selfe vnto every man/ be he perfect or  
a synner/ good or bad/ stronge or weake: frede or  
foo/ and in conclusion howe to behaue oursel  
ues both toward god and toward our selues  
also. And all thynges are so foundely groun  
ded in the scriptures/ and declared with ensam  
ples of him selfe/ of the fathers and of the pro  
phetes/ that a man can here dysce no moare.

This pist  
le to the  
Romay  
nes is the  
dore into  
all the sc  
ripture: y  
e and the  
he ye that  
openeth it  
and byn  
geth men  
to the true  
vnderst  
dyng of  
it.

The last  
Chapter.

Wherfore it appereth evidently / that pauls  
mynde was to comprehend breuely in this pi  
stle all the hole lernynge of Ch; ristes Gospell/  
and to prepare an introduccion vnto all the ol  
de testament. For without doute whosocuer  
hath this pistle perfectly in his herte/ the same  
hath the l; ght and the effecte of the olde testa  
mente with him. Wherfore let every man with  
oute excepcon exerceyse him selfe therin diligē  
ly / and recorde it nyght and daye continually /  
vntill he be fullacquainted therewith.

The last chapter is a chapter of recommen  
dacion/ wherin he yet myngleth a good mony  
con/ that we shulde beware of the tradycions  
and doctryne of men whiche begyle the simple  
with sophistry and lernynge that is not after  
the gospell/ and drawe the from Ch; rist/ and noo  
sell the in worke a feble & (as paul calleth the in  
the pistle to the Galathians) in bedgerly ceri  
monyes for the entent that they wolde lyue in  
fatte pastures and be in auctorite/ and be taken  
as Ch; rist/ y e and aboue ch; rist / and sit in the  
temple of god / that is to witt in the conscien  
ces of men where God only/ his worde / & his  
ch; rist ought to sitte. Adpare therfore all ma  
ner doctryne of men vnto the scripture and se  
whether they agre or not. And committe thy selfe  
to who.

## To the Romaynes. ffo. ccvii

se whole and all to gether vnto Ch; rist/ and so  
shall he with his holy sprite and with all his  
fulnes dwell in thy soule.

The somme and hole cause of the wryttinge  
of this epistle/ is/ to prouethat a man is iustifi  
ed by fayth onely: which proposicion whoso de  
nieth/ to him is not only this epistle and all that  
paul wryteth/ but also the hole scripture so loc  
ked vp/ that he shall neuer vnderstande it to his  
soules healt. And to bringe a man to the vnder  
standinge and felynge that fayth onely iusti  
fieth: paul proueth that the hole nature of ma  
is so poysoned and so corrupte/ y e and so deede  
concerninge Godly lyuinge or Godly thinkina  
ge/ that it is impossible for him to kepe the lawe  
in the sight of God: that is to saye/ to loue it/ &  
of loue and lust to do it as naturall y as a man  
eateth or drinketh/ vntill he be quychened agay  
ne and healed thow fayth.

And by iustifyinge/ vnderstande none other  
thinge then to be reconciled to God and to be re  
stored vnto his fauoure/ & to haue thy synnes  
forguen the. As when I saye God iustificeth vs/  
vnderstande thereby/ that God for Ch; ristes sake/  
merites and deseruinges onely receaueth vs vnto  
his mercie/ fauoure and grace/ and forgaueth  
vs our synnes. And when I saye Ch; rist iustifi  
eth vs/ vnderstande thereby that Ch; rist onely  
hath redeemed vs/ bought and deliuered vs ou  
te of the wrath of God and damnacion/ & hath  
with his workes onely/ purchased vs thimer  
cie the fauoure and grace of God/ and the for  
geuenes of our synnes. And when I saye that  
fayth onely iustificeth/ vnderstande thereby that  
fayth and trust in the truth of God and in the  
mercy promised vs for Ch; ristes sake/ and for  
his deseruinge and workes onely / doth quyet  
the conscience and certifie him that our synnes  
e. ij. before



## The Prologe

Be forgiven and we in the full fauoure of God.  
 Furthermore/ set before thyne eyes Christes  
 workes and thyne awne workes. Christes wor-  
 kes onely iustifieth and make satisfaccion for  
 thy synne/ and thyne awne workes not: that is  
 to saye/ quyeteth thy conscience and make the su-  
 re that thy synnes are forgiven the/ and not thy  
 newe workes. For the promyse of mercie is  
 made the for Christes workes sake/ and not for  
 thyne awne workes sake. Wherefore seinge God  
 hath not promysed that thyne awne workes  
 shall saue the/ therfore fayth in thine awne wor-  
 kes can neuer quyet thy conscience ne certifie  
 the before God ( When god commeth to iudge  
 and to take a recknyng) that thy synnes are for-  
 given the. Beyonde all this/ myne awne wor-  
 kes can neuer satisfie the lawe or paye hit that  
 I owe hit. For I owe the lawe to loue hit with  
 all myne heart/ soule/ power & myght. Which  
 thyng to paye I am neuer able whyle I am co-  
 passed with flesshe. No/ I cannot once begynne  
 to loue the lawe/ except I be fyrst sure by fayth  
 that God loueth me and forgive the me.

Finallie that we saye fayth onely iustifieth/  
 ought to offende no man. For if this be true/  
 that Christ onely redeemed vs/ Christ onely bare  
 oure synnes/ made satisfaccion for them & pur-  
 chased vs the fauoure of God/ then must it nee-  
 des be true/ that the trust onely in Christes des-  
 seruinge and in the promises of God the father  
 made vs for Christes sake/ doth onely quyet  
 the conscience and certifie hit that the synnes  
 are forgiven. And when they saye/ a man must  
 repent/ for sake synne/ and haue a purpose to syn-  
 ne no more as nye as he can and loue the lawe  
 of God: Ergo fayth alone iustifieth not. I an-  
 swere/ that all lyke argumentes are nought/  
 and lyke to this. I must repent and be soze/ the  
 Gospell

## To the Romaynes

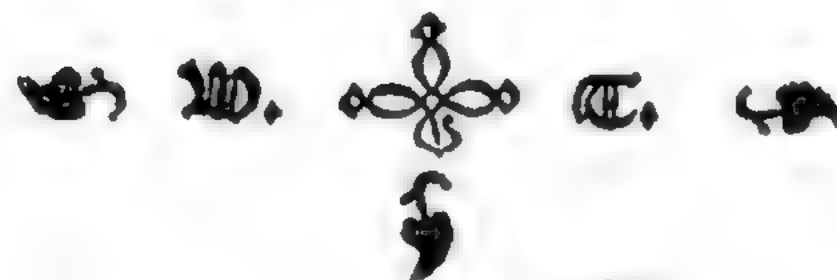
ffo. ccxx

Gospell must be preached me/ and I must bele-  
 ue it or else I cannot be partaker of the mer-  
 cie which Christ hath deserued for me/ Ergo  
 Christ onely iustifieth me not/ or Christ onely  
 hath not made satisfaccion for my synnes. Als  
 this is a naughtie argument so is the other.

Now goto reader/ and accordinge to the or-  
 der of Pauls wytyng/ euen so do thou. Fyrst  
 beholde thy selfe diligently in the lawe of  
 God/ and se there thy iust damnacion. Seconda-  
 rely turne thyne eyes to Christ/ & se there the  
 readinge mercie of thy moose kynde and louinge  
 father. Thirdly remeber that Christ made not  
 this atonement that thou shuldest anger  
 God agayne: neither dyed he for thy synnes/ that  
 thou shuldest lyue still in them: neither clensed he  
 the/ that thou shuldest retourne (as a srowne) in  
 to thyne olde podel agayne: But that thou shul-  
 dest be a new creature and lyue a new lyfe  
 after the will of God & not of the fleshe.

And be diligent least thou ow-  
 thyne awne negligence & in  
 thankfulness thou lo-  
 se this fauoure  
 and mercie  
 agayne.  
 ne.

Fare well.



e.iii.



# The epistle of the Apostle S. Paul to the Romayns.

The fyrst Chapter. \*



**A**nd the seruaunt  
of Iesus Christ /  
called to be an A-  
postle / put a parte to prea-  
che the Gospell of God /  
which he promysed afore  
by his Prophetes / in the  
holy scriptures that make  
mention of his sonne / the  
which was begottē of the  
seed of David / as pertayninge to the fleshe /  
and declared to be the sonne of God with power  
of the holy goost that sanctifieth / sence y tyme  
that Iesus Christ oure Lorde rose agayne  
from deeth by whom we have receaved grace  
and apostleshippe / to bringe all maner hethen  
people vnto obedience of the fayth / that is  
in his name: of the which hethen are ye a part  
also / which are Iesus christes by vocaciō. \*

To all you of Rome beloved of God and  
saynctes by callinge. Grace be with you and  
peace from God oure father / and from the Lorde  
Iesus Christ.

Fyrst verely I thanke my God thorow Ie-  
sus Christ for you all / because youre fayth is  
publisshe through out all the worlde. For  
God is my witnes / whom I serue with my  
spryte in the Gospell of his sonne / that with  
out

To the Romayns For, cccv

out ceasinge I make mencion of you alwayes  
in my prayers / beseechinge that at one tyme or  
another / a prosperous iorney (by y will of god)  
myght fortune me / to come vnto you. For I  
longe to see you / that I myght bestowe and  
ge you some spirituall gyfte / to strength you  
with all: that is / that I myght have consola-  
cion together with you / through the common  
fayth / which bothe ye and I have.

I wolde that ye shuld knowe brethren / how  
that I have often tymes purposed to come  
vnto you (but have bene let hitherto) to have  
some frute amonge you / as I have amonge o-  
ther of y Gentyles. For I am detter both to  
the Brekes and to them which are no Brekes /  
vnto the learned and also vnto the vnlarned.  
Lykenesse / as moche as in me is / I am redy  
to preache the Gospell to you of Rome also.  
For I am not ashamed of the Gospell of  
Christ / because it is y power of God vnto sal-  
uaciō to all y beleve / namely to the Jewe / and al  
so to y getyle. For by it y rightewesnes which  
cometh of god / is opened / fro fayth to  
As it is written: The iust shall live by fayth.

For the wrath of God apereth from heven  
agaynst all vngodlynnes and vnrighewesnes of  
men which withholde y truethe in vnrighewes-  
nes: seynge / what maye be knownen of God /  
that same is manifest amonge them. For God  
dyd shewe it vnto them. So that his invisi-  
ble thinges: that is to saye / his eternall po-  
wer and godhed are vnderstonde and sene / by  
the workes from the creacion of the worlde.

c.iii.

So



# The Pistle of S. Paul.

ephe. iij. So that they are without excuse/in as moche  
 as when they knewe god/ they glorified him  
 What fo- not as God/ nether were thankfull/ but weped  
 loweth when me full of vanities in their imaginacions / & their  
 knoweth the folishe hertes were blynded. When they cou  
 truth & ted them selves wyse/ they became folcs and  
 loue it not turned the glory of the immortall god / vnto  
 the similitude of the ymage of mortall man /  
 and of byrdes/ and foure footed beastes / & of ser  
 pentes. Wherefore god lykewyse gave the v  
 vnto their hertes lustes / vnto vncleannes / to  
 defyle their awne boddyes bitwene them sel  
 ves: which touned his truth vnto a lye/ and  
 worshipped and serued the creatures more  
 then y maker/ which is blessed for ever. Amē.  
 For this cause god gave them vp vnto sham  
 full lustes. For even their women did chaun  
 ge the naturall vse vnto the vnnaturall. And  
 lyke wyse also the men leste the naturall vse  
 of the womā / & bzēt in their lustes one on ano  
 ther. And man with man wrought filthynes/  
 and receaved in them selves the rewarde of  
 their erreure/as it was accordinge.

And as it semed not good vnto them to be  
 aknowen of God/ even so God delivered them  
 vp vnto a leaude mynd/ y they shuld do tho  
 things which were not comly/ beinge full of  
 all vnrightheous doinge/ of fornicaciō/ wicked  
 nes/ coveteousnes / maliciousnes/ full of en  
 vie/ morther/ debate/ dissepte/ evill cōditioned/  
 whisperers/ backbityers/ haters of God/ doers  
 of wrōge/ proude/ bosters/ bringers vp of evyll  
 thinges/ disobedient to father & mother/ with  
 out

# To the Romayns Jo. ccvii

out vnderstandinge/ covenante breakers/ vn  
 lovinge/ trucebreakers & merciles. Which me  
 though they knew the rightewesnes of God/  
 how that they which soche thinges commit/  
 are worthy of deeth/ yet not only do the same/  
 but also have pleasure in them that do them.

## The. ii. Chapter

¶ Wherefore arte thou inexcusable o man/  
 whosoever thou be. y iudgest. For in y  
 same wherin thou iudgest another/  
 thou condemnest thy selfe. For thou that iud  
 gest/ doest evē the same selfe thinge. But we  
 are sure that the iudgement of God is accor  
 ding to truethe/ agaynst them which cōmit  
 soche thinge. Liketh thou this & thou mā  
 that iudgest them which do soche thinges &  
 yet doest evē the very same/ y thou shalt esca  
 pe y iudgemēt of God? Either despisest thou  
 the riches of his goodnes/ paciēce & longe suf  
 ferance: and remembrest not how that the  
 kyndnes of God ledith the to repentaunce?

But thou after thyne harde herte y canot  
 repēt/ scapest y togedder the treasure of wrath  
 agaynst the daye of vengeance/ when shalbe  
 opēned y rightewes iudgemēt of god/ which  
 will rewarde every mā accordinge to his  
 dea: that is to saye/ prayse/ honoure & immor  
 talite/ to them which cōtinue in good doynges/  
 & seke cternall lyfe. But vnto them that are  
 rebellious & disobey the truethe/ yet folowe ini  
 quytie/ shal come indignacion & wrath/ tribu  
 lacion and anguysshe/ vpon the soule of eve  
 ry man that doth evyll: of the Jewe fyrst / &  
 then of the gentyl.

To have  
 pleasure  
 in another  
 mannes  
 synne is  
 greater  
 wycked  
 nes then  
 to synne  
 thy selfe.

Matthew  
 xxi. d.  
 \* The de  
 seruice of  
 Christ is  
 promysed  
 to be the  
 rewarde  
 of oure go  
 od dedes:  
 which re  
 warde yet  
 oure dea  
 des deserue  
 also we not.



## The Pistle of S. Paul

also of the gentyls. To every man that doth  
 good/shall come prayse/honoure & peace/to y  
 Jewe fyrst/and also to the gentyls. For ther  
 is no parcialyte with god. But whosoever  
 hath synned with out lawe/shall perishe w  
 out lawe. And as many as haue synned vn  
 der the lawe/shall be iudged by the lawe. For  
 before god they are not ryghteous which hea  
 re y lawe: but the \* doers of the lawe shall be  
 iustified. For if the gentyls which have no  
 lawe/do of nature the thynges contayned in  
 the lawe: then they haveinge no lawe/are a  
 lawe unto them-selves/which shewe the de  
 de of the lawe: wyrtten in their hertes: whyll  
 their conscience beareth witnes unto them / &  
 also their thoughtes/accusynge one another  
 or excusynge/at the daye when god shall iud  
 ge the secretes of men by Iesus Christ/accoz  
 dinge to my Gospell.

\* Dedes  
 are an ou  
 tward ri  
 ghteous  
 nes befo  
 re the wo  
 rld and  
 testifie w  
 hat a ma  
 n is withi  
 ne: but iu  
 stifie not  
 the hert  
 befoze  
 god: ner  
 certifie y  
 conscience  
 that the  
 foresyn  
 nes are  
 forgiven.

Beholde/thou arte called a Jewe/and trust  
 est in the lawe/and reioysist in God/and kno  
 west his will/and hast experiance of good &  
 bad/in that thou arte informed by the lawe: &  
 belevest that thou thy silfe arte a gyde vnto  
 the blynde/a lyght to them which are in dar  
 knes / an informer of them which lacke dis  
 crecid/a teacher of vnlarned/which hast the  
 ensample of that which ought to be knownen/  
 & of the truth/in the lawe. But thou which  
 teachest another teachest not thy selfe. Thou  
 preachest/a man shuld not steale: and yet thou  
 stealest. Thou sayst / a man shuld not com  
 mit advouty: and thou breakest wordlocke.  
 Thou

## To the Romayns fo. cccviii.

Thou abhorrest ymages / and robbest God  
 of his honoure. Thou reioycest in the lawe/  
 and thowow breakinge the lawe dishonourest  
 God. For the name of god is evyll spoken of  
 amonge the Gentyls thowowe you / as it is  
 witten.

Circumcisid \* verely awayleth / if thou ke  
 pe the lawe. But if thou breake the lawe / thy  
 circumcision is made vncircumcision. Ther  
 fore if the vncircumcised kepe the ryght thin  
 ges contayned in the lawe: shall not his vncir  
 cumcision be counted for circumcision? And  
 shall not vncircumcision which is by nature  
 (yfit kepe the lawe) iudge the / which beyng  
 vnder the letter and circumcision / dost trans  
 gresse the lawe? For he is not a Jewe / which  
 is a Jewe outwarde. Nether is that thyng  
 circumcision / which is outwarde in the fles  
 he. But he is a Jewe which is hid wythin  
 & the circiscid of y herte is the true circum  
 cision / which is in the spryte / & not in y letter  
 whose prayse is not of men / but of god.

\* Circum  
 cision w  
 as a wit  
 nes of the  
 covenant  
 betwene  
 them and  
 god & hol  
 penot but  
 after as it  
 put them  
 in remem  
 brance  
 to be seue  
 in god &  
 to kepe y  
 lawe.

### The.iii. Chapter.

What preferment then hath the Je  
 we? other what a vauntageth circum  
 cision? Surely very moche. fyrst vn  
 to them was committed the worde of God  
 What then though some of them did not be  
 leve? shall their vnbeleve make the promys of  
 god with out effecter? God forbid. Let god be  
 true / and all men lyars / as it is witten: That  
 thou myghtest be iustified in thy sayinge and  
 shuldest overcome when thou arte iudged.  
 Ifou

ioa.iii.b.  
 psal. cxviii  
 psal. l.



## The Pistle of S. Paul:

If oure vnrighwesnes make the righte  
wesnes of God more excellent: what shall we  
saye? Is God vnrightheous which taketh ven  
geance? I speake after the maner of mē. God  
forbid. For how then shall God iudge the  
worlde? If the veritie of God appere moare  
excellent thorow my lye/ vnto his prayse/ why  
am I hence forth iudged as a synner? & saye  
not rather (as men evyll speake of vs/ and as  
some affirme that we saye) let vs do evyll/  
that good maye come therof. Whose damna  
cion is iuste.

What saye we then? Are we better then  
they? No in no wyse. For we have all ready  
proved how that both Jewes & Gentils are  
all vnder synne/as it is writtē: There is none  
righteous/no not one: There is none that vn  
derstandith/there is none y<sup>e</sup> seketh after God/  
they are all gone out of y<sup>e</sup> waye/ they are all  
made vnprofytable / ther is none that doeth  
good/no not one. Their throte is an open se  
pulchre / with their tounge they have disce  
aved: the payson of Aspes is vnder their lip  
pes. Whose mouthes are full of cursynge &  
bitternes. Their sete are swyfte to shed bloo  
ud. Destruction & wretchednes are in their  
wayes. And the waye of peace they have not  
known. There is no feare of God before  
their eyes.

\* Ye and we knowe that whatsoeuer y<sup>e</sup> la  
we sayth/he sayth it to them which are vnder  
the lawe. That all mouthes maye be stopped  
and all the worlde be subdued to god/because  
that by

gala. iiii. d  
psal. xlii.  
a. psal. v.  
c. c. xlii. b  
psalm. x.  
xxxix. c  
psal. ix. c.  
esai. li. b  
ps. xlii. b

Gala. ii. d

## To the Romayns fo. ccviii

that by y<sup>e</sup> dedes of the lawe/ shall no fleshe  
be iustified in the sight of God. For by the la  
we cometh the knowledge of synne.

Now verely is y<sup>e</sup> rightwesnes that cometh  
of God declared without the fulfilling of y<sup>e</sup>  
lawe/ havinge witnes yet of y<sup>e</sup> lawe & of the  
prophecie. The rightwesnes no dout which  
is good before God/ cometh by y<sup>e</sup> fayth of Je  
sus Christ/ vnto all & vpon all that beleve.

Ther is no differēce: for all have synned/ &  
lacke the prayse y<sup>e</sup> is of valoure before God:  
But are iustified frely by his grace / through  
the redemcion that is in Christ Jesu / whom  
God hath made a seate of mercy thorow faith  
in his blood/ to shewe y<sup>e</sup> rightwesnes which  
before him is of valoure/ in y<sup>e</sup> he forgiveth y<sup>e</sup>  
synnes y<sup>e</sup> are passed / which God dyd suffre  
to shewe at this tyme / y<sup>e</sup> rightwesnes y<sup>e</sup> is  
allowed of him/ y<sup>e</sup> he myght be coulted iuste/ &  
a iustifier of him which belevith on Jesus.

Where is then thy reioysinger? It is exclu  
ded. By what lawe? By y<sup>e</sup> lawe of workes? Na  
ye: but by the lawe of fayth.

For we suppose that a man is iustified by  
fayth without the dedes of y<sup>e</sup> lawe. Is he the  
God of the Jewes only? Is he not also the  
God of the Gentyls? Yes/ evē of the Genty  
les also. For it is God only which iustificeth  
circumcision which is of fayth/ & vncircumci  
sion thorow fayth. Do we then destroye the  
lawe thorow fayth? God forbid. But we ra  
ther mayntayne the lawe.

The. liii. Chapter.

\* The lawe  
we iustifi  
eth not be  
fore god/  
but stte  
reth synne  
on ye.

Justifyin  
ge cometh  
by fayth.

fayth iu  
stifieth.

\* fayth  
mayntay  
neth the la  
we/ becau  
se therby  
we obtay  
ne power  
to loue it  
to kepe it

What



# The pistle of S. Paul

**U** What shall we saye then / that Abrahams our father as pertayninge to y<sup>e</sup> flesh he dyd finde? If Abraham were

\* Dedes  
iustifie  
not befo-  
re God:  
neither ma-  
pe a man  
before  
God put  
trust in  
them.

psa. xvi

\* Blessed  
fullnes  
what it is

iustified by dedes / the hath he wherin to re-  
ioyce: but not with god. For what sayth the  
scripture? Abraham beleved god / and it was  
counted vnto him for rightewesnes. To him  
that worketh / is the rewarde not reckened of  
favour: but of duty. To him that worketh  
not / but beleveth on him that iustificieth the  
vngodly / is his fayth counted for rightewes-  
nes. Even as David describeth the blessed-  
fulnes of the man vnto whom god ascribeth  
rightewesnes without dedes. \* Blessed are  
they / whose vnrighewesnes are forgiven / &  
whose synnes are covered. Blessed is that man  
to whom the worde imputeth not synne.

Came this blessednes then vpon the cir-  
cumcised or vpon the vncircūcised? We saye  
verely how that fayth was rekened to Abrahams  
for rightewesnes. How was it rekened?  
in the tyme of circumcision? or in the tyme be-  
fore he was circumcised? Not in tyme of cir-  
cision: but when he was yet vncircūcised.  
And he receaved the signe of circumcision / as  
a seale of y<sup>e</sup> rightewesnes which is by fayth /  
which fayth he had yet beyng vncircūcised:  
that he shuld be the father of all them that  
beleve / though they be not circumcised / that  
rightewesnes myght be imputed to them al-  
so: and that he myght be the father of the cir-  
cumcised / not because they are circumcised  
only: but because they walke also in the step-  
pes of

Circūcisi-  
on is the  
seale.

# To the Romaynes fo. ccv

pes of that fayth y<sup>e</sup> was in our father Abrahams before the tyme of circumcision.

For the promes that he shuld be the heyre  
of the worlde / was not geven to Abraham or to  
his seed thorow the lawe: but thorow y<sup>e</sup> right-  
ewesnes which cometh of fayth. For yf they  
which are of the lawe / be heyres / then is fayth  
but vayne / & the promes of none effecte. Be-  
cause the lawe causeth wrathe. For where no  
lawe is / there is no trasgression. Therefore by  
fayth is the inheritaunce geven / that it myght  
come of favour: and the promes myght be su-  
re to all the seed. Not to them only which are  
of the lawe: but also to them which are of the  
fayth of Abraham / which is the father of vs  
all. As it is wyrtten: I have made the a fa-  
ther to many nacions / even before god whom  
thou hast beleved / which quyckeneth the  
deed / and called those thinges which be not /  
as though they were.

Which Abraham / contrary to hope / be-  
leved in hope / that he shuld be the father  
of many nacions / accordynge to that which  
was spoken: So shall thy seed be. And he  
faynted not in the fayth / nor yet consydered  
hys owne body which was now deed / even  
when he was almost an hondred yere olde:  
neither yet that Sara was past chyldeber-  
inge. He stickered not at the promes of  
God thorow unbeliefe: but was made stronge  
in the fayth / and gave honour to God / full  
certifyed / that what he had promised that  
he was able to make good. And therefore

The pro-  
mes come  
th by fay-  
th  
The la-  
we caus-  
eth wrathe  
scd. xii.

gen. xvi.

gene. xiii.  
and. xv. b

was



## The Pistle of S. Paul

was it reckened to him for rightewesnes.

It is not witten for him only / that it was reckened to him for rightewesnes: but also for vs / to whom it shalbe counted for rightewesnes / so we beleve on him that raysted vp Iesus oure Lorde from deeth. Which was delivered for oure synnes / and rose agayne for to iustifie vs.

Christ iustified vs.

Sayth set teth vs at peace with God.

### The .v. Chapter.

**B**Ecause therfore that we are iustified by sayth / we are at peace with god thro our Lorde Iesus Christ: by whiche we have awaye in thozow sayth / vnto this grace wherin we stonde and reioyce in hope of the prayse that shalbe geuen of God. Nether do we so only: but also we reioyce in tribulacion. For we know that tribulacion bringeth paciencie / paciencie bringeth experyence / experyence bringeth hope. And hope maketh not ashamed / for the love of God is neede abroad in oure hertes / by the holy goost / which is geuen vnto vs.

Jaco. i. 6.

\* We are not ashamed of our hope for we are sure by the death of Christ that God loveth vs and will bringe out our hope to passe.

For when we were yet weake / accordynge to y tyme: Christ dyed for vs which were vngodly. Yet scarce will eny man dye for a rightewes man. Paraventure for a good man durst a man dye. \* But God setteth out his love that he hath to vs / seinge that whyll we were yet synners / Christ dyed for vs. Moche more then now (seynge we are iustified in his bloud) shall we be saved from wrath / thozow him.

For yf when we were enemyes / we were reconciled

## Vnto the Romaynes. ffo. ccxxv.

conciiled to God by the deeth of his sonne: moche more / seinge we are reconciled / we shall be preseruid by his lyfe. Not only so / but we also ioye in God by the meanes of oure Lorde Iesus Christ / by whom we have receayvd the attonment.

Wherfore as by one man synne entred into the worlde / & deeth by the meanes of synne. And so deeth went over all men / in somoche that all men synned. For even vnto the tyme of the lawe was synne in the worlde: but synne was not regarded / as longe as ther was no lawe: neverthelesse deeth rayned fro Adam to Moses / evē over them also that synned not / w lyke transgression as dyd Adam: which is y similitude of him that is to come.

But the gyfte is not lyke as the synne. For yf thozow the synne of one / many be deed: moche more plenteous vpon many was the grace of God & gyfte by grace: which grace was geuen by one man Iesus Christ.

And y gyfte is not over one synne / as deeth cam thozow one synne of one y synned. For damnacion cam of one synne vnto condemnation: but the gyft cam to iustify fro many synnes. For yf by the synne of one / deeth raigned by the meanes of one / moche more shall they which receave abundance of grace & of the gyfte of rightewesnes raygne in lyfe by the meanes of one (that is to saye) Iesus Christ.

Lyke wyse then as by the synne of one / condemnation cam on all men: evē so by the iustifyinge of one cometh the rightewesnes that bringeth

Adams disobedience dampned all per we ourselves wrought euell. And Christes obedience saueth vs all / per we ourselves wrought anye good.



## The epistle of S. Paul

bringeth lyfe/ vpo all men. For as by one mā  
nes disobedience many be cam synners: so by p  
obediēce of one shall many be made righteous.

\* the lawe  
encrease  
th synne  
maketh  
oure natu  
re more  
greedie to  
do euell:  
Because p  
lawe in  
nistrath  
no power  
ner luf to  
that she  
syddeth/  
oz to re  
frayne  
from that  
she for  
syddeth.  
gala. iij. d

heb. xij. a  
j. pet. ij. a.  
ephe. iij. c  
coll. ij. b.

But p \* lawe in the meane tyme entred in/  
p synne shuld encrease. Nevertheless where  
aboundaunce of synne was / there was more  
plenteousnes of grace. That as synne had  
raigned vnto deeth/ even so might grace ray  
gne thoro rightewesnes vnto eternall lyfe/  
by the helpe of Jesu Christ. \*

The. vi. Chapter.

**W**hat shall we saye then? Shall we  
continue in synne/ that there maye be  
aboundaunce of grace? God forbid.  
How shall we that are deed as touchynge  
synne/ live any longer therein? \* Remember ye  
not that all we which are baptysed in the na  
me of Jesu Christ/ are baptysed to dye with  
him? We are buried with him by baptim/ for  
to dye / that lyke wyse as Christ was ray  
sed vp from deeth by the gloze of the father: evē  
so we also shuld walke in a newe lyfe. For yf  
we be graft in deeth lyke vnto him: even so  
must we be in the resurreccion. This we must  
remember/ that oure olde man is crucified with  
him also/ that the body of synne myght utter  
ly be destroyed/ that hence forth we shuld not  
be servautes of synne. For he that is deed/  
is iustified from synne.

Wherefore yf we be deed with Christ/ we  
beleve that we shall live with him: remem  
bring that Christ once ray sed fro deeth/ dyeth  
no more. Deeth hath no more power over  
him.

## Unto the Romayns. fo. cc. xvj.

him. For as touchynge that he dyed/ he dyed  
concernynge synne/ once. And as touchynge  
that he liveth/ he liveth vnto God. Lyke wyse  
ymagen ye also / that ye are deed concernyn  
ge synne: but are alive vnto God thoro Jesu  
Christ oure Lorde. \* Let not synne rayg  
ne therfore in youre mortall bodyes / that ye  
shuld therunto obey in the lustes of it. Whether  
geve ye youre members as instrumentes of  
vntightewesnes vnto synne: but geve youre  
selves vnto God/ as they that are alive from  
deeth. And geve youre members as instrumē  
tes of rightewesnes vnto God. Let not synne  
have power over you. For ye are not vnder  
the lawe/ but vnder grace.

What then? Shall we synne / because we  
are not vnder the lawe: but vnder grace? God  
forbid. \* Remember ye not how y to whom io. vij. d.  
soever ye comit youre selves as servautes to ij. pe. ij. d.  
obey/ his servautes ye are to whom ye obey:  
whether it be of synne vnto deeth/ or of obedi  
ence vnto rightewesnes? God be thanked/ p  
though ye were once the servaunte of synne/  
ye have yet obeyed with herte vnto the forme  
of doctryne wher vnto ye were delyvered. Ye  
are then made free from synne/ and are be come  
the servautes of rightewesnes. \*

**W**ill I will speake grossly because of the in  
firmite of youre fleshe. As ye have gevē you  
re members servaunte to uncleannes & to ini  
quitye/ fro iniquitye vnto iniquitye: even so no  
we geve youre members servaunte vnto righ  
twesnes/ p ye maye be sanctified. For when  
f. ii. ye we.



## The epistle of S. Paul

ye were the seruautes of synne / ye were not vnder rightewesnes. What frute had ye then in tho thinges / wher of ye are now ashamed. For the ende of tho thynges is deeth. But now are ye delivered from synne / & made the seruautes of God / & have youre frute that ye shuld be sanctified / & the ende everlastinge lyfe. For the rewarde of synne is deeth: but the eternall \*lyfe is the gyfte of God / thow Ie sus Christ oure Lorde.

Sternall  
lyfe is the  
seruinge  
of Christ

### The .vii. Chapter. R

**R**emember ye not brethzen (I speake to them y know the lawe) how that the lawe hath power over a man as longe as it endureth: for the woman which is in subieccion to a man / is bounde by the lawe to the man / as longe as he liveth. If the man be deed / he is loosed from the lawe of the man. So then yf whill the man liveth he couple her selfe with another man / he shal be counted a wedlocke breaker. But yf the man be deed / he is fre fro the lawe: so that he is no wedlocke breaker / though he couple her selfe with another man.

i.co. vij.

Even so yemy brethzen / are deed concerninge the lawe by the body of Christ / y ye shuld be coupled to another (I meane to him that is risen agayne fro deeth) that we shuld bringe forth frute vnto God. For when we were in the fleshe / the lustes of synne which were stered vppe by y lawe / raygned in oure members / to bringe forth frute vnto deeth. But now are we delivered fro the lawe & deed / fro that

## Vnto the Romayns. ffo. ccxxviii.

that wherunto we were in bondage / that we shuld serve in a newe conversacion of y sprete / & not in y olde conversacion of the letter.

What shal we saye then / is y lawe synner? God forbid: but I knewe not what synne meant but by the lawe. For I had not knowne what lust had meant / excepte the lawe had sayde / thou shalt not lust. But synne took an occasion by the meanes of the commaundement / and wrought in me all manner of concupiscence. For with out the lawe / synne was deed. I once lived with out lawe. But when the commaundement came / synne revyved / and I was deed. And the very same commaundement which was ordeyned vnto lyfe / was founde to be vnto me an occasion of deeth. For synne took occasion by the meanes of the commaundement & so disceaved me / and by the selfe commaundement slewe me. Wherefore the lawe is holy / and the commaundement holy / iust and good.

Lawe ma  
heth synne  
to be kno-  
wen  
exo. xx. c  
dute. v. b

i. tim. j. b

Was that then which is good / made deeth vnto me? God forbid. Naye / synne was deeth vnto me / that it myght appere / how that synne by the meanes of that which is good / had wrought deeth in me: that synne which is vnder the commandement / myght be out of measure synfull. For we knowe that the lawe is spirituall: but I am carnall / solde vnder synne / because I wote not what I doo. For what I wold / that do I not: but what I hate / that do I. If I do now that which I wold not / of synne I graunte to the lawe that it is good. So then onlye.

\* Solde  
vnder syn  
ne is to be  
made a s  
de man to  
do the will  
of synne

f.iii. nowe /



## The epistle of S. Paul

nowe/ it is not I that do it / but synne that dwelleth in me. For I knowe that in me (that is to saye in my fleshe) dwelleth no good thinge. To will is present with me: but I fynde no meanes to performe that which is good. For I doo not y good thinge which I wold: but that evill do I/ which I wolde not. Finally/ yf I do that I wolde not / then is it not I that doo it/ but synne that dwelleth in me/ doeth it. I fynde then by the lawe that when I wolde do good/ evill is present with me. I delite in the lawe of God/ concerninge the inner man. But I se another lawe in my members rebellinge agaynst the lawe of my mynde/ & subduynge me vnto the lawe of synne/ which is in my members. O wretched man y I am: who shall delyver me frō this body of deeth? I thanke God thorow Iesus Christ oure Lord. So then I my selfe in my mynde serve the lawe of God/ and in my fleshe the lawe of synne.

The. viii. Chapter.

There is then no damnacion to them which are in Christ Iesu/ which walke not after y fleshe: but after y sprete. For the lawe of the sprete y bringeth life thorow Iesus Christ/ hath delivered me frō the lawe of synne & deeth. For what the lawe we coulde not doo in as moche it was weak because of the fleshe: that performed God/ & sent his sonne in the similitude of synfull fleshe/ & by synne dāned synne in y fleshe: that the rightewesnes requyred of the lawe myght be fulfilled in vs/ which walke not after the

\* Synne is take he re for a synne of feringe after y fleshe of the he. Due to ge

## Wnto the Romayns. Jo. ccxxviii

ter the fleshe/ but after the sprete.

For they that are carnall/ are carnally mynded. But they that are spirituall/ are gospily mynded. To be carnally mynded / is deeth. But to be spirituallly mynded is lyfe & peace. Because that the flesshly mynde is enemyte agaynst God: for it is not obedient to the lawe of God/ nether can be. So then they y are given to the fleshe/ canot please God.

But ye are not given to the fleshe/ but to the sprete: yf so be that y sprete of God dwell in you. If ther be eny man y hath not y sprete of Christ/ y same is none of his. If Christ be in you/ the body is deed because of synne: but the sprete is lyfe for rightewesnes sake. Wherefore if the sprete of him that raysted up Iesus frō deeth/ dwell in you: even he that raysted up Christ from deeth / shall quyen your mortall bodies/ because that this sprete dwelleth in you.

Therefore brethren we are nowe debtors/ not to the fleshe/ to live after the fleshe. For if ye live after the fleshe/ ye must dye. But yf ye mortifie the dedes of the body / by the helpe of the sprete/ ye shall live. For as many as are led by the sprete of God: they are the sonnes of god. For ye have not receaved the sprete of bondage to feare eny moare / but ye have receaved the sprete of adopcion wherby we crye Abba father. The same sprete certifieth oure sprete y we are the sonnes of God. Yf we be sonnes/ we are also heyres/ the heyres I meane of God/ and heyres aneyd with

\* Christ es sprete is in all his/ and y sprete is lyfe because it consenteth vnto the lawe. And the bodye that is deed because it consenteth to synne/ will that sprete quicken the last: geue him lust to do the lawe/ and will not soffre him to reayne in synne.

The sprete that maketh us sonnes & heyres by grace.

f. iiii. Christ:



## The epistle of S. Paul

We must  
soffre  
with Ch.  
rist if we  
shall rayg  
new with hi  
in glozie.

Christ: if so be that we \*suffer togedder/that  
we maye be glorified to gedder.

\* For I suppose that the afflictions of  
shall rayg this lyfe / are not worthy of the glozy which  
new with hi Malbe shewed vpon vs. Also the fervent de-  
in glozie. syre of the creatures abideth lokynge when  
\* fyrst fr the sonnes of God shall appere/ because the  
uts: a tast creatures are subdued to vanite agaynst their  
a certay will: but for his will which subdueth them  
ne porcið in hope. For y very creatures shall be delive-  
a not the red from the bondage of corrupcion/into the  
full gyfte glorious lybertie of the sonnes of God. For  
of p spiris we knowe that every creature groweth with  
te.

(Adopci on) that is this tyme.

the inhe-  
ritance  
promised  
By grace.  
\* we are sa-  
ued by ho-  
pe: that is  
we hope  
to be deli-  
uered ou-  
te of p cor-  
rupcið of  
oure body  
es into p  
glozie p  
Christ no  
w is in: a  
therefore  
saynt not  
in our tri-  
bulaciðs;

Not they only/ but even we also which ha-  
ue the fyrst \* frutes of the sprite/ moene in ou-  
re selves a wayte for the (adopcið) a lode for  
the deliuraunce of oure bodyes. \* For we are  
savyd by \* hope. But hope that is sene is no  
hope. For how can a mā hope for that which  
he seyth: But and yf we hope for that we se  
not/ then do we with patience abyde for it.

Lyke wyse y sprite also helpeth oure infir-  
mities. For we knowe not what to desyre as  
we ought: but the sprite maketh intercession  
mightely for vs with growynge which cannot  
be expressid with tonge. And he that fear-  
cheth the Hertes/ knoweth what is y meanin-  
ge of the sprite: for he maketh intercession for  
the sayntes accordinge to y pleasure of god.

\* For we knowe that all thinges worke for  
the best vnto them y love God/ which also are  
called

## Vnto the Romayns. Ho. cc. xxix.

called \* of purpose. For those which he knewe  
before/ he also ordeyned before/ y they shuld  
Belyke fashioned vnto the shape of his sonne/  
that he myght be y fyrst begotten sonne and  
ge many brethren. Moreover which he apoy-  
ted before/ them he also called. And which he  
called/ them also he iustified/ which he iusti-  
fied/ them he also glorified.

What shall we then saye vnto these thin-  
ges: yf god be on oure syde: who can be aga-  
ynst vs: which spared not his awne sonne/  
but gave him for vs all: how shall he not w  
him geve vs all thinge also: Who shall laye  
eny thinge to y charge of goddes chosen: it is  
god that iustifieth: who then shall condemp-  
ne: it is Christ which is deed/ per rather which  
is rysen agayne/ which is also on the ryght  
honde of God/ a maketh intercession for vs.

Who shall separte vs fro the love \* of god:  
shall tribulacion: or anguyssh: or persecu-  
cion: other hunger: or other nakednesse: or other  
pauertie: or other swearde: As it is written: For  
thy sake are we kylled all daye longe/ and are  
counted as shepe apoynted to be slayne. Never  
thelesse in all these thinges we overcome  
strongly thorow his helpe that loved vs. Ye  
and I am sure that nether deeth/ nether lyfe/  
nether angels/ nor rule/ nether power/ nether  
things present / nether things to come/ ne-  
ther heyth / nether loweth / nether any other  
creature shall be able to departe vs fro y love  
of God/ shewed in Christ Jesu oure lord.

The. ix. Chapter.

f.v. I saye

\* God ch  
seth of his  
awne go-  
odnes and  
mercy: ca-  
leth tho-  
row p gos-  
pell: iusti-  
fieth tho-  
row faith  
and glori-  
fiethe tho-  
row good  
workes.

\* He that  
seeth wh-  
at Christ  
hath done  
for him  
can not  
but bele-  
ue that  
God lou-  
eth him &  
will loue  
God a ja-  
yne.



## The epistle of S. Paul.

**I** Saye the trueth in Christ and lye not/  
in that wherof my conscience beareth  
me witnes in the holy gost/ that I ha-  
ue gret hevynes and continuall sorowe in  
What lo my hert. For I have wysshed my selfe to be  
ue dothe. cursed from Christ/ for my brethren and my  
kynsmen as pertayninge to the fleshe/ which  
Adopcion are the Israelites. To whom pertayneth the  
is an in- adopcion/ & the glorie/ and the covenantes/  
heritaun- and the law that was geven/ and the service  
ce by gra- of God/ and the promyses: whose also are the  
ce. fathers/ and they of whome (as concernynge  
the fleshe) Christ came/ which is God over  
all thinges blessed for ever Amen.

I speake not these thinges as though the  
wordes of god had take none effecte. For they  
are not all Israelites which came of Israel:  
nether are they all chyl dren strayght waye/  
Gen. xxj. Because they are the seed of Abraham. But in  
Isaac shall thy seede be called: that is to saye/  
they which are the chyl dren of the fleshe/ are  
Gal. iij. d not the chyl dren of god. But the chyl dren of  
ge. xvij. promes are counted the seede. For this is a  
worde of promes/ aboute this tyme will I co-  
me/ and Sara shall have a sonne.

Nether was it so in her only: but also when  
Rebecca was with chylde by one/ I meane by  
oure father Isaac/ yee the chyl dren were bo-  
ne/ when they had nether done good nether  
bad: that the purpose of God which is by ele-  
ction/ myght stonde/ it was sayde vnto her/  
Gen. xxv. not by the reason of workes/ but by grace of y  
mala. j. a. caller: the elder shall serve the yonger. As it is  
written:

## Unto the Romayns. Ro. cc. xxx.

written: Jacob he loved/ but Esau he hated.

**W**hat shall we saye then? is there eny vn-  
rightewesses with God? God forbid. For he  
sayth to Moses: I will shewe mercye to who  
I shewe mercye: and will have compassion on  
whom I have compassion. So lieth it not then  
in a mans will or cunnynge/ but in y mercye  
of god. For the scripture sayth vnto Pharaos:  
Even for this same purpose have I stered y  
vp/ to shewe my power on y/ & that my name  
myght be declared thowow out all the worlde.  
So hath he mercye on whom he will/ and  
whom he will/ he maketh heerde herted.

Thou wilt saye then vnto me: why then  
blameth he vs yet? For who can resist his  
will? But o man/ what arte thou which dis-  
putest with \* God? Shall the worke saye to  
the workeman: why hast thou made me on  
this fassion? Hath not the potter power over  
the claye/ even of the same lompe to make one  
vessel vnto honoure/ and a nother vnto disho-  
noure? Even so/ God willynge to shewe his  
wrath/ and to make his power knowne/ suffe-  
red with longe paciencet the vessels of wrath/  
ordeyned to damnacion/ that he myght decla-  
re y ryches of his glory on the vessels of mer-  
cy/ which he had prepayred vnto glorie: that  
is to saye/ vs which he called/ not of the Je-  
wes only/ but also of y gentyls. As he sayth  
in Wsee: I will call them my people which  
were not my people: and her beloved which  
was not beloved. And it shall come to passe  
in the place where it was sayd vnto them/  
ye are

ex. x. viij.

ex. iij. d.

isa. xlvi. c  
he. xvij. d.

\* The fle  
shy & pro  
ude myn-

dey will  
be as wise  
as God

must be  
mortified  
to learne

to feare  
god & to  
be obey

him & to  
leue dispu  
tig with  
him.

osce. ii. d.

i. pe. ij. d.



# The epistle of S. Paul.

of ee. ij. d. ye are not my people: that there shalbe called the chyl dren of the lvyng God.

But Esaias cryeth concernynge Israel/ though the number of the chyl dren of Israel be as the sonde of the see/ yet shall a remnant be saved. He finyssheth the worde verely and maketh it short in tyghtwesnes. For a short worde will god make on erth. And as Esaias sayd before: Except the Lorde of sabaoth had left vs seede/ we had bene made as Sodoma/ and had bene lykened to Gomorra.

What shall we saye then? We saye that the gentyls which folowed not rightewesnes have overtaken rightewesnes: I meane the rightewesnes which cometh of fapth. But Israel which folowed the lawe of rightewesnes/ could not attayne vnto y lawe of rightewesnes. And wherfore? Because they sought it not by fapth: but as it were by the workes of the lawe. For they have stombled at the stomblynge stone. As it is written: Beholde I put in Syon a stomblynge stone/ & a rocke which shall make men faule. And none y beleve on him/ shall be a shamed. ¶ The. v. Chap. \*

Returne/ my hertes desyre & prayer to God for Israel is that they might be saved. For I beare them recorde that they have a fervet mynde to God warde/ but not accordinge to knowledge. For they are ignorant of the rightewesnes which is allowed before God/ and goo about to stablisse their owne rightewesnes & therfore are not obedient vnto the rightewesnes which is of valew before

The lawe dyueth to christ to be iustified.

# Vnto the Romayns. fo. cc. xxxi.

before God. For Christ is the ende of the lawe/ to iustifie all that beleve.

Moses describeth the rightewesnes which cometh of y lawe/ howe that the man which doth the thinge of the lawe/ shall lye therein. But y rightewesnes which cometh of fapth/ speaketh on this wyse. Saye not in thyn hert who shall ascende into heven? (that is nothin ge els then to fetch Christ doune) Other who shall descende into the depe? (that is nothin ge els but to fetch vp Christ from deeth) But what sayth the scripture? The worde is nye the/ even in thyn mouth and in thyn herte.

This worde is the worde of fapth which we preache. For yf thou shalt knowledge thyn mouth that Iesus is the Lorde/ and shalt beleve with thyn hert that God raysed him vp from deeth/ thou shalt be safe. For the belefe of the hert iustifieth: and to knowled ge with the mouth maketh a man safe. For the scripture sayth: whosoever beleveth on him/ shall not be ashamed.

There is no difference bitwene the Jewe & the gentyll. For one is Lorde of all/ which is ryche vnto all that call on him. For whosoever shall call on the name of the Lorde/ shall be safe. But how shall they call on him/ on whō they beleved not? how shall they beleve on him of whom they have not herd? how shall they heare without a preacher? And how shall they preach except they be sent? As it is written: how beautiful are the fete of them which bringe glad tydynge of peace/ & bringe glad

leu. x. viij. eze. xxx. b. dut. xxx. \* Thou gh fapth iustifie fr om synne & though christ de serued the rewarde promysed yet is the promyse made on y condicia on y embrace Christes doctrine and cōfes sel with worde ad dede. So that we are iustified to do good workes/ ad in them to the salua cion promysed.esai. xliij.



## The epistle of S. Paul.

ge glad tydynges of good thinges. But they  
 esa. liij. a. have not all obeyed to y<sup>e</sup> gospel. For Esaias  
 io. viij. f. sayth: Forde who shall beleve our sayings?  
 So then sayth cometh by hearynge/and hea-  
 ryinge cometh by the worde of God. But I  
 psa. p. viij. ave: have they not herde? No dout/their soun-  
 de went out into all londes: & their wordes in-  
 to the endes of the worlde. &

But I demaunde whether Israel dyd kno-  
 we or not? fyrst Moses sayth: I will provoke  
 du. p. xij. c. you for to envy/by th<sup>e</sup> that are no people/& by  
 a folyshe nacion I will anger you. Esaias af-  
 ter that/is bolde & sayth. I am founde of th<sup>e</sup>  
 esa. lxxv. a. that sought me not/& have appered to them  
 that ayed not after me. And agaynst Israel  
 he sayth: All daye longe have I stretched  
 forth my honde vnto a people y<sup>e</sup> belevech not/  
 but speaketh agaynst me. ¶ The. vi. Cha.

Have then: ha' h god cast awaye his peo-  
 ple? God forbyd. For even I verely am  
 an Israelite/of the seed of Abraham/and  
 of y<sup>e</sup> tribe of Benjamin/god hath not cast awa-  
 ye his people which he knew before. Ether  
 wote ye not what the scripture sayth by the  
 mouth of Helias/how he maketh intercession  
 to god agaynst Israel/sayinge: Forde they ha-  
 ve kylled thy prophetes & dygged doune thyn  
 alters:& I am lefte only/& they seke my lyfe.  
 But what sayth the answer of god to him  
 agayner? I have reserved vnto me seven thou-  
 sande men which have not bowed the knee to  
 Baal. Even so at this tyme ys ther a remna-  
 nant lefte thorow the eleccion of grace. If it  
 be of

## Wnto the Romayns. fo. cc. xxxij.

Be of\* grace/th<sup>e</sup> is it not of workes. For then \* Grace &  
 were grace no moare grace. If it be of wor-  
 kes/then is it no moare grace. For then were  
 deservynge no lenger deservynge. are cotra-  
rye thin-  
ges.

What then? Israel hath not obtayned  
 that/that he sought. No but yet the election  
 hath obtayned it. The remnaunt are blynded/  
 accordynge as it is written: God hath given  
 th<sup>e</sup> the spere of unquyetnes: eyes that they  
 shuld not se/& eares that they shuld not hea-  
 re even vnto this daye. And David sayth:  
 Let their table be made a snare to take them  
 with all/and an occasion to faule/and a tewe-  
 de vnto them. Let their eyes be blynded that  
 they se not:& ever bowe doune their backes.

I saye then: Have they therfore stombled  
 that they shulde but faule only? God forbyd:  
 but thorowe their faule is salvaciō happened  
 vnto the gentyle/for to provoke th<sup>e</sup> with all.  
 Wherfore yf the faule of them/be the ryches  
 of the worlde:and the mynysshynge of them  
 the ryches of the gentyle: How moche more  
 shuld it be so/ yf they all beleved. I speake  
 to you gentyle/in as moche as I am the Apo-  
 stle of y<sup>e</sup> gentyle I will magnify myn office/  
 that I myght provoke them which are my  
 fleshe/and myght save some of them. For yf  
 the castynge awaye of them/be the reconcy-  
 lynge of the worlde: what shall the receayn-  
 ge of them be / but lyfe agayne from deeth?  
 For yf one pece be holy / the whole heepe is  
 holy. And yf the rote be holy/the braunches  
 are holy also.

Do it w-  
ith all dy-  
ligence.

Though



## The epistle of S. Paul.

Though some of the branches be broken of/and thou beynge a wyld olve tree/arte graft in amonge them/a made parttaker of y rote and fatnes of the olve tree/bost not thy selfe agaynst the braunches. For yf thou bost thy selfe/remember that thou bearest not the rote/but the rote the. Thou wilt saye then: the braunches are broken of/that I myght be grafte in. Thou sayest well: because of vnbeleue they are broken of/and thou stondest stedfast in fayth. Be not hye mynded/but feare seynge that God spared not the naturall braunches/lest haply he also spare not the.

Beholde y kyndnes & rigorousnes of God: on the which fell/rigorousnes: but towardes the/kyndnes/yf thou cotinue in his kyndnes. Or els thou shalt be hewen of/a they yf they byde not still in vnbeleue/shal be grafted in agayne. For God is of power to graffe them in agayne. For yf thou wast cut out of a naturall wilde olve tree/and wast grafted contrary to nature in a true olve tree: how much more shall the naturall braunches be grafted in their owne olve tree agayne.

I wolde not that this secrete shuld be hyd fro you my brethren (lest ye shuld be wylful in youre owne consaytes) that partly blyndnes is happened in Israel vntyll y fulnes of the gentyls be come in: & so all Israel shal be saved. As it is writte: There shall come oute of Sion he y doth deliuer/a shall turne awaye the vngodlynes of Jacob. And this is my covenant vnto them/when I shall take awaye their

## Unto the Romayns. Ho. cc. xxxviii.

their synnes. As cōcernynge the gospel/they are enemies for youre sakes: but as touchinge the election/they are loved for y fathers sake.

For verely the gyftes and callynge of god are soche/that it cannot repent him of them: for loke/as ye in tyme passed have not beleved God/yet have now obtayned mercy thorow their vnbelefe: even so now have they not beleved the mercy which is happened vnto you/that they also maye obtayne mercy. God hath wrapped all nacions in vnclene/that he myght have mercie on all.

Of the depnes of the aboundaunt wysdome and knowledge of God: how vnserchable are his iudgementes / and his wayes past findyng out. For who hath knowen the mynde of the lord? or who was his counsellor? other sap. ix. v. who hath geuen vnto him fyrst / that he esa. xl. d. myght be recompensed agayne? For of him / i. cor. ii. d. and thorow him/and for him/are all thynges To him be glorie for ever Amen.

### The. xii. Chapter. \*

**I** Beseeche you therfore brethren/by y mercifulnes of God/that ye make youre bodyes aquicke sacrifice holy & acceptable vnto God which is youre resonable seruynge of god. And passion not youre selues lyke vnto this worlde: But be ye chaunged in youre shape/by the renuyng of youre wittes that ye maye fele what thyng that good / acceptable/and perfaycte will of god is. For I saye (thorow the grace that vnto me geue) to every man amonge you that noman este

me of



# The epistle of S. Paul

me of him selfe moare then it becometh him  
to esteeme: but that he discretely iudge of him  
selfe/accordynge as God hath dealt to every  
man the measure of fayth.

f. Corin.  
xij. 8. E.  
ph. iij. 8.  
\* Prophe  
sie is take  
here for  
expoun-  
dyng of  
scriptu-  
res: whi-  
ch in dar-  
ke places  
must be  
expoun-  
ded that it  
agre to  
open pla-  
ces & ge-  
nerall ar-  
ticles of  
fayth.  
amos. 8.  
eph. iij. a  
i. pet. 5. 6

As we have many members in one body/ & all  
members have not one office: so we beynge  
many are one body in Christ and every man  
Camdge our selves ) one anothers mēbers &  
\* Scynge that we have dyvers gyftes accor-  
dyng to the grace that is geven vnto vs: yf  
eny man have y gyft of \*prophecy/ let him  
have it that it be agreynge vnto the fayth. Let  
him that hath an office/wayte on his office.  
Let him that teacheth/take hede to his doctri-  
ne. Let him that exhorteth/geve attendaunce  
to his exhortacion. Xf eny man geve/let him  
do it with singleness. Let him that ruleth/ do  
it with diligence. Xf eny man shewe mercy/  
let him do it with cheyfulness.

Let love be w out dissimulation. Hate that  
which is evyll / and cleave vnto that which  
is good. Be kynde one to another with bzo-  
therly love. In gevyng honoure/ goo one be-  
fore another. Let not y busynes which ye ha-  
ve in honde/be tedious to you. Be fervēt in y  
sprete. Applye youre selves to y tyme. Reioy-  
ce in hope. Be paciēt in tribulacion. Continue  
in prayer. Distribute vnto the necessite of the  
faynctes & diligently to harhoute. Blesse the  
which persecute you: blesse but curse nat. Be  
mery with the that are mery. Wepe w them  
that wepe. Be of lyke affeccion one towards  
another. Be not hye mided: but make youresel-

ves

# Wnto the Romayns. Ho. cc. xxxviii

ves equall to the of y lower sorte. \* Be not  
wysse in youre awne opinids. Recōpence to no  
ma evyll fore evyll. Provyde afore honde thin-  
ges honest in y syght of all men. Xfit be pos-  
sible/howbe it of youre parte/have peace with  
all men. Werly beloued avenge not youre sel-  
ves/ but geve roume vnto the wrath of God.  
for it is written: vengeance is myne/ and I  
will reward. saith the lord.

Terfore yf thy enemy hunger/ fede him: yf  
he thirst/ geve him drinke. for in so doynge  
thou shalt heape \*coles of fyre on his heed:  
We not overcome of evyll: But overcome  
evyll w goodnes. R The. viii. Cha. \*

Let every soule submit him selfe vnto  
the auctorite of y hyer powers. for the  
re is no power but of God. The po-  
wers that be/are ordeyned of God. Whosoe-  
ver therfore resysteth power/resisteth the or-  
dinance of God. And they that resist/ shall  
receave to the selfe damnaciō. for rulers are  
not to be feared for good workes/ but for evyll  
Wilt thou be with out feare of the power &  
do well then: and so shalt thou be praysed of  
the same. for he is the minister of God/ for  
thy welth. But & yf thou do evyll/ then feare:  
for he beareth not a swearde for nought: but  
is the minister of God/ to take vengeance on  
them that do evyll. Wherfore ye must nedes  
obeye/ not for feare of vengeance only: but al-  
so because of \*conscience. And even for this  
cause paye ye tribute. for they are godde mi-  
nisters/ serpyng for the same purpose. R

G. ii. Wepe



## The epistle of S. Paul

Give to every man therfore his due: Tribute to whom tribute belongeth: Custome to whom custome is due: feare to whom feare belongeth: Honour to whō honour pertayneth

epo. xv. c.  
duc. v. b.

\* And we nothinge to eny man: but to love one another. For he that loveth another/ fulfilleth the lawe. For these commaundementes:

Love is þ  
fullfillin-  
ge of the  
lawe.

Thou shalt not commit adultery: Thou shalt not kylle: Thou shalt not steale: Thou shalt not beare false witness: Thou shalt not despye and so forth (yf there be eny other commaundement) they are all comprehended in this sayinge: Love thyne neighbour as thy selfe. Love hurteth not his neighbour. Therfore is love the fullfyllinge of the lawe. \*

Christ  
which is  
oure sal-  
vation is  
now nere  
then whē  
we looked  
for him in  
the olde te-  
stament.  
(Armou-  
re) of light  
fayth / ho-  
pe / love / þ  
feare of  
God / tru-  
the and all  
that the li-  
ght of Go-  
des worde  
teacheth.

\* This also we knowe / I mean the season / howe that it is tyme that we shuld now awake oute of slepe. For now is oure \*salvation nearer then when we beleved. The nyght is passed & the daye is come nye. Let vs therfore cast awaye the dedes of darcknes / & let vs put on the (Armoure) of lyght. Let vs walke honestly as it were in the daye lyght: not in eatynge and drinkynge: nether in chamburynge and wantannes: nether in stryfe & envynge: but put ye on the Lord Jesus Christ. & And make not provision for the fleshe / to fulfill y lustes of it. ¶ The. viii. Chapter.

**I**m that is weake in the fayth / receaue unto you / not in disputynge & troublingynge his conscience. One beleveth that he maye eat all thinge. Another which is weake / eateth earbes. Let not him that eateth

## Unto the Romayns. Jo. cc. xxv. b.

teth / despise him that eateth not. And let not him whiche eateth not / iudge him that eateth. For God hath receaved him. What arte thou that iudgest another mānes servaunt? iaco. iij. b. Whether he stonde or faule: that pertayneth vnto his master: ye / he shall stonde. For God is able to make him stonde.

**T**his man putteth difference bitwene daye and daye. Another man counteth all dayes alyke. Be that no man waver in his awne meaninge. Be that observeth one daye more then another / doth it for y lordes pleasure. And he that observeth not one daye moare then another / doeth it to please y lord also. Be that eateth / doth it to please the lord / for he giveth god thankes. And he y eateth not / eateth not to please y lord w all / & giveth god thanke. For none of vs lyveth his awne servaunt: nether doeth anye of vs dye his awne servaunt. ¶ If we lyve / we lyve to be at y lordes will. And yf we dye / we dye at y lordes will. Whether we lyve therfore or dye / we are the lordes. For Christ therfore dyed & rose agayne / & revived / that he myght be lord both of deed & quicke.

But why doest thou then iudge thy bro. Christes ther? Other why doest thou despyse thy bro. And therether? We shall all be brought before the iud. for to be gement seate of Christ. For it is writen: as fauoured truly as I lyve sayth y lord / all knees shall bowe to me / and all tonges shall geve a know f. co. v. b. ledge to God. So shall every one of vs geve csa. xl. b. accomptes of him selfe to God. Let vs not philip. ij. therfore iudge one another eny moare.

g. iij. But



## Theepistle of S. Paul

**Comē** y is to saye **Uncleane** **Dure tre** **asure is** **oure kno** **wledge.** **kyngedo** **me of god** **what it** **is.**

But iudge this rather/that no man put a stomblyng blocke or an occasion to faule in his brothers waye. For I knowe and am full certified in the worde of Iesus / that ther is no thinge comen of it selfe: but vnto him that iudgeth it to be comen: to him is it comen. If thy brother be greued with thy meate/now walkest thou not charitably. Destroye not him with thy meate/for whom Christ dyed. Cause not youre treasure to be euyl spoken of. For the kyngdome of God is not meate and drinke: but rightewesnes/peace and ioye in the holy goost. For whosoever in these thinges seruethe Christ / pleaseth well God/ and is commended of men.

**olt. j. d.**

Let vs folowe the thinges which make for peace/ & thinges wherewith one maye edyfie another. Destroye not y worke of god for a lytell meates sake. All thinges are pure/ but it is euyl for that man/ which eateth with hurte of his conscience. It is good nether to eate fleshe / nether to drinke wyne / nether any thinge/ wherby thy brother stomblyeth / ether fallcth/ or is made weak. Hast thou farth/ haue it with thy selfe before god. Happy is he y condemneth not him selfe in that thinge which he alloweth. For he y maketh conscience/ is dampned yf he eate: because he doth it not of fayth. For whatsoever is not of fayth/ that same is synne. **The. viii. Chap.**

**No do as** **gaynst cō** **science is** **dampna** **ble. And** **all that is** **not of** **fayth is** **synne.**

**U** We which are stronge/ ought to beare the staynes of them which are weak. And he/ and not to stonde in oure owne cōfaytes.

## Vnto the Romayns. Ho. cc. xxxvi

**saytes.** Let every man please his neighbour vnto his welth and edyfyng. For Christ pleased not him selfe: but as it is written. There shal be no bokes of the which rebuked the/ fell one me. Whatsover thinges are written afore tyme/ are written for oure learyng/ that we shoulde thowow patience and comforte of the scripture/ myght haue hope.

**B** The God of patience and consolacion/ geue vnto every one of you/ that ye be lyke mynded one towardes another after the insample of Christ: that ye all agreynge together/ maye with one mouth prayse God the father of oure Lorde Iesus. Wherfore receave ye one another as Christ receaved vs/ to the prayse of God.

And I saye that Iesus Christ was a minister of the circumcision for the trueth of god/ to conferme the promyses made vnto the fathers. And let the gentyls prayse god for his mercy/ as it is written: for this cause I will prayse the amonge the gentyls/ and synge in thy name. And agayne he sayth: reioyse ye gentyls with his people. And agayne/ prayse the Lorde all ye gentyls / and laude him all nations. And in another place Esaias sayth: ther shal be the rote of Jesse/ and he that shall ryse to raygne over the gentyls: in him shall the gentyls trust. The God of hope fylle you with all ioye and peace in beleuyng: that ye maye be ryche in hope thowowe the power of the holy goost.

I my selfe am full certified of you my brethren/



## The epistle of S. Paul

then/that ye youre selves are full of goodnes  
and filled with all knowledge/and are able to  
exhort one another. Nevertheless brethren  
I have some what boldly written vnto you/  
as one that putteth you in remembrance/tho-  
row the grace that is given me of God/that  
I shuld be the minister of Iesu Christ amon-  
ge the gentyles/and shuld minister the glad-  
de tydynges of God/that the gentyles myght  
be an acceptable offerynge/sanctified by the  
holy goost. I have therfore wherof I maye  
reioyse in Christ Iesu/in tho thinges which  
pertain to God. For I dare not speake of  
eny of tho thinges which Christ hath not  
wrought by me/to make the gentyles obedi-  
ent/with worde and dede/in myghty signes  
and wonders/by the power of the spryte of  
God:so that from Jerusalem and the costes  
rounde aboute vnto Iherusalem/I have fyl-  
led all countres with the gladde tydynges  
of Christ.

esq. liij. d. So have I enforced my selfe to preache the  
gospell/not where Christ was named/lest I  
shuld have bylt on another mannes founda-  
cion:but as it is written:To whom he was  
not spoken of:they shall se:and they that hearde  
not/shall vnderstande. For this cause I have  
bene ofte let to come vnto you:but now seyn-  
ge I have no moare to do in these countres/  
and also have bene desyrous many yeares to  
come vnto you/when I shall take my iorney  
into spayne/I will come to you. I trust to se  
you in my iorney/and to be brought on my  
waye

## To the Romayns. To. ccxxviii

waye thitherwarde by you after that I haue  
somewhat enjoyed you.

Now go I vnto Jerusalem/and minister vnto  
the saynctes. For it hath pleased them of  
Macedonia and Achaia to make a certayne di-  
stribuciō vpon the poore sayncte which are at  
Jerusalem. It hath pleased them verely/and  
their detters are they. For yf the gentiles be ma-  
de partetakers of their spirituall thinge/their  
dutie is to minister vnto the in carnall thin-  
ges. When I have performed this/and have  
brought them this frute sealed. I will come  
backe agayne by you into Spayne. And I am  
sure when I come/that I shall come with  
aboundaunce of the blessinge of the gospell  
of Christ. j. co. ix. 6

I beseeche you brethren for our Lord Iesus  
Christes sake/and for the love of the spryte/that  
ye helpe me in my busynes/with youre pray-  
ers to God for me/that I maye be deliuered  
from them which beleue not in Jewry/and that  
this my service/which I have to Jerusalem/  
maye be accepted of y: saynctes/that I maye  
come vnto you with ioye/by the will of God/  
and maye with you be refreshed. The God  
of peace be with you. Amen. R

## The. vii. Chapter.

I Commēde vnto you Phoebe our sister  
(which is a minister of the congrega-  
cion of Aenchrea) that ye receave her  
in the Lord as it becommeth sayncte/and that  
ye assist her in whatsoever busynes she needeth  
of youre ayde. For she hath suckered ma-  
ny/and  
g. v. ny/a



## The epistle of S. Paul

First frute  
that is  
the first  
that was  
converted  
to God.

myne awne selfe also. Brete Prisca and  
Aquila my helpers in Christ Jesu/which ha  
ve for my lyfe layde doune their awne necke.  
vnto which not I only geve thanks but al  
so the congregacion of the gētyls. Lyke wyse  
grete all the cōpany that is in thy housse. Sa  
lute my welbeloved Epenetos/which is the  
first frute amōge them of Achaia. Brete Ma  
ry which bestowed moche labour on vs. Salu  
te Andronicus & Junia my cosyns/which we  
re presoners with me also/ which are wele ta  
ken amōge the Apostles/ & were in Christ be  
fore me. Brete Amplias my beloved in y<sup>e</sup> Lor  
de. Salute Urban our helper in Christ/ and  
Stachys my beloved. Salute Appelles ap  
proved in Christ. Salute them which are of  
Aristobolus houshold. Salute Herodion my  
kynsmā. Brete them of the houshold of Nar  
cissus which are in the Lorde. Salute Triphe  
na & Triphosa/which women dyd labour in y<sup>e</sup>  
Lorde. Salute y<sup>e</sup> beloved Persis/ which labou  
red in the Lorde. Salute Rufus chosen in the  
Lorde/ & his mother & myne. Brete Asincri  
tus/Phlegon/German/Patrobas/Germen/ &  
the brethren which are w<sup>th</sup> them. Salute Phi  
lologus & Julia/Mereus & his syster/ & Olim  
pha/ & all the sayntes which are with them.  
Salute one another with an holy kyss. The  
congregacions of Christ salute you.

I beseeche you brethren/ marke them which  
cause division & geve occasions of evyll/ con  
trary to the doctrine which ye have learned: &  
avoyde them. For they y<sup>e</sup> are suche serve nat  
the

## To the Romaines. Ho. cccxxviii

y<sup>e</sup> Lorde Jesus Christ: but their awne bellyes/ \* pause  
& with swete preaching & flatteringe wor  
des decrave the hertes of the innocētes. For  
your obedience & extendeth to all men. I am  
glad no dout of you. But yet I wolde have  
you wyse vnto y<sup>e</sup> which is good/ & to be innocē  
tes concerninge evyll. The God of peace trea  
de Satan vnder your fete shortly. The gra  
ce of our Lorde Jesu Christ be with you.

Timotheus my worke fellow/ & Lucius &  
Jason & Sopater my kynsmen/ salute you. I  
Tertius salute you/ which wrote this epistle  
in the Lorde. Caius myne hoste & the hoste of  
all the congregacions/ saluteth you. Erastus  
the chamberlayne of y<sup>e</sup> cite saluteth you. And  
Quartus a brother saluteth you. The grace  
of our Lorde Jesu Christ be w<sup>th</sup> you all. Amē

To him that is of power to stablisse you  
accordinge to my gospell & preachinge of Je  
su Christ/ in utteringe of the mystery which  
was kept secret sence the worlde begāne/ but  
now is opened by y<sup>e</sup> scriptures of prophesie/  
at the commaundement of the everlastinge  
god/ to sterc vp obedience to the faith publis  
hed amōge all nacions: To the same God/  
which alone is wyse/ be prayse throzowe. Je  
su Christ for ever. Amen.

## To the Romaines.

Sent from Corinthum by Phede/  
He that was the minister vnto  
the congregacion at  
Corinthia.



# **The Prologe vnder the fyrst epistle of S. Paul to the Corinthians.**



This pistle declareth it selfe frō  
Chapter to Chapter/that it ne-  
deth no prologe or introducciō  
to declare it. When paule had  
querted a great nombꝛe at Co-  
rinthum/as yꝛeade Act. xviij.  
and was departed/there came in  
mediatlye false Apostles & sec-  
temakers & dyce euer yman disciples after him/  
so that the people were whole inquyeted/deuy-  
ded & at darpaunce amonge them selues/ eue-  
ry man for the zeale of his doctoure / those new  
Apostles not regardynge what deuyssion/what  
vncleennes of syuynge/ or what false opinions  
were amonge the people/as longe as they myght  
bein auctozite and well at ease in their bellies.  
But paule in the .iiij. fyrst Chapter with  
great wysdome & sobryetes/rebuketh/fyrst the  
deuyssion and the auctozes therof/& calleth the  
people to Christ agayne & teacheth how & for  
what the preacher is to betaken.

In the .v. he rebuketh the vncleennes that  
was amongest them.

In the .vi. he rebuketh the debate & goynge  
to lawe to gether/pleatynge their causes be-  
foze the heehen.

In the .vij. he informeth them concernynge  
chastite and maryage.

In the .viij. ix. x. xi. he teacheth the stron-  
ge to forbear the weake that yet vnderstode  
not the lybertie of the Gospell/& that with the  
ensample of him selfe. Which though he were  
an Apostle & had auctozyte/ yet of loue he ab-  
stayned/to wyne other. And he feareth them  
with the ensamples of the olde testamēt & re-  
buketh dyuerse dysordres that were amonge  
them concernynge the Sacramēt and the goyn-  
ge bare hedded of maryed women.

In the

# **To the Corinthians. fo. cc. xv. to**

In the .xij. xliij. & xliij. he teacheth of the ma-  
nyfold gyftes of the spirite/& proueth by a sy-  
mylitude of the bodie/that all gyftes are geue  
that eche shuld helpe other/& thozow loue do  
seruyce to other/& proueth that where loue is  
not/there is nothynge that pleaseth God. For  
that one shuld loue another / is all that God  
requyrez of vs. And therfore yf we desyre  
spirituall gyftes he teacheth those gyftes to be  
desyred that helpe out neybour.

In the .xv. he teacheth of the resurreccyon  
of the bodie.

And in the last he exhorteth to helpe the po-  
re sayntes.

# **The fyrst epistle of S. Paul the Apostle to the Corinthians.**

## **The fyrst Chapter.**



**P**aul by voca-  
cion an Apostle of  
Jesus Christ tho-  
row the will of God/ and  
brother Sostenes.

Vnto the congregacion  
of God which is at Corin-  
thum. To them that are  
sanctified in Christ Iesu/  
sainctes by callynge/with

all that call on the name of oure lord Iesus  
Christ in every place/both of theirs & of oures

Grace be with you and peace frō God oure  
father/and from the lord Iesus Christ.

\* I thanke my God all wayes on youre be-  
halfe for y grace of God which is geuen you  
by Ie



The .i. epistle of S. Paul

By Iesus Christ/that in all thinges we are made riche by him in all learninge and in all knowledge even as the testimony of Iesus Christ was conformed in you) so that ye are behynde in no gyft/and wayte for the appetyng of our lord Iesus Christ which shall streight you vnto y<sup>e</sup> ende / that ye maye be blamelesse in y<sup>e</sup> daye of our lord Iesus Christ. & for god is faythfull/by whom ye are called vnto y<sup>e</sup> fellowshippe of his sonne Iesus Christe our lord

j. The. v.

I beseeche you brethren in y<sup>e</sup> name of our lord Iesus Christ/that ye all speake one thyng (that there be no dissencion amonge you: but be ye knyt together in one mynde in one medynge. It is shewed vnto me (my brethren) of you by them that are of the housse of Cloe / that ther is stryfe amonge you. And this is it that I meane: how that comelic amonge you / one sayeth: I holde of Paul: another I holde of Apollos: y<sup>e</sup> thyrde I holde of Cephas: y<sup>e</sup> four y<sup>e</sup> I holde of Christ. As Christ devided was Paul crucified for you: ether were ye baptised in y<sup>e</sup> name of Paul: I thanke God that I christened none of you / but Crispus & Gaius / lest any shulde saye that I had baptised in my name alone. I baptised also the housse of Stephana. Forthermore knowe I not whether I baptised any man or no.

preaching  
ge of the  
crosse is y<sup>e</sup>  
power of  
God.

For Christ sent me not to baptise / but to preache y<sup>e</sup> gospel / not with wysdome of wordes / lest the crosse of Christ shuld have bene made of none effecte. For y<sup>e</sup> preachinge of the crosse is to them y<sup>e</sup> perillous folishnes: but vnto vs

To the Corinthians.

To. ccv.

to vs which are saved / it is y<sup>e</sup> power of God. For it is written: I will destroye the wysdome of the wyse / & will cast awaye the vnderstandinge of the pruden. Where is the wyse? Where is the scribe? Where is the searcher of this worlde? Hath not God made the wysdome of this worlde folishnes?

isa. xlv.  
abdic. j. c.  
isaie.  
v. xlv. c.

For when the worlde thow wysdome knew not God / in y<sup>e</sup> wysdome of God: it pleased God thow folishnes of preachinge to save them y<sup>e</sup> beleve. For y<sup>e</sup> Jewes require a signe / & the Grekes seke after wysdome. But we preache Christ crucified / vnto the Jewes an occasion of fallinge / & vnto the Grekes folishnes: but vnto the which are called both of Jewes & Grekes / we preache Christ y<sup>e</sup> power of God / and the wysdome of God. For the folishnes of God is wyser then men: & the weakenes of God is stronger then men.

Signe.

Christ is  
the power  
& wisdom  
of god

Brethren loke on youre callinge / how that not many wyse men after the fleshe / not many myghty / not many of hye degree are called: but God hath chosen the folyshe thinges of the worlde / to confounde the wyse. And God hath chosen the weake thinge of the worlde / to confounde thinge which are myghty. And vile thinges of the worlde / & thinges which are despyed / hath God chosen / yee & thinges of no reputacion / for to bringe to nought thinges of reputacion / that no fleshe shulde reioyce in his presence. And vnto him partayne ye / in Christ Iesu / which of God is made vnto vs \* wysdome / & also rightewesnes / and

\* Christ  
is wysdo-  
me. &c.  
And of hi  
onlye ou-  
ght we to  
holde and  
in him on-  
lye to reio-  
yce.

sanctifyin-  
g yee.



# The .i. epistle, of S. paul

saunctifyinge & redemption. That according  
ge as it is written: he which reioysfeth/shalde  
reioyce in the Lorde.

## A The.ii.Chapter.

**A**nd I bethen when I came to you/ ca  
me not in gloriouſnes of wordes or of  
wyſdome/ ſhewynge vnto you the testi  
mony of God. Nether ſhewed I my ſelfe that  
I knewe eny thinge amonge you ſave Ieſus  
Chriſt/ eue the ſame that was crucified. And  
I was amōge you in weaknes/ & in feare/ & in  
moche trēblinge. And my wordes & my prea  
chinge were not with entyſynge wordes of  
manes wyſdome: but in ſhewing of y<sup>e</sup> ſprete  
& of power/ that youre fayth ſhuld not ſtonde  
in y<sup>e</sup> wyſdome of mē/ but in y<sup>e</sup> power of God.

That we speake of / is wysdome amonge  
them that are perfecte: not the wysdome of  
this worlde nether of the rulers of this worl  
de (which go to nought) but we speake y<sup>e</sup> wys  
dome of God / which is in secrete & lieth hyd /  
which God ordeyned before the worlde vnto  
oure glory: which wysdome none of y<sup>e</sup> rulers  
of the worlde knewe. For had they knowe it /  
they wolde not haue crucified the Lorde of  
glory. But as it is written: The eye hath not  
sene / & the eare hath not hearde / nether haue  
entred into the herte of man / y<sup>e</sup> thinges which  
God hath prepared for them that love him.

But God hath opened them vnto vs by  
his sprete. For y<sup>e</sup> sprete searcheth all thinges/  
ye the bottome of Goddes secretes. For what  
man knoweth the thinge of a mā: save y<sup>e</sup> spre  
te of

perfect  
are they þ  
vnderſtōd.  
de the la  
we / ſayth  
a worthes  
truſte / &  
profefſe  
them.

2sa. lxxiij.  
The spirit  
re vnder  
standeth  
godly thi  
nges.

To the Corinthians. 110. ccxli.

te of a man which is with in him? Even so y<sup>e</sup> The spiri  
things of God knoweth no man/But y<sup>e</sup> spre te Under  
te of god. And we have not receaved the spre stondesth  
te of y<sup>e</sup> worlde: But the sprete which cometh godly thy  
of god/for to knowe the thinge that are geve uges.  
to vs of god/which thinges also we speake/ The natu  
not in the conynge wordes of mānes wyfdo rall mā th  
me/But with the conynge wordes of the holy at is not  
goost/makynge spretuall cōparsons of spre. renued in  
tuall thinge. For y<sup>e</sup> naturall man perceaveth Christ cō  
not the thinge of the sprete of god. For they nat perce  
are but folysshnes vnto him. Nether can he auer the  
perceave them/because he is spretuallly exami things  
ned. But he that is spretuall/discusseth all of God  
thinges: yet he him selfe is iudged of no mā. rsa. xl. d  
For who knoweth the mynde of the Lorde/ eap. i. p. c  
other who shall informe him? But we vnder rom. xi. d  
stonde the mynde of Christ.

**A The.iii. Chapter.**

21 **A**nd I coulde not speake vnto you bre-  
thre as vnto spirituall: but as vnto car-  
nall/ even as it were vnto babes in Ch-  
rist. I gave you mylke to drinke & not meate.  
For ye then were not stronge/ no nether yet a-  
re. For ye are yet carnall. As longe verely as  
ther is amōge you envye/stryfe/ & dissenciō:  
are ye not carnall/ & walke after y manner of  
mē? As lōge as one sayth/ I holde of Paul/ &  
another/ I am of Apollos / are ye not carnall?  
What is Paul? What thinge is Apollos? On-  
ly mininisters \*are they by whō ye beleved/  
even as the Lorde gave every mā grace. I ha-  
ve planted: Apollos watered: but god gave in-  
crease.

cap. xl. d  
cap. i. p. c  
tom. xi. d



## The fyrst epistle of S. Paul

creace. So then/nether is he that planteth eny thinge/ nether he y watreth: but god which gave the increace.

He that planteth and he that watreth / are nether better then the other. Every man yet shall receave his rewarde accordynge to his labour. We are goddis labourers/ ye are goddis husbantz/ ye are goddis byldynge. Accordynge to the grace of god given vnto me / as a wyse bylder have I layde the foundaciō And another bylt therō. But let every mā take hede how he bildeth apō. For other foundacion can no man laye/ then y which is layde / which is Iesus Christ. If eny man bilde on this foundacion/ golde/ silver/ precious stones tymber / have or stobie: every mannes worke shall appere. For the daye shall declare it/ and it shall be tryed in fyre. And y fyre shall trye every mannes worke/ what it is. If eny mannes worke y he hath bylt upon/ byde/ he shall receave a rewarde. If eny mānes worke burne he shall suffre losse: but he shall be safe him self: nevertheless yet as it were thorow fyre.

Are ye not ware that ye are the temple of god / and how that the sprete of god dwelleth in you? If eny man defyle the temple of god him shall god destroye. For the temple of god is holy/ which temple ye are. Let no man deceave him selfe. If eny man seme wyse amonge you/ let him be a fole in this worlde / that he maye be wyse. For y wysdome of this worlde is folyssynes with god. For it is writte: he compaseth the wyse in their craftynes. And agayne

## To the Corinthyans. Fo. cc. li

agayne/ God knoweth the thoughtes of the wyse that they be vayne. Therefore let no mā reioyce in men. For all thinges are yours/ whether it be Paul/ other Apollo / other Cephas: whether it be y worlde/ other lyfe/ other deeth/ whether they be present thinge or thinges to come: all are yours / & ye are Christs/ and Christ is goddis.

### The. iiii. Chapter.

Let men this wyse esteeme vs/ evē as the ministers of Christ/ and disposers of secretes of God. Furthermore it is requyred of the disposers that they be founde faithfull. \* With me is it but a very smal thinge/ that I shuld be iudged of you / ether of (mans dape) No I iudge not myn awne selfe. I know nought by my selfe: yet am I not thereby iustified. It is the Lorde that iudgeth me. Therefore iudge no thinge before the tyme/ untill the Lorde come/ which will lighten thinges that are hyd in darcknes and open the counsels of the hertes. And then shall every man have prayse of God.

These thinge brethren I have described in myn awne person & Apollos/ for youre sake/ that ye myght learne by vs/ that no man couthe of him selfe beyonde that which is above written: that one swell not agaynst another for eny mans cause. For who preferreth ther? What hast thou / that thou hast not received? If thou have received it/ why reioycest thou as though thou haddest not received it? Now ye are full: now ye are made ryche: ye ray

psal lxi d  
gala. v.

Christ is  
the foun-  
dacion  
ar brareth  
all.

Daye.

Temple.

ij. cor. i. vj

ioh. v. c.  
psal xciiij  
v.

The Apo-  
stles are  
ministers

\* saythful  
is he that  
preache-  
th his ma-  
ster & not  
him selfe.

(Mans)  
day risin-  
annes wy-  
sdom.



## The epistle of S. Paul

ghe as kinge with out vs : & I wold to god ye  
dyd raygne / that we might raygne with you.

We thinketh that God hath set foith vs  
which are Apostles / for the lowest of all / as it  
were me appoynted to deeth. For we are a ga  
spunge stocke vnto the worlde / & to y angels / &  
to men. We are soles for Christes sake / & ye  
are wyse thozow Christ. We are wake / & ye  
are strage. Ye are honorable & we are despised.  
For vnto this dape we hunger & thyrst / & are  
naked / & are boffeted w fistes / & have no cer  
taynedwellinge place / and laboure workinge  
with oure awne hondes. We are revyled / &  
yet we blesse. We are persecuted / & suffer it.  
We are exylt spoken of / and we praye. We  
are made as it were the filthynes of the worl  
de / the of scowinge of all thinges / even vnto  
this tyme.

I write not these thinges to shame you:  
but as my beloved sonnes I warne you. For  
though ye have ten thousande instructours in  
Christ: yet have ye not many fathers. In  
Christ Jesu / I have begotten you thozowe y  
gospell. Wherefore I desyre you to folowe me.  
For this cause have I sent vnto you Timo  
then: which is my deare sonne / & faithfull in  
the worde / which shall put you in remembrau  
ce of my wayes which I have in Christ / evē  
as I teache every where in all congregaciōs.  
Some swelt as though I wolde come no mo  
re at you. But I will come to you shortly / yf  
God will: & will knowe / not y wordes of the  
which swell / but y power: for y kyngdome of  
God

The passi  
on of true  
Apostles

act. xv. g  
i. thes. ii. 8  
ii. thes. iii.

## To the Corinthyans. Jo. ccxliii

God is not in wordes / but in power. What  
will ye? Shall I come vnto you with a rodde /  
or els in love & in the sprete of mekenes

The. v. Chapter.

Here goeth a comen sayinge that ther fornicacion  
is fornicacion amōge you / & soche fornicacion  
as is not once named amonge  
the gentyle: that one shuld have his fathers  
wyfe. And ye swelt and have not rather sorow  
wed / y he which hath done this dede / myght  
be put frō amōge you. For I verely as absent  
in body / even so present in sprete / have deter  
mynded all redy (as though I were present) of  
him that hath done this dede / in the name of  
oure Lorde Jesu Christ / when ye are gathered  
togedder / & my sprete / with the power of the  
Lorde Jesu Christ / to deliver him vnto  
tan / for y destrucciō of the fleshe / y the spre  
te maye be saved in y dape of y Lorde Jesu.

Your reioysinge is not good: knowe ye not  
that a lytle leuē soweth the whole lompe of  
dowe. & Dourge therfore the olde leuē / that  
ye maye be newe dowe / as ye are swete breed.  
For Christ oure esterlambe is offered vp for  
vs. Therfore let vs kepe holy dape / not with  
olde leuē / nether with the leuē of malicious  
nes and wickednes: but with the swete breed  
of purenes and truth.

I wrote vnto you in a pistle that ye shuld  
not company with fornicatours. And I meāt  
not at all of the fornicatours of this worlde /  
ether of the covetous / or of extorsioners /  
ether of the ydolaters: for then must ye nedes  
have

fornicacion  
is to de  
stoye fle  
shly wyse  
dome that  
the sprete  
maye be  
founde in  
the doctry  
ne of Ch  
rist.  
If anye  
that pro  
fesseth  
christ be  
soch: no  
nether  
Christen  
man maye  
beare  
him com  
panye.

h.iii. Have



## The fyrst epistle of S. Paul

If anye th have gone out of y worlde. But now I wri  
at pzo fesse te unto you/ that ye company not togedder/ yf  
th Christ eny that is called a brother/ be a fornicator/ or  
Be soch: no covetous/ or a worshippes of ymages/ ether  
nothet ci/ a raylar/ ether a dzonkard/ or an extorcionar:  
risten ma with him that is soche se that ye eate not.  
maye B. a For what have I to do/ to iudge them which  
re him id are with out? Do ye not iudge them that  
panye. are within? Them that are with out/ God  
shall iudge. Put awaye from amonge you/  
that evyll parson.

### The. vi. Chapter.

To goo  
to lawe.

**H**ow dare one of you havinge busines  
with another/ goo to lawe vnder the  
wicked/ & not rather vnder the sainc-  
tes? Do ye not know that the saintes shall  
iudge the worlde? If the worlde shall be iud-  
ged by you: are ye not good ynough to iudge  
smale trifles? knowe ye not hie that we shall  
iudge the angels? Hie moche more maye we  
iudge thinges that partayne to y lyfe? If ye  
have iudgemente of worldely matters/ take  
them which are despised in y congregaciō/ &  
make them iudges. This I saye to youre Ma  
me. Is ther utterly no wyse man amōge you?  
What not one at all/ y can iudge bitwene bro-  
ther & brother/ but one brother goeth to lawe  
with another: & that vnder the unbelievers?

Now therfore ther is utterly a faute amon-  
ge you/ because ye goo to lawe one with ano-  
ther. Why rather suffer ye not wronge? why  
rather suffre ye not youre selves to be rob-  
bed? Maye ye youre selves do wronge/ and rob  
Be: and

## To the Corinthyans. I. ccc. liii

Be: and that the brethren. Do ye not remem-  
ber how that the vnrighieous shall not inher-  
et the kyngdome of God? Be not deceaved.  
For nether fornicators / nether worshippes  
of ymages/ nether whoremongers/ nether wea-  
klinges/ nether abusars of them selves with  
the mankynde/ nether theves/ nether the cove-  
teous/ nether dzonkardes/ nether cursed spea-  
kers/ nether pillers/ shall inheret the kyngdo-  
me of God. And soche ware ye verely: but ye  
are washed: ye are sanctified: ye are iustified  
by the name of the Lorde Iesus/ and by the  
spete of oure God.

**E** All thinges are lawfull vnto me: but all  
thinges are not proffitable. I maye do all thin-  
ges: but I will be brought vnder nomans  
power. Meates are ordeyned for the belly/ &  
the belly for meates: but God shall destroy  
bothe it and them. Let not the body be appli-  
ed vnto fornicacion/ but vnto the Lorde / and  
the Lorde vnto the body. God hath raysed vp  
the Lorde/ & shall rayse vs vp by his power.  
\* Ether remember ye not/ that youre bodies  
are the \* members of Christ: Shall I now  
take the members of Christ/ and make them  
the members of an harlot? God forbid. Do  
ye not vnderstonde that he which coupleth  
him selfe with an harlot/ is become one bo-  
dy: for two (saith he) shall be one fleshe. But  
he that is ioyned vnto the Lorde/ is one spete.  
file fornicacion. All synnes that a man do-  
the/ are with out y body. But he y is a forni-  
cator/ synneth agaynst his owne body. Ether  
knowe

These ad  
soche he  
haue no  
parte in  
Christ.

Sanctified  
grand iu-  
stificenge  
come by  
Christ &  
his spirita-  
te.

\* Mure  
sodyes as  
re them  
Bres of  
Christ.

He that  
is of chri-  
st: hath  
his spirita-  
te. ro. viii.



## The epistle of S. Paul

i. pe. j. d.

Knowe ye not how that youre bodies are the temple of y<sup>e</sup> holy goost/which is in you/wh<sup>o</sup> ye have of God/ & how that ye are not youre awne? For ye are dearly bought. Therfore glorifie ye God in youre bodies and in youre spretes/for they are goddes. R

### The. vii. Chapter. \*

Of wed-  
lock and  
Byrgynite

j. pe. ii. j. B

**A**S concerninge the thinges wherof ye wrote unto me: it is good for a mā/not to touche a woman. Nevertheless to a voyde fornicaciō/let every man have his wyfe: and let every woman have her husbāde. Let the man geve unto the wyfe due benevolence. Lykewyse also the wyfe unto the man. The wyfe hath not power over her awne body: but the husbāde. And lykewyse the man hath not power over his awne body: but the wyfe. Withdrawe not youre selves one from another/excepte it be with consent for a tyme/ for to geve youre selves to fastynge and prayer. And afterwarde come agayne to the same thyng/lest Satan tempt you for youre incontynence. R

This I saye of favour/ not of cōmaundement. For I wolde that all men were as I my selfe am: but every man hath his proper gyfte of God/one after this māner/another after that. I saye unto the vnmariēd men & widdawes: it is good for them yf they abyde evē as I do. But & yf they cānot abstayne/ let them mary. For it is better to mary then to burne.

mat. v. c  
& i. p. B

Unto the maryed cōmaunde not I/ but the Lord: that the wyfe separate not her selfe from

## To the Corinthyans. Jo. cc. v. l. v.

From the man. If she separate her selfe/ let her remayne vnmariēd/ or be reconciled unto her husbāde agayne. And let not the husbāde put away his wyfe from him. mar. x. B  
lu. x. v. d

**T**O the remnaunt speake I/ & not the lorde. If eny brother have a wyfe that belveth not/ yf he be content to dwell with him/ let him not put her away. And y<sup>e</sup> womā which hath to her husbāde an infidell/ yf he consent to dwell with her/ let her not put him away. For y<sup>e</sup> vnbelevyng husbāde is sanctified by the wyfe: & the vnbelevyng wyfe is sanctified by the husbāde. Or els were youre chyldren vnclene: but now are they pure. But and yf the vnbelevyng departe/ let him departe. A brother or a sister is not in subiection to soche. God hath called vs in peace. For how knowest thou o woman/ whether thou shalt save that man or no? Other how knowest thou o man/ whether thou shalt save that woman or no? But even as God hath distributed to every man.

**A**S the lorde hath called every person/ so let him walke: & so ordyn I in all congregaciōs. If eny man be called beyng circumcised/ let him adde nothinge therto. If eny be called vncircumcised: let him not be circumcised. Circumcision is nothinge/ vncircumcision is nothinge: but the keepynge of the cōmaundmentes of god is altogether. \* Let every man abyde in the same state wherin he was called. Arte thou called a servaunt? care not for it. Nevertheless yf thou mayst be fre/ use it rather.

Circum-  
cision.

j. v. ther.



## The fyrst epistle of S. Paul

\*If a man that is called in the lord beynge  
have the a servaunt/is the lordes freman. Lykwys he  
gyste/cha that is called beynge fre/is Chyestes servaunt.  
ite is go We are dearly bought/be not mennes servaun  
od/themo tes. Brethren let everye man wherin he is cal  
re quyet- led/therin abyde with God. &

ue God. As concernynge virgins/ I have no comma  
ndment of the lord: yet geve I counsell/as  
foz p ma one that hath obtayned mercye of the lord to  
xyed have be faythfull. I suppose that it is good for the  
ostemoch trouble: present \*necessite. For it is good for a ma so  
trouble: But if the mynde of to be. Arte thou bounde vnto a wyfe? seke not  
mynde of the chaste to be lowsed. Arte thou lowsed from a wyfe? seke not a wyfe.  
the chaste to be lowsed. Arte thou lowsed from a wyfe? seke not a wyfe. But and yf thou take a wyfe  
be combe thou synnest not. Lykwys if a virgin marye  
edwith o- the synnest not. Neverthelesse soche shall ha  
ther worl- ve trouble in their flesshe: but I favor you.

es / what helpeth This saye I Brethren the tyme is shorte. It  
helpeth if the remayneth that they which have wives/be as  
if the remayneth that they which have wives/be as  
inayred be though they had none/and they that wepe be  
them Iace as though they wept not: and they that reioy-  
quyet my ce/be as though they reioysed not: & they that  
nded ther bye be as though they possessed not: & they y  
by / what use this worlde/be as though they used it not.  
hurteth it For the passion of this worlde goeth awaye.

Neither of it selfe is I wolde have you without cure: the single  
better th- man careth for the thinge of the lord / how  
en the o- he maye please the lord. But he that hath  
her/or ple married/careth for the thinge of the worlde ho  
aseth god we he maye please his wyfe. There is differē  
more the ce bitwene a virgin & a wyfe. The single wo-  
the other man careth for the thinges of the lord / that  
Neither is We maye be pure both in body & also in sprete  
outwar- But

## To the Corinthians. Jo. cc. xlvi

But he that is maryed/careth for the thinge de circum  
of the worlde / how we maye please her hus cision. or  
band. This speake I for youre proffit/not to outwar-  
tangle you in a snare: but for that which is ho de bapty-  
nest and comly vnto you/ & that ye maye quye a pynne of  
etly cleave vnto the lord w out separacion. them sel-

¶ If eny man thinke that it is vncomly for ues/ saue  
his virgin if he passe the tyme of mariage/ ad that they  
if so nede requyre/let him do what he listeth / put he in  
he synnest not: let the be coupled in mariage. remembra-  
Neverthelesse / he y purposeth surely in his unce to ke  
herte/havynge none nede: but hath power o pe the co-  
ver his awne will: and hath so decreed in his uenant  
herte that he will kepe his virgin/ doth well. made betw  
So then he that ioyneeth his virgin in maria wene vs  
ge doth well. But he that ioyneeth not his vir God.

gin in mariage doth better. The wyfe is bound to. vij.  
de to the lawe as long as her husband liveth  
If her husbände slepe/ she is at liberte to ma-  
ry with whom she wyll/ only in the lord. But  
she is happiar yf she so abyde in my iudgmēt  
And I thinke verely that I have the sprete  
of God.

## The. viii. Chapter.

¶ I speake of thinges dedicate vnto ydols/ we are sure that we all have know-  
dols/ we are sure that we all have know- uctis bet-  
wledgr. knowledge maketh a man sw- ter. then  
ell: but love edifieth. If eny man thinke that moche kn  
he knoweth eny thinge/ he knoweth nothyng- owledge.  
ge yet as he ought to knowe. But yf eny man  
love god/ the same is knowen of him.

To speake of meate dedicat vnto ydols/ we  
are sure that ther is none ydoll in the worlde  
and



## The epistle of S. Paul.

and that ther is none other god but one. And though ther be y are called goddes/whether in heven other in erth (as ther be goddes many and lordes many) yet vnto vs is there but one god/which is the father of whom are all thinges/a we in him/a one lorde Iesus Christ by whom are all thinges/and we by him.

One god  
One lor-  
de.

But every man hath not knowledge. For some suppose that ther is an ydole/vntyll this houre/and eate as of a thinge offered vnto y ydole/a so their consciences beyng yet weak/are defyled. Meate maketh vs not acceptable to god. Nether yf we eate/are we y better. Nether yf we eate not/are we the worse.

In all our  
redde  
we must  
haue a res-  
pecte to  
oure ney-  
bours  
welthe.

But take hede that youre libertie cause not y weake to faule. For yf some man se y which hath knowledge/sit at meate in the ydoles temple/Must not the conscience of hym which is weake/be boldened to eate those thinges which are offered vnto y ydole? And so thorow thy knowledge Must y weake brother perishe for whom christ dyed. Wher ye synne so agaynst the brethren and wounde their weake consciences ye synne agaynst Christ. Wherfore yf meate hurt my brother/I will eate no fleshe whill the worlde stondeth/because I will not hurte my brother. **The. iij. Chapter.**

Charite  
what it  
doeth.  
Paule  
proueth  
him selfe  
an apostle  
equall to  
the best in  
that the

**A**ve I not an Apostler am I not free? Have I not sene Iesus Christ our lord? Are not ye my worke in the lord. Yf I be not an Apostle vnto other / yet am I vnto you. For the seale of myne Apostleshippe are ye in the lord. Myne answer to them that  
apeme

## To the Corinthyans. 10. ccc. lxxii.

apeme is this. Have we not power to eate & spalte be to drynke? Either have we not power to leade reth recoz about a sister to wyse as wel as other Apost de to his les/and as the brethren of the lord/and Le. preachyn phas? Either only I and Barnabas have not ge/and as power this to do? who goeth a warfare eny re by him tyme at his awne cost? who planteth a vyne. conuerted arde & eateth not of the frute? Who fedeth as by the a flocke and eateth not of the mylke? apostles.

**B** Saye I the se thinges after the manner of men? No sayth not the lawe the same also? For it ys written in the lawe of Moyses. Thou shalt not mofell the mouth of the ope that treadeth out the corne. Woth God take thought for open? Either sayth he it not all to gedder for oure sakes? For oure sakes no doute this is written: that he which eareth/Muld The pre- care in hope: and that he which therseth in cher hath hope /Muld be parttaker of his hope. Yf we ryght to some vnto you spirituall thynges: is it agreea challenge te thyng yf we reepe youre carnall thynges a luyngge Yf other be parttakers of this power over for hys la you: wherfore are not we rather. boure.

Nevertheless we have not used this power: but suffre all thinges lest we shuld syn- der the gospel of Christ. Do ye not vnderstod der how that ther which minister in the temple/ have their syndynge of the temple? And they which wayte at the aulter/are parttakers with y aulter? Even so also dyd y lorde ordayne/that they which preach y gospel/Muld live of the gospel. But I have used none of these thinges.

Never



## The fyrst epistle of S. Paul

**N**ether wrote I these thinges that it shuld be so done vnto me. For it were better for me to dye/thē y eny man shuld take this reioysinge from me. In that I preache the gospell/ I have nothinge to reioyce of. For necessite is put vnto me. What is it vnto me yf I preache not the gospell. If I do it with a good will/ I have a rewarde. But yf I do it agaynst my will/ an office is committed vnto me. What is my rewarde then? Verely that whē I preache the gospell/ I make the gospell of Christ fre/ y I misse not myne auctorite in y gospell.

He that worketh of loue to his neyghboure / hath this rewarde.

what loue maketh a man do.

For though I be fre from all men/ yet have I made my silfe seruaunt vnto all men / that I myght wyne the mod. Vnto the Jewes / I be came as a Jewe/ to winne y Jewes. To thē that were vnder the lawe/ was I made as though I had bene vnder the lawe/ to wyne thē that were vnder the lawe. To them that were with out lawe/ be cā I as though I had bene with out lawe (whē I was not with out lawe as perteyninge to god/ but vnder a lawe as concerninge Christ) to wyne thē that were with out lawe. To the weake became I as weake/ to wyne the weake. In all thinge I fashioned my silfe to all men/ to save at y lest waye some. And this I do for the gospels sake/ that I might have my parte therof.

\* Perceave ye not how that they which runne in a course/ runne all/ yet but one receaveth the rewarde. So runne that ye maye obtayne. Every man y proveth masteryes/ abstaineth from all thinges. And they do it to obtayne a corrupti-

## To the Corinthyans. fo. ccxlviii

corruptible croune: but we to obtayne an vncorruptible croune: I therfore so runne / not as at an vncertayne thinge. So fyght I/ not as one y beateth the ayer: but I tame my body and bringe it into subieccid/ lest after that I have preached to other/ I my silfe shuld be a castawaye.

### The. p. Chapter.

**N**ether I wolde not that ye shuld be ignorant of this/ how y oure fathers were all vnder a cloude / and all passed thorow the see / and were all baptised vnder Moyses/ in the cloude/ and in the see: & dyd all eate of one spirituall meate/ & did all drinke of one maner of spirituall drinke. And they dranke of that sprituall rocke that folowed them/ which rocke was Christ. But in many of them had god no delite. For they were overthowen in the wilderness.

These are ensamples to vs \* that we shuld not lust after evyll thinge/ as they lusted. Nether be ye worshippers of Images as we re some of them accordynge as it is written: The people sate doune to eate and drynke / & rose vp agayne to playe. Nether let vs cōmit fornicacion as some of them committed fornicacion/ and were destroyed in one daye. thousande. Nether let vs tempte Christ/ as some of them tempted/ and were destroyed of serpentes. Nether murmure ye as some of them murmured / and were destroyed of y destroyer.

All these thinge happened vnto them for ensamples/ and were written to put vs in remembra-



# The epistle of S. Paul.

membraunce/ whom the endes of the worlde are come apon. Wherfore let hym that thynketh besto deth / take hede least he fall. There hath none other temptacion taken you / But soche as foloweth y nature of man. But God is saythfull / which shall not suffer you to be tempted above youre strenght: but shall in the myddes of the temptacion make awaye to escape out. & Wherfore my deare beloued/ fle from worshippynge of ydols.

Cup  
Bred

I speake as vnto them which have discrecion/ Judge ye what I saye. Is not the cuppe of blessinge which we blesse/ partakynge of y bloude of Christ? ys not the bred which we breake / partetakynge of the body of Christ? because that we (though we be many) yet are one breed/and one bodye in as moch as we all are partetakers of one breed. Beholde Israell which walketh carnally. Are not they which eate of the sacrifice/partetakers of the altire?

What saye I then? that the ymage is eny thinge? or that it which is offered to ymagis is eny thinge? Nay/ but I saye / that those thinges which the gentyle offer/they offer to devyls/and not to god. & And I wolde not that ye shuld have fellowship with y devils. Ye cannot drinke of the cup of the lord/ & of y cup of y devyls. Ye cannot be partetakers of the lordes table/ & of the table of devylles. Either shall we provoke the lord? Or are we stronger then he? All thynges are lawfull vnto me/ but all thynges are not expedient. All thynges

eccle.  
ppvj.

# Vnto the Corinthians. Jo. cc. li

thynges are lawfull to me / but all thinges edifye not. Let noman seke his awne proffet: But let every man seke anothers welthe.

What soever is solde in the market/ that eate/and ave no questions for conscience sake. For the erth is the lordis/and all that therein is. If eny of them which beleve not/ bid you to a feest/ & yf ye be disposed to goo/ what sover is set before you: eate/ & yinge no question for conscience sake. But and yf eny man saye vnto you: this is dedicate vnto ydols/ eate not of it for his sake that shewed it/ and for hurtyng of conscience. The erth is the lordes & all that there in is. Conscience I saye/ not thynne/ but the conscience of that other. \* For why shuld my libertie be iudged of another mans conscience? For yf I take my parte with thys/ why am I evell spoken of for that thynge wherfore I geve thanks.

Whether therfore ye eate or dryncke/ or what soever ye do / do all to the prayse of God. & Be that ye geve occasion of evell/ nether to y Jewes/ nor yet to the gentyls/ nether to y congregation of god: even as I please all men in all thinges/ not sekynge myne awne proffet/ But the proffet of many/ that they myght be saved. folowe me as I do Christ.

## The. vi. Chapter.

I Commende you brethren that ye remember me in all thinges/ and kepe the ordinances even as I delyvered them to you. I wolde ye knew that Christ is the heed of every man. And the man is the womans heed

e hauep  
rofessed e  
very man  
to sche an  
others we  
althc.  
\* we shuld  
be so full  
of loue &  
so circum  
specte/ th  
at we shu  
ld geue no  
ne occasy  
vnto the  
ygnorant  
for to spe  
ake euill  
on vs for  
oure lybe  
rtie/ & for  
doyng that which  
we maye  
lawfullye  
do before  
God  
Loue seke  
th hie ners  
Boures pr  
offyte.



## The fyrst epistle of S. Paul

heed. And God is Christs heed. Every mā prayinge or prophesyng have ynge eny thynge on his heed/ Nameth his heed. Every woman that prayeth or prophesieth bare headed/ dishonestly hyr heed. For it is even all one/ and the very same thinge/ even as though she were Haven. If the woman be not covered/ lett her also be shosen. If it be shame for a woman to be shorne or shaven/ let her cover her heed.

A man ought not to cover his heed/ for as moche as he is the image and glory of God.

**gene. ij. d** The woman is the glory of the man. For the man is not of the woman/ but the woman of the mā. Whether was the man created for y<sup>e</sup> womā sake: but the womā for the mannes sake. For this cause ought the womā to have power on her heed/ for the angels sakes. Nevertheless/ nether is the mā with out the womā nether the womā with out the man in the lord. For as the woman is of the man/ evē so is the man by the woman: but all is of God.

**\* Power** Judge in youte selves whether it be coly y<sup>e</sup> **C** and hath a woman praye unto god bare headed. Or els doth not nature teach you/ that it is a shame for a man/ if he have longe heere: and a prayse to a woman/ yf she have longe heere: For her heere is geven her to cover her with all. If there be eny man amonge you y<sup>e</sup> lusteth to sturpe let him knowe that we have no soche custome/ nether the congregacions of God.

This I warne you of/ and commende not that ye come to gedder: not after a better manner but after a worse. Fyrst of all when ye come to

## Unto the Corinthyans. Ho. cc. lii

me togedder in the cōgregation/ I heare that ther is diffencion amonge you: & I partly beleave it. For ther must be sectes amonge you/ that they which are perfecte amonge you/ myght be knowen. \* When ye come togedder a man can not eat the lordes supper. For every man begynneth a fore to eat his awne supper. And one is hongrye/ and another is drunken. Have ye not houses to eat and to drinke in? Or els despyse ye the congregacion of god and shame them that have not? What shall I saye unto you? Shall I prayse you? In this prayse I prayse you not. \*

**E** That which I delyvered unto you/ I received of y<sup>e</sup> lorde. For y<sup>e</sup> lorde Iesus the same nyght in which he was betrayed/ toke bread: & thanked and brake/ and sayde. Take ye/ & eat ye: this is my body which is broken for you. This do ye in the remembraunce of me. After the same maner he toke the cup/ when supper was done/ sayinge. This cup is the newe testament in my bloude. This do as oft as ye drynke it/ in the remembraunce of me. For as often as ye shall eat this bread/ and drynke this cup/ ye shall shewe the lordes deeth tyll he come. Wherefore whosoever shall eat of this bred/ or drynke of the cup unworthely/ shall be gilty of the body & bloud of the lorde. Let a mā therfore examen him selfe/ & so let he eat of the bred & drynke of the cup. For he eateth or drinketh unworthely/ eateth & drynketh his awne damnacion/ because he maketh no difference of the lordis body. \*



## The epistle of S. Paul

For this cause many are weak and sicke  
amonge you / & many sleepe. If we had truly  
iudged oure selues / we shuld not have bene  
iudged. But when we are iudged of the lorde  
we are chastened / because we shuld not be da-  
ned with the worlde. Wherefore my brethren  
when ye come to gedder to eate / tary one for a-  
nother. If eny man hunger / let hi eate at home /  
if ye come not togedder vnto condenaciō. O-  
ther thinge will I set in order whē I come.

### The vii. Chapter.

Onlye y  
spirite tea-  
cheth that  
Christ is  
the lorde.

**I**n spirituall thinges brethren I wolde  
not have you ignorant. \* Ye knowe  
that ye were gentyls / and went youre  
wayes vnto domme ydoles / even as ye were  
ledde. Wherefore I declare vnto you that no  
man speakynge in the sprete of god / defieth  
Jesus. Also no man can saye that Jesus is  
the lorde: but by the holy goost.

One spir-  
ite.

One lor-  
de /

One god  
\* the gys-  
tes of the  
spirite are  
geuen vs  
to do seru-  
yce to oure  
brethren.

There are diversities of gyftes verely / yet  
but one sprete. And there are differences of ad-  
ministracions / & yet but one lorde. And there  
are divers maners of operations / and yet but  
one God / which worketh all thinge that are  
wrought / in all creatures. The gyftes \* of y  
spretie are geuen to every man to proffit y con-  
gregacion. To one is geuen thow the spiri-  
te the utteraunce of wisdom: To another is  
geuen the utteraunce of knowledge by y sa-  
me sprete. To another is geuen fayth / by y sa-  
me sprete. To another y gyftes of healynge  
by the same sprete. To another power to do  
myracles. To another prophesie: To another  
iudge.

## To the Corinthians. Ho. cc. liii

iudgement of spretes. To another divers ton-  
ges. To another the interpretacion of tonges.  
And these all worketh evē y silfe same spre-  
te / devydyng to every man severall gyftes / e-  
ven as he will. \*

ro. xij. a.  
ephe. iii. b

**W**hereas the body is one / and hath many me-  
mbres / & all the membres of one body though  
they be many / yet are but one body: even so is  
Christ. For in one sprete are we all baptysed  
to make one body / whether we be Jewes or ge-  
tyls whether we be bonde or fre: and have all  
dronke of one sprete. For the body is not one  
member / but many. If the fote saye: I am not  
the honde / therefore I am not of the body: is  
he therefore not of y body? And if y eare saye: I  
am not the eye: therefore I am not of the body:  
is he therefore not of the body? If all the body  
were an eye / where were then the eare? If all  
were hearynge: where were the smellynge?

But now hath god disposed the membres  
every one of them in the body / at his owne  
pleasure. If they were all one member: where  
were the body? Now are there many membres /  
yet but one body. And the eye can not see vnto  
the honde / I have no nede of the: nor y he-  
ed also to the fete. I have no nede of you. Ye  
rather a greute deale those membres of the bo-  
dy which seme to be most feble / are most neces-  
sary. And apd those membres of y body which  
we thinke lest honest / put we most honestie  
on. And our ungodly parties have most beau-  
ty on. For oure honest members nede it not.  
But God hath so disposed the body / ad hath  
i. iii. geuen



## The fyrst epistle of S. Paul

geven most honoure to that parte which lacked/lest there shuld be eny stryfe in the body: but that the members shuld indifferently care one for another. And yf one member suffer/all suffer with him: yf one member be had in honoure/all members be glad also.

*ephe. iiii.* We are the body of Christ/and members one of another. And God hath also ordeyned in the congregacion/ fyrst the Apostles/secondarily prophetes/then teachers/then they that do miracles: after that/ the gyftes of healyng/ helpers/ governors/ diversite of tonges.

Are all Apostles? Are all Prophetes? Are all teachers? Are all doers of miracles? Have all the gyftes of healyng? Do all speake w<sup>th</sup> tonges? Do all interpret? Covet after y<sup>e</sup> best gyftes. And yet shewe I vnto you a moare excellent waye.

### The. viii. Chapter.

**T**hough I spake with the tonge of man or of angels/ & yet had no love/ I were evē as soundinge brasce: or as a tynklynge Cymball. And though I coulde prophesy/ and understode all secretes/ & all knowledge: yet yf I had \*all sayth so that I coulde move mostayns oute of ther places/ & yet had no love/ I were nothyng. And though I bestowed all my gooddes to fede y<sup>e</sup> poore/ & though I gave my body even that I burned/ and yet had no love/ it profeteth me nothyng.

Love suffereth longe/ & is courteous. Love envieth not. Love doth not frowardly/ swelleth not

\* All say this as moche to saye as so stronge a saythe

Love.

## To the Corinthyans. Jo. cc. liii

not dealeth not dishonestly/ seeketh not her owne/ is not provoked to anger/ thyngketh not evyll/ reioysseth not in iniquite: but reioysseth in y<sup>e</sup> trueth/ suffereth all thyng/ belevereth all thynges/ hopeth all thynges/ endureth in all thynges. Though that prophesyng cease/ other tonges shall cease/ or knowledge vanyssh awaye/ yet love falleth never awaye.

For oure knowledge is vnperfect/ and oure prophesyng is vnperfect. But when y<sup>e</sup> which is perfect is come/ then y<sup>e</sup> which is vnperfect shall be done awaye. When I was a chylde/ I spake as a chylde/ I understode as a chylde/ I ymagined as a chylde. But as soon as I was a man/ I put awaye chyldes synes. Now we se in a glasse even in a darke speakeyng: but then shall we se face to face. Now I knowe vnperfectly: but then shall I knowe even as I am known. Now abideth fayth/ hope/ and love/ even these thre: but the chiefe of these is love.

**A**bout for love and covet spretuall gyftes: & most chesly for to prophesy. For he that speaketh with tonges speaketh not vnto men/ but vnto god/ for no man heareth him/ howbeit in the sprete he speaketh misteries. But he that prophesieth/ speaketh vnto men/ to edifyng/ to exhortacion and to comfort. He that speaketh with tonges/ profiteth him selfe: he that prophesyeth edifieth the congregacion. I wolde that ye all spake with tonges: but rather that ye prophesied. For greater is he that prophisieth: then he y<sup>e</sup>

phil. ij. c.

Prophesie is here take for exhortacion/

i. liii. spea



## The epistle of S. Paul

Words <sup>are not</sup> <sup>underston-</sup> <sup>de</sup> <sup>prof-</sup> <sup>not.</sup> speaketh with tongues / except he expounde it also / that the congregacion maye have edifyinge. Now brethren if I come vnto you speakige w<sup>th</sup> tongues: what shall I profit you / excepte I speake vnto you / other by revelaciō or knowledg<sup>e</sup> / or prophesyinge / or doctrine.

Moreover whē thinge with out lyfe / geve founde: whether it be a pype or an harpe: except they make a distinccion in the foundes: how shall it be knownen what is pyped or harped? And also if the t<sup>r</sup>ope geve an uncertayne voyce / who shall prepare him selfe to fyght? E<sup>v</sup>ē so lykwyse whē ye speake with tōge / excepte ye speake wordes that have significatiō / how shall yt be vnderstonde what is spokē: for ye shall but speake in the ayer.

Many kyndes of voyces are in the worlde and none of them are with out signification. If I knowe not what the voyce meaneth / I shall be vnto him that speaketh / an alient: and he that speaketh shall be an alient vnto me. E<sup>v</sup>ē so ye (for as moche as ye covet sp<sup>irituall</sup> gistes) s<sup>e</sup>ke that ye maye have plentye vnto y<sup>e</sup> edifyinge of the congregacion.

Wherefore let him that speaketh with tongues / praye that he maye interpret also. If I praye with tonge / my sp<sup>irit</sup>ete prayeth: but my mynde is with out frute. What is it then? I will praye with the sp<sup>irit</sup>ete / and will praye w<sup>th</sup> the mynde also. I will singe with the sp<sup>irit</sup>ete / and will singe with the mynde also.

\* to speake with tongues or w<sup>th</sup> the sp<sup>irit</sup>ete / is to speake th<sup>e</sup>

for els when thou blestest with y<sup>e</sup> \*sp<sup>irit</sup>ete / how shall he that occupieth the roume of the vnles

## To the Corinthians. Jo. cclv

unlearned / saye amen at thy gevinge of thanke / sayng he vnderstandeth not what thou sayest. Thou verely gevest thanke well / but the other is not edified. I thanke my god / I speake with tōges moare then ye all. Yet had I lever in y<sup>e</sup> cōgregaciō / to speake five wordes with my mynde to y<sup>e</sup> informaciō of other / rather then ten thousande wordes w<sup>th</sup> the tonge.

Brethren be not chylde in w<sup>it</sup>te. How be it as cōcerninge maliciousnes be chylde: but in w<sup>it</sup>te be perfect. In the lawe it is written / with other tōges / and with other lyp<sup>pes</sup> will I speake vnto this people / yet for all that will they not heare me / sayth the Lorde. Wherefore t<sup>r</sup> / tonge are for a signe / not to them that beleve: but to them that beleve not. Contrarywyse / prophesyinge serveth not for them that beleve not: but for them which beleve.

If therfore when all the cōgregacion is come togedder / all speake with tongues / ther come in they<sup>e</sup> which are unlearned / or they which beleve not: will they not saye that ye are out of youre wittes? But if all prophesy / and ther come in one that beleveth not / or one unlearned / he is rebuked of all men / and is iudged of every man: and so are y<sup>e</sup> secretes of his hert opened and so fall<sup>e</sup>th he doune on his face / and worshippeth God / and sayth y<sup>e</sup> God is w<sup>th</sup> you in dede.

How is it then brethren? When ye come togedder / every mā hath his songe / hath his doctrine / hath his tōge / hath his revelaciō / hath his interpretaciō. Let all thinge be done vnto edifyinge. If eny man speake w<sup>th</sup> tongues / let

l.v. it be



## The fyrst epistle of S. Paul

it be two atonce or at the most thre atonce & that by course: & let another interprete it. But yf ther be no interpreter/ let him kepe silence in the cōgregacion/ and let him speake to him selfe and to God.

Let the Prophete speake two atonce/ or thre at once/ & let other iudge. If eny revelaciō be made to another that sitteth by/ let the fyrst holde his peace. For ye maye all prophesy one by one/ that all maye learne/ & all maye have comforte. For y sprakes of the Prophete are in the power of the Prophetes. For God is not causer of stryfe: but of peace / as he is in all other congregacions of the saynctes.

Let youre wyves kepe silence in the cōgregacions. For it is not permitted vnto them to speake: but let them be vnder obedience / as sayth the lawe. If they will learne eny thinge/ let the aye their husbandes at home. For it is a shame for women to speake in the cōgregaciō. Sprēge y worde of god frō you: Either came it vnto you only? If eny mā thinke him sylfe a prophet ether spirituall: let him vnderstonde/ what thinges I write vnto you. For they are the cōmaundementes of the Lorde. But if eny man be ignorant/ let him be ignorant. Wherfore brethren covet to prophesy/ & forbide not to speake with tonges. And let all thinges be done honestly & in order.

The .v. Chapter. \*

Brethren as pertayninge to the gospel which I preached vnto you/ which ye have also accepted/ and in the which ye continue

## To the Corinthians. Ho. cclvi

continue/ by which also ye are saved: I do you to wit/ after what maner I preached vnto you yf ye kepe it/ except ye have beleved in vayne.

For fyrst of all I delivered vnto you that which I receaved: how that Christ dyed for oure synnes/ agreinge to the scriptures: and that he was buried/ and that he arose agayne the thyrde daye accordinge to the scriptures: and that he was sene of Cephas/ then of the twelve. After that he was sene of moore than five hundred brethren atonce: of which many remayne vnto this daye/ and many are fallen a slepe. After that appered he to James/ then to all the Apostles.

And last of all he was sene of me/ as of one that was borne out of due tyme. For I am the lest of all the Apostles/ which am not worthy to be called an Apostle/ because I persecuted the congregacion of God. But by the grace of God I am that I am. And his grace which is in me/ was not in vayne: But I labored moore aboundantly then they all/ not for the grace of God which is with me. Whether it were I or they/ so we preach/ & so have ye beleved.

If Christ be preached how that he rose frō deeth: how saye some that are amonge you/ that ther is no resurreccion from deeth: If ther be no rysynge agayne from deeth: then is Christ not risen. If Christ be not risen/ then is oure preachinge vayne / and youre faith is also in vayne. And we are founde false witnesses of God. For we have testifed of God/

The fyrst principle of oure fayth.

1. Cor. xij. 6.  
1. Cor. xij. 6.  
1. Cor. xij. 6.  
1. Cor. xij. 6.  
1. Cor. xij. 6.

1. Cor. xij. 6.

Resurrec-  
tion.



## The epistle of S. Paul

God/how that he rayfyd vp Christ/whom he rayfyd not vp/ys it be so that the deed ryse not vp agayne. For yf the deed ryse not agayne/ then is Christ not ryse agayne. If it be so y Christ rose not/then is youre fayth in vayne and yet are ye in youre synnes. And therto they which are fallen a slepe in Christ/are perished. If in this lyfe only we beleve on christ/then are we of all men the miserablest.

1st frutes.

apoca. i. 8

i. thessa. iii. 8.

psal. c. ix.

hebre. j. d.

and. p. c.

psal. vii. c.

hebre. ij. d

But now is Christ ryse from deeth/ & is be come the fyrst frutes of them that slept. For by a man came deeth/ & by a man came resurrection fro deeth. For as by Adam all dye: evē so by Christ/ shall all be made alive/ and every man in his owne order. & The fyrst is Christ/ then they y are Christis at his comynge. Then cometh the ende/ when he hath delivered up y kyngdome to God y father/ when he hath put doune all rule/ auctorite & power. For he must raygne tyll he have put all his enemyes vnder his fete.

The last enemye that shalbe destroyed is deeth. For he hath put all thinges vnder his fete. But when he sayth/ all thinges are put vnder him/ it is manifest that he is excepted/ which dyd put all thinges vnder him. When all thinges are subdued vnto him: then shall the sonne also him selfe be subiecte vnto him that put all thinges vnder him/ y God maye be all in all thinges.

Either els what do they which are baptised over y deed/ yf the deed ryse not at all? Why are they then baptised over the deed? Ye and why

## To the Corinthians. Jo. ccl. vii

why stonde we in ieopardy every houre? By oure reioysinge which I have in Christ Iesu oure Lorde/ I dye dayly. That I have fought with beastes at Ephesus after the maner of men/ what avauntageth it me/ yf the deed ryse not agayne? Let vs eate & drynke/ to morowe we shall dye. Be not deceived: malicious speakinges corrupte good maners. Awake truly cut of slepe/ and synne not. For some have not the knowlege of God. I speake this vnto youre rebuke.

But some mā will saye: how aryse y deed? with what bodyes come they in? Thou folle/ that which thou sowest/ is not quickened except it dye. And what sowest thou? Thou sowest not that body that shalbe: but bare corne (I meane ether of wheet/ or of some other) and God geueth it a body at his pleasure/ to every seed a severall body.

\* All flesshe is not one manner of flesshe: but ther is one maner flesshe of men/ another maner flesshe of beastes/ another maner flesshe of fysshes/ & another of byrdes. Ther are celestiaall bodyes/ & ther are bodyes terrestriall. But y glozy of y celestiaall is one/ & y glozy of the terrestriall is another. Ther is one maner glozy of the sonne/ and another glozy of the moone/ & another glozy of the starrs. For one starre differeth fro another in glozy. So is the resurrection of y deed. It is sowe in corrupciō/ & ryseth in incorruption. It is sowe in dishonoure/ & ryseth in honoure. It is sowe in weaknes/ and ryseth in power. It is sowe a naturaall



## The fyrst epistle of S. Paul

tuall body/and ryseth a sprituall body.

There is a naturall bodye & ther is a sprituall body: as it is written: the fyrste man Adam was made a livinge soule: & y last Adā was made a quickeninge sprete. How be it y is not fyrst which is spirituall: but y which is naturall/ & then y which is sprituall. &

gene. ij. 8.

Image of Christ

The fyrst mā is of the erth/erthy: the seconde man is y Lorde frō heave. As is the erthy/so che are they that are erthye. And as is the heavenly/so che are they y are heavenly. And as we have borne the ymage of the erthy / so shall we beare the ymage of the heavenly.

Corruptible fle: she & bloude can not ge.

This saye I brethren/ that fleshe & bloud cānot inheret the kyngdome of God. Nether corrupcion inhereth vncorruption. Beholde I shewe you a mystery. We shall not all slepe: but we shall all be chaunged/ & that in a moment/and in the twinklinge of an eye / at the sounce of the last trompe. For the trompe shall blowe/ & y deed shall rise incorruptible/ & we shall be chaunged. For this corruptible must put on incorruptibilite: & this mortall must put on immortalite.

ore. viij. 8. hebre. ij. d

When this corruptible hath put on incorruptibilite/ & this mortall hath put on immortalite: then shall be brought to passe y sayinge y is writte. Deeth is consumed in to victory. Deeth where is thy stynger? Hell where is thy victory? The stynger of deeth is synne: and the strength of synne is the lawe. But thanke be vnto God/ which hath given vs victory/ thro row oure Lorde Iesus Christ. Therefore my deare

The lawe is the strenght of synne.

## To the Corinthians. Jo. ccl. viii

deare brethren/ be ye stedfast and vnmovable/ alwayes ryche in the workes of the Lorde/ for as moch as ye knowe how y poure labour is not in vayne in the Lorde.

### The. vii. Chapter.

**I**f the gadderynge for the sayncte/ as I have ordeyned in the congregaciōs of Galacia/ even so do ye. Upon some sondaye let every one of you put a syde at home & laye vp what soever he thinketh mete/ that ther be no gaderinges when I come. When I am come/ whosoever ye shall allowe by youre letters/ them will I sende to bringe youre liberalite vnto Ierusalem. And yf it be mete y I goo/ they shall go with me. I will come vnto you after I have gone over Macedonia. For I will goo thorowout Macedonia. With you paraventure I wyll abyde a whyle: or els winter/ that ye maye brynge me on my waye w/ yther soever I goo.

**I** will not se you now in my passagge: but I trust to abyde a whyle with you/ yf God shall suffre me. I will tary at Ephesus vntyll whitt sonnyde. For a greate doze and a frutefull is opēned vnto me: & ther are many adversaries. If Timotheus come/ se y he be with out feare with you. For he worketh the worke of the Lorde as I doo. Let no man despyse him: but conuaye him forth in peacc/ y he maye come vnto me. For I loke for him with the brethren.

To speake of brother Apollo: I greatly despyed him to come vnto you with y brethren/ but his mynde was not at all to come at this tyme/



**The .i. epistle of S. Paul**

tyme. How be it he will come when he shall have convenient tyme. Watche ye / stande fast in the fayth / auyte you lyke men / & be stronge. Let all youre busynes be done in love.

first frutes.

Brethren (ye knowe the housse of Stephana / how y they are the fyrst frutes of Achaia / & that they have appoynted them selves to minister vnto the sayntes) I beseeche you y ye be obedient vnto soche / and to all that helpe and laboure. I am gladd of the cōmyng of Stephana / fortunatus and Achaicus: for that which was lackinge on your parte / they have supplied. They have comforted my spire and youre. Loke therfore that ye knowe them that are soche.

The congregacions of Asia salute you. Aquila and Priscilla salute you moche in the worde / and so doeth the congregaciō that is in their housse. All the brethren grete you. Greete ye one another with an holy kysse. The salutacion of me Paul with myne awne hande. If eny man love not the worde Iesus Christ / \*the same be anathema maranatha. The grace of y worde Iesus Christ be with you all. My love be with you all in Christ Iesu. Amen

**The epistle vnto the Corinthians sent from Philippos / by Stephana / and fortunatus / and Achaicus / and Timotheus.**

\*the same be accursed at the lordes cōmyng. Was: so me will y same be e. cōmunicat & accursed to deathe.

**The Prologe Spon the seconde Epistle of saynt Paul to the Corinthians.**



In the fyrst epistle he rebueth the Corinthians sharply / so in this he comforteth them and prayseth them / and cōmaundeth him that was excommunicat to be receaved so uingely into the congregaciō agayne.

And in the fyrste and seconde Chapters he sheweth his loue to them warde / how that all that he spake / dyd or soffre / was for their sake and for their saluacion.

Then in the .iiij. and .v. he prayseth the offyce of preachinge the gospel aboue the preachinge of the lawe / and sheweth that the Gospel groweth thow presecucion and thow the crosse / which maketh a man sure of eternall lyfe: and here and there he toucheth the false prophetes / which studied to turne the fayth of the people from Christ vnto the wordes of the lawe.

In the .vi. and .vii. Chapters he exhorteth them to soffre with the Gospel / and to lyue as it becometh the Gospel / and prayseth him in the later ende.

In the .viii. and .ix. Chapters he exhorteth them to helpe the poore sayntes that were at Jerusalem.

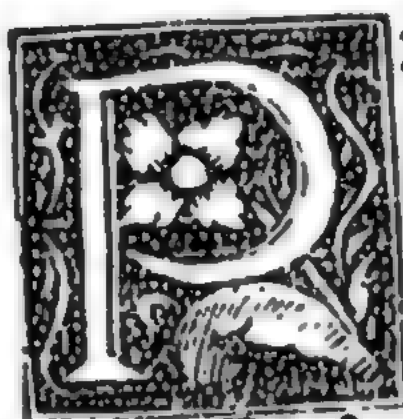
In the .x. .xi. and .xii. he enuileth agaynst the false prophetes.

And in the last Chapter he threateneth them that had synned and not amended them selves.



**The seconde epistle of S. Paul**  
the Apostle to the Corinthians.

**The fyrst Chapter.**



**P**aul an Apostle of Iesu Christ by the will of God / & brother Timotheus.

Unto the congregacion of God / which is at Corinth / with all the sayntes which are in all Achaia. Grace be with you and peace from God our father / and from the Lorde Iesus Christ.

\* Afflicci-  
ons or  
passions  
of Christ  
are soche  
sufferings  
as  
Christ  
suffered.

Blessed be God y father of our Lorde Iesus Christ / the father of mercy / & the God of all comforte / which comforteth vs in all our tribulaciō / in so moche y we are able to cōforte them which are troubled / in whatsoeuer tribulacion it be / with the same comforte wherewith we our selves are cōforted of God. For as y afflicciōs of Christ are plētous in vs / eue so is our consolaciō plenteous by Christ.

Whether we be troubled for youre consolacion & salvaciō / which salvacion sheweth her power in y ye suffer y same afflicciōs which we also suffer: or whether we be cōforted for youre consolacion & salvacion: yet our hope is stedfast for you / in as moch as we know how that as ye have youre parte in afflicciōs / so shall ye be parttakers of consolacion.

Brethren I wolde not have you ignorant of our trouble / which happened vnto vs in Asia. For we were grieved out of measure passing strength / so greatly that we despaired

even

**To the Corinthians** Jo. cclv.

even of lyfe. Also we receaved an answer of death in our selves / & that because we shuld not put our trust in our selves: but in God / which rayseth the deed to lyfe agayne / and which delivered vs from so gret a death / and doth delivre. On whom we trust / y yet here after he will deliver / by the helpe of youre prayer for vs: that by the meanes of many occasions / thanks maye be geven of many on our behalfe / for the grace geven vnto vs.

Our reioysynge is this / the testimony of our cōscience / y in synclenes and godly purenes and not in fleschly wysdome / but by the grace of God / we have had our conuersacion in the worlde / and most of all to you war-  
des. We write no nother thinges vnto you / then that ye reade and also knowe. See and I trust ye shall synde vs vnto the ende even as ye have founde vs partly: for we are youre reioysynge / even as ye are oures / in the daye of the Lorde Iesus.

Conscience.

And in this confidence was I mynded the other tyme to have come vnto you / that ye myght have had yet one pleasure moare: and to have passed by you into Macedonia / and to have come agayne out of Macedonia vnto you / and to have bene ledde forth to Jewrye warde of you.

When I thus wyse was mynded: dyd I use lightnes? Or thinke I carnally those thinges which I thinke that with me shuld be ye / and naye naye. God is saythfull: for our reprechynge vnto you / was not ye & naye.

K.ii.

for



\* All the  
promises  
of god as  
reguen  
de on lye  
for chris-  
tes sake.

## The seconde epistle of S. Paul

For Goddis sonne Iesus Christ which was preached amonge you by vs (that isto saye by me & Silvanus and Timotheus) was not ye and naye: but in him it was ye. For all the promyses\* of God, in him are ye: & are in him Amen / vnto the laude of God thozow vs. For it is God which stablisheth vs & you in Christ / & hath annoynted vs / which hath also sealed vs / and hath given the earnest of the sprete into oure hertes.

### The.ii. Chapter. \*

**I** Call God for a recorde vnto my soule / that forto fauer you with all / I came not eny moare vnto Corinthum. **A** Not that we be lordes over youre fayth: but helpers of youre ioye. For by fayth ye stode. But I determned this in my silfe / y<sup>e</sup> I wolde not come agayne to you in hevines. For yf I make you sorre / who is it that shuld make me glad / but the same which is made soyr by me: And I wrote this same pistle vnto you / lest yf I came I shuld take hevynes of them of whom I ought to reioyce. Certaynly this confidence have I in you all / that my ioye is **B** the ioye of you all. For in great affliction & anguysshe of hert I wrote vnto you with many teares: not to make you soyr / but that ye myght perceave the love which I have most specially vnto you.

If eny man hath caused sorow / the same hath not made me soyr / but partely: lest I shuld greve you all. It is sufficient vnto the same man that he was rebuked of many. So that

## To the Corinthyans. .ffo.cclxi

that now contrary wyse ye ought to forgive him and comforte him: lest that same persone shuld be swallowed vp with over moche hevines. Wherefore I exhorte you / that love maye have strength over him. For this cause verely dyd I write / that I myght knowe the profe of you / whether ye shuld be obediēt in all thinges. To whom ye forgave eny thinge / I forgive also. And verely if I forgive eny thinge / to whom I forgave it / for youre sakes forgave I it / in the roume of Christ / lest Satan shuld prevēt vs. For his thoughtes are not unknown vnto vs. **R**

**W**hen I was come to Troada for Christe gospels sake ( & a great doxe was openned vnto me of the Lorde ) I had no rest in my sprete / because I founde not Titus my brother: but toke my leave of them & went awayc into Macedonia. Thankes be vnto God which alway is geveth vs the victorie in Christ / & openeth the faver of his knowledge by vs in every place. For we are vnto God the swete savoure of Christ / both amōge them that are saved / & **S**avoure also amōge them which perisshe. To the one parte are we y<sup>e</sup> savoure of deeth vnto deeth. And vnto the other parte are we the savoure of lyfe vnto lyfe. And who is mete vnto these thinges? For we are not as many are which choppe and chaunge with the worde of God: but even oute of purenes / and by the power of God / and in the sight of God / so speake we in Christ.

### The.iii. Chapter.

k.iii.

We be.



## The secunde epistle of S. Paul

**A** We begyn to prayse oure selues agay  
ne. Ande we as some other/ of pisles  
of recommendacion vnto you: or let-  
ters of recomendacion from you: We are oure  
pistle written in oure hertes/ which is vnder-  
stonde and reed of all men/ in that ye are kno-  
wen/ how that ye are the pistle of Christ/ mi-  
nistred by vs and written/ not with ynke: but  
with the sprete of the liuynge God/ not in ta-  
bles of stone/ but in flesshly tables of y herte.  
\* Suche trust have we thow Christ to god  
ward/ not that we are sufficient of oure selues  
to thinke eny thinge as it were of oure selues:  
but oure ablenes cometh of God/ which hath  
made vs able to minister the newe testamēt/  
not of the letter/ but of the sprete. For the let-  
ter kylleth/ but the sprete geueth lyfe.

**2** If the ministracion of deeth thow the  
letters figured in stones was glorious/ so y  
the chyl dren of Israel coude not beholde the  
face of Moses for the glory of his countenail  
ce (which glory neverthelesse is done awaye)  
why shall not the ministracion of the sprete  
be moche more glorious? For if y ministringe  
of condemnaciō be glorious: moche more do  
the the ministracion of rightwefnes excede  
in glory. \* For no dout that which was the  
re glorified/ is not once glorified in respecte  
of this excedynge glory. Then if that which  
is destroyed/ was glorious/ moche more shall  
that which remaineth/ be glorious.

Seynge then that we have soche trust/ we  
vse gret boldnes/ and do not as Moses/ which  
put a

## To the Corinthyans. Ho. cclxi

put a vayle over his face that the chyl dren of  
Israel shuld not se for what purpos that ser-  
ued which is put awaye. But their myndes  
were blinded. For vntill this daye remaineth  
the same coveringe vntakē awaye in the olde  
testamēt when they reade it/ which in Christ  
is put awaye. But even vnto this daye/ when  
Moses is redde/ y vayle hangeth before their  
hertes. Neverthelesse when they tourne to y  
Lorde/ the vayle shall be taken awaye. The  
de no dout is a sprete. And where the sprete  
of the Lorde is/ there is \* libertie. But we all  
beholde the glorye of the Lorde with his fa-  
ce open/ and are chaunged vnto the same simi-  
litude/ from glory to glory/ even of the spri-  
te of the Lorde.

### The. iiii. Chapter.

**2** Therefore seinge that we have soche an  
office/ evē as mercy is come on vs/ we  
faynte not: but have cast from vs the  
clokes of dishonestie/ and walke not in craf-  
tines/ nether corrupte we the worde of God:  
but walke in open tracth/ and reporte oure sel-  
ves to every mannes conscience in the sight  
of God.

\* Fourre Gospell be yet hyd/ it is hid amo-  
ge them that are lost/ in whom y god of this  
worlde hath blynded the myndes of them  
which beleve not/ lest the light of y glorious  
gospell of Christ which is the ymage of god/  
shuld shyne vnto them.

\* For we preache not oure selues/ but Christ  
Jesus to be the Lorde/ and oure selues youre  
servaunt.



The apo-  
stles are  
servantes

## The seconde epistle of S. Paul

servantes/for Jesus sake. For it is God that commaunded the light to shyne out of darknes/ which hath shyned in oure hertes / for to geve the light of the knowledge of the glorie of God/in the face of Jesus Christ.

But we have this treasure in earthly vessels/ that y<sup>e</sup> excellent power of it myght appere to be of God/ & not of us. We are troubled on every side/ yet are we not without hope. We are in povertie: but not utterly without somewhat. We are persecuted: but are not forsaken. We are cast downe: nevertheless we perishe not. And we all wayes beare in oure bodies the dyinge of the Lorde Jesus / that the lyfe of Jesu myght appere in oure bodies. C

For we which live/are alwayes delivred unto deeth for Jesus sake/ y<sup>e</sup> the lyfe also of Jesu myght appere in oure mortall flesshe. So then deeth worketh in us/ & lyfe in you. K

psa. cxv

\* Seynge then y<sup>e</sup> we have y<sup>e</sup> same sprete of fayth/accordinge as it is writte: I beleved & therfore have I spoken. We also beleve/ and therfore speake. For we knowe that he which raysted up the Lorde Jesus/ shall rayse up us also by the meanes of Jesus/ & shall sett us with you. For all thinges do I for your sakes/ that the plenteous grace by thanks geve of many/maye redounde to the praise of god.

Wherefore we are not worried / but though oure outward man perishe / yet the inward man is renewed daye by daye. For oure exceedinge tribulacion which is momentany and light prepareth an exceedinge and an eternall wayght

## To the Corinthyans. fo. cclxi.

wayght of glorie unto us/ whill we loke not on the thynges whiche have sene/ but on y<sup>e</sup> thynges which are not sene. For thinges which are sene/are temporall: but thynges which are not sene/are eternall. K

### The v. Chapter.

**W**e knowe suerly yfoure earthly mansion wherein we now dwell were destroyed/ that we have a buildinge ordeyned of god/ an habitation not made with handes/ but eternall in heven. And herefore sigh we/ desyringe to be clothed w<sup>th</sup> oure mansion which is from heven: so yet if that we be founde clothed/ and not naked. For as longe as we are in this tabernacle/ we sigh and are grieved for we wold not be unclothed but wold be clothed upon/ that mortallite myght be swallowed up of lyfe. He that hath ordeyned us for this thyng/ ys god which very same hath geven unto us the earnest of the sprete. apo. xviij.

B Therefore we are alwaye of good chere/ and knowe well that as longe as we are at home in the body/ we are absent from God. For we walke in fayth and se not. Nevertheless we are of good comforte/ and had lever to be absent from the body and to be present with the Lorde. Wherefore / whether we be at home or from home we endeavour oure selves to please him. For we must all appere before the iudgement seate of Christ/ that every man maye receave the workes of his body accordynge to that he hath done / whether it be good or bad. \* Seynge then that we knowe / howe ro. xliij.

K.v. the loz.



## The seconde epistle of S. Paul

\*Beue  
all dilige-  
ce that no  
man be of-  
fended or  
hurt by  
us or our  
reconsam-  
ple.

Christ  
is seruant  
of the  
Church  
will/and  
not lyue  
at their  
owne ples-  
sure but  
at his.

A new  
creature.  
\*The ato-  
ment bet-  
wene god  
and man  
in Christ  
is the apo-  
stles offi-  
ce to prea-  
che.

the lorde is to be feared/ \*we fare fayre with  
men. For we are knowen wel ynough vnto  
God. I trust also that we are knowen in you-  
re consciences.

We prayse not oure selves agayne vnto you/  
but geve you an occasion to reioyce of vs/that  
ye maye have somewhat agaynst the which  
reioyce in the face/and not in the hert. For yf  
we be to fervent/to God are we to fervent. If  
we kepe measure/for youre cause kepe we mea-  
sure. For the love of Christ constraineth vs/be-  
cause we thus indge/ yf one be deed for all/ y  
they are all deed/and that he dyed for all/ that  
they which live / shuld not hence forth live  
vnto them selves but vnto hym which died  
for them and rose agayne. \*

Wherefore henceforth knowe we no man  
after the fleshe. In somoch though we have  
knowe Christ after the fleshe / now hence for-  
the knowe we hym so no more. Therefore yf  
eny man be in Christ / he is a newe creature.  
Olde thynges are passed awaye / beholde all  
thynges are be come newe. Neverthelesse all  
thynges are of god/ which hath reconciled vs  
vnto him sylfe by \*Jesus Christ / & hath ge-  
ven vnto vs the office to preach the atone-  
ment. For god was in Christ/ and made agre-  
ment bitwene the worlde and hym sylfe/ &  
hath imputed not their synnes vnto them: & hath  
comitted to vs the preachynge of vatonment.  
Now then are we messengers in the roume of  
Christ: even as though God did beseeche you  
thorow vs: So praye we you in Christes ste-  
de/that

## To the Corinthyans. fo. cclviii.

de/that ye be atone with God: for he hath ma-  
de hym to be synne for vs/which knewe no syn-  
ne/that we by his meanes shuld be that righ-  
tewesnes which before God is alowed.

The. vi. Chapter. \*

**W**e as helper therefore exhorte you/ y  
ye receave not the grace of god in (vay-  
ne) for he saith: I have hearde the in  
a tyme accepted: and in y daye of saluacion/ ha-  
ve I suckerd the. Beholde now is that tyme  
accepted tyme: beholde now is y daye of sal-  
uacion. Let vs geve no man occasion of evyll/  
that in oure office be founde no faute: but in  
all thynges let vs behave oure selves as the  
ministers of God.

**I**n moche pacience/ in afflictions/ in necessite/  
in anguyssh/ in strypes/ in prisonment/ in stry-  
fe/ in laboure/ in watchinge/ in fastyng/ in pu-  
renes/ in knowledge/ in longe sufferynge/ in  
kyndnes/ in the holy goost/ in love unfayned/  
in y worde of tructh/ in the power of God/ by  
y armoure \* of rightewesnes on y right hon-  
de and on the lyfte/ in honoure and dishonou-  
re/ in evyll reposte and good reposte/ as descea-  
ners and yet true/ as vnkowen/ and yet kno-  
wen: as dynges/ and beholde we yet live: as  
chastened/ and not killed: as sorowynge/ and  
yet alwaye mery: as pooze/ and yet make many  
ryche: as havynge no thynges/ and yet posses-  
synge all thynges. \*

**W**e ye Corinthyans / oure mouth is open  
vnto you. Oure herte is made large: ye are  
in no straye in vs/ but are in a straye in youre

Synne  
is an offe-  
ringe for  
synne/ as  
a foze. ro.  
vlij.

(Wayne)  
that the  
worde for  
we in yo-  
ur herte:  
shuld be  
frutlesse  
to youre  
greater  
dāpnaciō.

1. cor. liij.

\*Almou-  
re of rygh-  
teousnes:  
is the wor-  
de of god  
with ho-  
pe/ loue/  
feare. &c.  
which  
paul cal-  
leth the ar-

moure of  
syght. ro.  
vlij.

alone



## The seconde epistle of S. Paul

owne bowelles: I promyse you lyke rewarde with me as to my childe. Set youre selues therfore at large/and beare not a straigers yoke wpth the vnbelievers. For what fellowship hath rightewesnes with unrightewesnes? What company hath light w darchnes? What cōcorde hath Christ with beliall? Either what parte hath he y beleverth with an infideler? how agreeth the temple of god w ymages? And ye are the temple of y luyngge god / as sayde god. I will dwell amonge the & walke amōge the / & wilbe their god: and they shalbe my people. Wherfore come out from amōge the / & separate youre selues (sayth the lord) and touche none vncleane thyng: so wyll I receave you/and wilbe a father vnto you /and ye shalbe vnto me sonnes and doughters/sayth the lord almyghty.

### The .vii. Chapter.

**S**ynge that we have soche promyses derely beloved/ let vs cleanse oure selues from all fylthynes of the flesshe and sprete/and growe vp to full holynes in y feare of God. Understonde vs. we have hurte no man: we have corrupte no man: we have defrauded no man. I speake not this to condempne you: for I have shewed you before y ye are in oure hertes to dye & live with you. I am very bolde over you/and reioyce greatly in you. I am filled with comforte and am excedinge ioyous in all oure tribulacions. For when we were come into Macedonia / oure flesshe had no rest / but we were troubled on every

Temple.  
Covenan-  
unt.  
leu. xxvj  
esa. lij.

## To the Corinthyans. Ho. cc. lxxv.

every syde. Ourwarde was fightynge/ inwarde was feare. Nevertheless God that comforteth the abiecte/ comforted vs at the commynge of Titus.

**B** And not with his commynge only: but also with the consolacion wherewith he was comforted of you. For he tolde vs youre desyre/ yourte moornyng/ yourte fervent mynde to me warde: so that I now reioyce the more. Wherfore though I made you sorpy with a letter/ I repent not: though I did repent. For I perceave that y same pistle made you sorpy/ though it were but for a ceason. But I now reioyce/ not that ye were sorpy/ but that ye so sorowed/ that ye repented. For ye sorowed godly: so y in nothyng ye were hurte by vs. For godly sorowe causeth repentaunce vnto salvacion not to be repented of: when worldly sorowe causeth dee th.

**E** Beholde what diligence this godly sorowe that ye toke/ hath wrought in you: yee it caused you to cleare youre selves. It caused indignacion/ it caused feare/ yee caused desyre/ it caused a fervent mynde/ it caused punysshment. For in all thynges ye have shewed youre selues that ye were cleare in that matter. Wherfore though I wrote vnto you/ I did it not for his cause that did hurte / nether for his cause that was hurte: but that oure good mynde whych we have towarde you in the sight of god/ myght appere vnto you.

**D** Therfore we are comforted/ because ye are comforted: yee and excedyngly the moare io-  
k.v. yed we/

1. pe. ij.



## The seconde epistle of S. Paul

ved we/ for the ioye that Titus had: because his spryte was refreshed of you all. I ther-  
for/ not now a shamed / though I boasted my  
syl/eto hym of you. For as all thynges which  
I preached vnto you are true/ even so is oure  
boastyng/ that I boasted my sylfe to Titus w  
all/ founde true. And now is his inwarde affe  
ction more abundant towarde you / when  
he remembreth the obedience of every one of  
you: how with feare and tymblyng ye recea  
ved hym. I reioyce that I maye be bolde over  
you in all thynges.

### The. viii. Chapter.

**D**O you to wit bethren / of the grace  
of god which is geuen in the congre-  
gacions of Macedonia/ how that the a  
boundaunce of their reioysing is/ that they are  
tried w moche tribulaciō. And therto though  
they were excedinge poore/ yet haue they geue  
excedinge richly/ and that in singleness. For  
to their powers (I beare recorde) yee and be-  
ponde their power / they were willynge of  
their owne accorde/ and prayed vs with grea  
at instaunce that we wolde receave their be-  
nefite/ and suffre them to be parttakers with  
other in ministryng to the sayntes. And  
this they did / not as we loked for: but gave  
their owne selves fyrst to the lord/ and af-  
ter vnto vs by the will of God: so that we  
coude not but desyre Titus to accomplysh  
the same benivolence amonge you also/ even  
as he had begonne.

Now

## To the Corinthians. Ifo. cc. lvi.

**N**ow therfore/ as ye are ryche in all parties  
in fayth/ in worde/ in knowledg/ in all fervet  
nes/ and in love / which ye have to vs: even so  
sc that ye be plenteous in this benivolence.  
Thys saye I not as commaundyng: but be  
cause other are so fervent / therfore prove I  
youre love/ whether it be perfait or no. Ye kno  
we the liberalitie of oure lord Iesus Christ/  
which though he were rich/ yet for youre sa-  
kes he came poore: that ye throzow his pover-  
tie/ myght be made ryche.

And I geve counsell hereto. For this is ex-  
pedient for you/ which beganne/ not to do on-  
ly: but also to will/ a yeaere agoo. Now therfo-  
re performe the dede: that as ther was in you  
a redines to will / even so ye maye performe  
the dede/ of that which ye have. For if ther be  
fyrst a willynge mynde/ it is accepted accor-  
dyng to that a man hath/ and not accordinge  
to that he hath not.

It is not my mynde that other be set at ea-  
se/ and ye brought into combrance: but that  
ther be egallnes now at this tyme/ that youre  
aboundaunce sucke their lacke: that their abo-  
undaunce maye supplie youre lacke: that ther  
maye be equalite/ agreynge to that which is  
written. He that gaddered moche / had never  
the more aboundaunce/ a he y gaddered lytell  
had never the lesse. Thankes be vnto god /  
which put in y hert of Titus the same good  
mynde toward you. For he accepted y request  
yee rather he was so well willynge that of his  
owne



## The seconde epistle of S. Paul

arone accorde came vnto you.

We haue sent with him that brother whose laude is in the gospell thowow out all the congregacions: and not so only/ but is also chosen of the congregacions to be a felowe with vs in oure iorney concerninge this benivolence that is ministred by vs vnto the prayse of y<sup>e</sup> lord/ and to stire vp youre prompt mynde.

For thys we eschue/ that eny man shuld re buke vs in this plenteous distribucion that is ministred by vs/ and therfore make provisio on for honest thynges/ not in the sight of god only/ but also in the sight of men.

We haue sent with them a brother of oures whom we haue ofte tymes proved diligent in many thynges/ but now moche more diligent. The great confidence which I haue in you. hath caused me this to do: partly for Titus sake which is my felowe and helper as cōcernyng you/ partly because of ether which are oure brethren/ and the messengers of the congregacions/ and y<sup>e</sup> glozy of Christ. Wherefore shewe vnto them the proffe of youre love/ & of the reioysynge that we haue of you/ that y<sup>e</sup> congregacions maye se it.

The. iij. Chapter.

**I**f the ministrynge to y<sup>e</sup> sayntes/ it is but superfluous for me to write vnto you: for I knowe youre redynes of mīde/ wherof I boost my selfe vnto them of Macedonia/ & saye that Achaia was prepared a yea a goo/ and youre ferventnes hath provoked many. Never thelesse yet have I sent these brethren

Wnto the Corinthians. ff. cc. lxxvii.

brethren/ lest oure reioysynge over you shuld be in vayne in this behalfe/ and that ye (as I have sayd) preparare youre selues/ lest paravēture yf they of Macedonia come with me & fynde you yn prepared/ the boost that I made in this matter/ shuld be a shame to vs: I saye not vnto you.

**W**herfore I thought it necessary to exhorte the brethren/ to come before hōde vnto you for to prepare youre good blessinge promysed a foze/ that it myght be redy: so y<sup>e</sup> it be a blessinge/ and not a defraudyng. \* This yet remember/ howe that he which soweth lytell/ shall receyve lytell: & he y<sup>e</sup> soweth plenteously shall receyve plenteously. And let every man do accordyng as he hath purposed in his her eccle. xlviii. te/ not groundyngly/ or of necessite. For god loveth a chearfull geve.

**G**od is able to make you ryche in all grace that ye in all thynges havynge sufficiēt vnto the vttmoste/ maye berche vnto all manner good workes/ as it is written: He y<sup>e</sup> sowed abroad and hath geven to the poore/ his rightewesnes remaineth for ever. He y<sup>e</sup> sowed the sower seed/ shall minister breed for fode/ and shall multiplie youre seed and increa- psal. cxl ce the frutes of youre rightewesnes & that on all parties/ ye maye be made ryche in all syn- glenes/ which causeth thowowe vs / thankes gevyng vnto god.

**F**or the office of this ministracion/ not only supplieth the nede of the sayntes: but also is abundaunt herein/ that for this laudable mini-



## The seconde epistle of S. Paul

ministringe/ thanks myght be geuen to god of many/whiche prayse god for the obedience of youre professinge y<sup>e</sup> gospell of Christ/and for youre synglenes in distributynge to them and to all mē: and in their prayers to God for you/longe after you/ for the aboundaunt grace of God geuen vnto you. Thanks be vnto God for his vnspakeable gyft.

### The .v. Chapter.

**I** Paule my selfe beseeche you by the meeknes and softnes of Christ/ which when I am present amonge you/ am of no reputation/ but am bolde toward you beinge absent. I beseech you that I nede not to be bolde when I am present (with that same confidence/ wherewith I am supposed to be bolde) agaynst some which repute vs as though we walked carnally. Nevertheless though we walke compassed with y<sup>e</sup> fleshe/ yet we warre not fleshlye. For the weapons of our warre are not carnall thinges/ but thynges myghty in god to cast downe stronge holdes/ wherewith we overthrowe ymaginacions/ & every hye thyng that exalteth it selfe agaynst the knowledge of god and bringe into captiuitie all vnderstandynge to the obedience of Christ/ and are redy to take vengeance on all disobedience/ when youre obedience is fulfilled. Loke ye on thynges after y<sup>e</sup> vtter apparence:

Yf any man trust in him selfe y<sup>e</sup> he is Christis/ let the same also considere of him selfe/ y<sup>e</sup> as he is Christis/ even so are we Christis. And though I shuld boast my selfe somewhat more of

## Vnto the Corinthians. .ffo. cc. lxxviii

te of oure auctorite which the lord hath geuen vs to edifie & not to destroye you/ it shalde nor be to my shame. This saye I/ lest I shuld seme as though I went a bout to make you a frayde with letters. For y<sup>e</sup> pistles (sayth he) are fore and stronge: but his bodyly presence is weak/ and his speache rude. Let him y<sup>e</sup> is soche thynke on this wyse/ that as we are in wordes by letters when we are absent/ so. che are we in dedes when we are present.

For we cannot fynde in oure hertes to make oure selues of y<sup>e</sup> nombre of them/ or to compare oure selues to them/ which laude the selues neuerthelesse/ whill they measure the selues w<sup>th</sup> them selues/ & cōpare the selues w<sup>th</sup> the selues/ they vnderstode nought. But we wyll not reioyce above measure: but accordynge to the quantitie of y<sup>e</sup> measure which god hath distributed vnto vs/ a measure that reacheth even vnto you. For we stretch not out oure selues beyōde measure as though we had not reached vnto you. For even vnto you have we come with the gospell of Christ/ & we boost not oure selues out of measure in other mens labours. Ye aue hope/ when youre sayth is increased amonge you/ to be magnified accordynge to oure measure more largely/ and to praise the y<sup>e</sup> gospell in those regions which are beyōde you: & not to reioyce of that which is by another mans measure prepared all redy. Let him y<sup>e</sup> reioysseth/ reioyce in the lord. For synes of he that prayseth him selfe/ is not allowed: but he whom the lord prayseth. The .vi. Cha.



The seconde epistle of S. Paul

We be  
married to  
Christ &  
not to the  
preacher.

**W**olde to god/ye coulde suffre me a ly  
tell in my folysshnes: yee/and I pra-  
ye you forbearc me. For I am gelous **A**  
over you with godly gelousy. For I coupled  
you to one man/to make you a chaste virgen to  
Christ. But I feare lest as the serpent begy-  
led Eve: thowow his sutteltie / even so youre  
wittes shuld be corrupte from the singlenes  
that is in Christ. For if he that commeth pre-  
ache another Iesus then hym whom we pre-  
ached: or if ye receave another spryte then that  
which ye have receaved: other another gos-  
pell then that ye have receaved / ye myght  
right wel have bene content.

I suppose that I was not beshynde y chese  
apostles. Though I be rude in speakynge/ yet  
I am not so in knowledge. How be it amonge  
you we are known to the utmost what we  
are in all thynges. Did I therin synne/ be cau-  
se I submitted my silfe/ that ye myght be ex-  
alted/ & because I preached to you the gospell  
of God free: I robbed other congregacions/  
and toke wages of the/ to do you service with  
all. And when I was present with you and  
had nede/ I was greivous to no man for that  
which was lackynge vnto me/ the brethren  
which came from Macedonia/ supplied: & in  
all thynges I kept my silfe that I shuld not  
be greivous to you: & so will I kepe my silfe.

Yf the trueth of Christ be in me/ this leiou-  
synge shall not be taken from me in the regi-  
ons of Achaia. Wherfore? Be cause I love  
you not? God knoweth. Neverthe lesse what

I doo/

To the Corinthyans. Ho. cc. lxxv.

I doo/ that will I do/ to cut awaye occasion  
from them which desyre occasion/ that they  
myght be founde lyke vnto vs in that wherin  
they reioyce. For these falce apostles are dis-  
ceatefull workers/ and fassion them selves ly-  
ke vnto y apostles of Christ. And no marvay  
le/ for satan him silfe is chaunged into the fas-  
sion of an angell of light. Therfore it is no  
great thyng / though his ministers fassion  
them selves as though they were the mini-  
sters of rightewesnes: whose ende shall be ac-  
ordynge to their dedes.

I saye agayne/ lest eny man thynke y I am  
folish: or els evē now take me as a fole/ that  
I maye bost my silfe a lytell. That I speake/  
I speake it not after the wayes of the lorde:  
but as it were folysshly/ whill we are now co-  
me to bostynge. Seynge that many reioyce  
after y flesshe I will reioyce also. For ye suf-  
fre foles gladly/ be cause that ye youre selves  
are wyse. For ye suffre even if a man brynge  
you into \*bondage: yf a mā devoure: yf a man  
take: yf a man evallt hym silfe: yf a man smy-  
te you on the face. I speake as concernynge te  
buke/as though we had bene weake.

How be it wherin soever eny man dare be  
bolde (I speake folysshly) I dare be bolde also  
They are Lebrues/ so am I: They are Israeli-  
te/ evē so am I. They are y seede of Abraham/  
even so am I. They are y ministers of Christ  
(I speake as a fole) I am moare: In labours  
moare aboundat: In stryppes above measure:  
In preson more plenteously: In deeth ofte.

l.iii.

Of the

\*To moe  
che meke-  
nes. & obe-  
dience is  
not also  
wed in y  
kyngdom  
me of god  
but all  
must be ac-  
cordinge  
to know-  
ledge.



## The seconde epistle of S. Paul

act. xv. d. Of the Jewes five tymes receaved I every  
ac. viii. c. tyme. xl. stryppes saue one. Thysse was I be  
ac. xv. d. ten with rodde. I was once stoned. I suffe  
red thysse whiprocke. Nyght and daye have  
I bene in the depr of the see. In iorneyinge of  
ten: In perels of waters: In perels of rob  
bers: In ieopardies of myne awne nacion: In  
ieopardies amōge the hethen. I have bene in  
perels in cities / in perels in wildernes / in  
perels in the see / in perels amonge falce bre  
thren / in laboure and travayle / in watchynge  
often / in hunger / in thurst / in fastynges often /  
in colde and in nakednes.

And besyde the thyng which outwardly  
happē vnto me / I am cōbzed dayly / & do care  
for all congregacions. Who is sicke / & I am  
not sicke? Who is hurte in the fayth and my  
hert burneth not? If I must nedes reioyce /  
I will reioyce of myne infirmities.

### The .vii. Chapter.

act. xv. d. The God and father of oure lord Je  
sus Christ / which is blessed for ever. A  
more / knoweth that I lye not & In y  
citie of Damascon / the governour of y people  
vnder kynge Aretas / layde watche in y citie of  
the Damascē / & wolde have caught me / & at  
a wyndowe was I let doune in a basket thro  
rowe the wall / and so scaped his hondes.

act. xv. a. It is not expedyt for me (no dout to reioy  
ce. Nevertheless I will come to visions and  
revelacions of y lord. I knowe a mā in Christ  
above. viii. yeaeres agone (whether he weare  
in y body I cannot tell / or whether he were ou  
te of

## To the Corinthyans. Jo. cc. lxx.

te of y body I cannot tell / god knoweth) which  
was takē vp into the thyrde heven. And I kno  
we the same man (whether in the body / or out  
of the body / I cannot tell god knoweth) howe  
he was takē vp into paradise / & hearde worde  
not to be spokē / which no man can utter. Of  
this man will I reioyce / of my selfe will I not  
reioyce / except it be of myne infirmities. And  
yet though I wolde reioyce / I shuld not be a  
fole: for I wolde saye the trouthe. Neverthe  
lesse I spare / lest eny man shuld thynke of me  
above that he seith me to be / or heareth of me.

And lest I shuld be exalted out of measure  
thorow the aboundance of revelacions / ther  
was geven vnto me unquyetnes of the fles.  
He / the messenger of Satan to buffet me: be  
cause I shuld not be exalted out of measure  
for this thyng besought I the lord thysse /  
that it myght departe from me. And he sayde  
vnto me: my grace is sufficient for the. For  
my strength is made perfect thorow weaknes.  
Very gladly therfore will I reioyce of my we  
aknes / that the strength of Christ may dwell  
in me & Therfore have I delectacion in infir  
mities / in rebukes / in nede / in persecucions / in  
anguysshe / for Christis sake. For when I am  
wrake / then am I stronger.

I am made a foole in bostynge my selfe. Ye  
have cōpelled me: I ought to have bene cōmē  
ded of you. For in nothinge was I inferior vn  
to y chiefe apostels / Though I be nothyng /  
yet y tokēs of an apostle were wrought amōge

l. iii. you

Paul  
proueth  
by his sp  
gnes that  
his aucto  
rite was  
as great /  
as the au  
thorite of  
the sic A.  
postles.



## The seconde epistle of S. Paul

\* Paulc  
proueth  
By his sig  
nes that  
his aucto  
rite was  
as great  
as the auc  
torite of  
the hie A  
postles.

you with all patience: with signes/ and won  
ders/and myghty dedes. For what is it w<sup>h</sup>er  
in ye were inferiours vnto other cōgregacions  
except it be therein that I was not greivous  
vnto you. Forgeve me this wronge done  
vnto you. Beholde now y<sup>e</sup> thyrde tyme I am  
redy to come vnto you: and yett will I not be  
greivous vnto you. For I seke not youres/ but  
you. Also the children ought not to laye vp  
for the fathers and mothers: but the fathers  
and mothers for the children.

I will very gladly bestowe/ & wilbe besto  
wed for youre soules: though the moare I lo  
ve you/ y<sup>e</sup> lesse I am loved agayne. But be it  
y<sup>e</sup> I greved you not: never the lesse I was tra  
stye & toke you with gyle. Did I pill you by e  
ny of th<sup>is</sup> which I sent vnto you? I despyred  
Titus/ & w<sup>h</sup> him I sent a brother. Did Titus  
defraude you of eny thyng? & walked we not  
in one sprete? & walked we not in lyke steppes?  
Agayne/ thynke ye y<sup>e</sup> we excuse oure selues?  
We speake in Christ in the sight of God.

But we do all thynges dearly beloved for  
poure edifyinge. For I feare lest it come to  
passe/ that when I come/ I shall not fynde  
you soche as I wolde: and I shall be foude vnto  
you soche as ye wolde not: I feare lest ther  
befoude amōge you debate/ envyinge/ wrath  
styre/ backbytynge/ whisperynge/ swellyn  
ges & discorde. I feare lest when I come agay  
ne/ God brynge me lowe amōge you/ and I  
be constrained to bewayle many of th<sup>is</sup> which  
have synned all redy/ and have not repented  
of the

To the Corinthians .ffo. cclxxi  
of the uncleannes/ fornicacion and wantōnes  
which they haue committed.

The .xiii. Chapter.

**N**ow come I the thyrde tyme vnto you  
In the mouth of two or thre witnes  
ses shall every thyng stonde. I tolde  
you before/ & tell you before/ as I sayde wh<sup>er</sup> but .xlv.  
I was present with you the seconde tyme/ so ma. .v. di  
wyte I now beyng absent/ to them which in io. diij. c.  
tyme past have synned/ & to all other: y<sup>e</sup> if I co hebre. p. c  
me agayne/ I will not spare/ scynge y<sup>e</sup> ye seke  
experience of Christ which speaketh in me/  
which amōge you is not weake/ but is mygh  
ty in you. And verely though it came of wea  
knes that he was crucified/ yett liveth he tho  
row the power of God. And we no dout are  
weake in him: but we shall live with him/ by  
the myght of God amōge you.

Prove youre selves whether ye are in the  
fayth or not. Examen youre owne selves:  
knowe ye not youre owne selves/ how that Je  
sus Christ is in you excepte ye be castaway  
es? I trust that ye shall knowe y<sup>e</sup> we are not  
castawayes. I desyre before God that ye do  
none evyll/ not that we shuld seme cōmenda  
ble: but that ye shuld do that which is honest:  
& let vs be counted as lewde persones. We  
can do no thyng agaynst the trueth/ but for  
the trueth. We are glad when we are weake/  
and ye stronge. This also we wissh for/ even  
that ye were perfect. Therfore write I these  
thynges beyng absent/ lest when I am pre  
sent/ I shuld vse warpenes accordinge to the  
l. v. power



## The epistle of S. Paul

power which the Lorde hath geuen me/to edifie/and not to destroye.

finall ye brethren fare ye well/ be perfect/ be of good comfort/ be of one mynde / lyue in peace/ & the God of love & peace/shal be with you. Brete one another in an holy kysse. All y sayncte salute you. The grace of oure Lorde Jesus Christ/ & the love of God / & the fellowship of the holy goost/ be with you all. Amē

The seconde epistle to the Corinthians.

Sent from Philippos a citie in Macedonia/ by Titus and Lucas.

## The Prologe vpon the epistle of S. Paul to the Galathians.



Ye rede. Act. xv. How certen came from Jerusalem to Antioche and beyed the disciples there / affirmynge that they coulde not be saued except they were circumcised.

But so after Paul had conuerted the Galathians & coupled them to Christ/ to trust in him onely for the remission of synne/ & hope of grace & saluacion/ & was departed: there came false apostles vnto the (as vnto the Corinthians/ and vnto all places where Paul had preached) and that in the name of Peter / James and Iohn/ whom they called the three Apostles/ and preached circumcision and the keepinge of the lawe/ to be saued by and mynished Pauls auctorite.

To the confoundynge of those/ Paul magnifieth his office and Apostleship in the two fyrst chapters and maketh him selfe equall vnto the

## To the Galathians .ffo. cclxxii

to the three Apostles/ and concludeth that euery man must be iustified with oute deservynge/ with oute woordes/ and with out helpe of the lawe: But alone by Christ.

And in the thirde and fourth/ he proueth þ same with scripture/ examples and synplures/ and sheweth that the lawe is cause of more synne and bringeth the curse of god vpon vs/ and iustifieth vs not: But that iustifyinge cometh by grace promysed vs of God thorow the deservynge of Christ/ by whome (if we beleue) we are iustified with oute helpe of the woordes of the lawe.

And in the .v. and .vi. he exhorteth vnto the woordes of loue which folowe fayth and iustifyinge. So that in all his epistle he obserueth this order. Fyrr he preacheth the dampnacion of the lawe: then the iustifyinge of fayth/ and thirde by the woordes of loue. For on that condycion that welue & worke/ is the mercie geuen vs.

## The epistle of S. Paul vnto the Galathians.

### The fyrst Chapter.



Paul an Apostle/ not of men/ neither by man/ but by Jesus Christ / and by God the father which raysed him from death: and all the brethren which are with me.

vnto the congregacion of Galacia.

Grace be with you & peace from God the father



## The epistle of S. Paul

that went father / and from our Lord Jesus Christ / before he which gave him selfe for our synnes / to deliver us from this present evil world / though he rose from the will of God our father / to whom be with him prayse for ever and ever. Amen.

I marvel that ye are so soon turned from him that called you in the grace of Christ / unto another gospel: which is nothing else: but confirmation that there be some which trouble you / and intend to pervert to gospel of Christ. Nevertheless lesse though we our selves / or an angel from heaven / preach any other gospel unto you than that which we have preached unto you / hold him as a cursed. As I sayde before / so saye I now againe / yf any man preach any other thinge unto you / then that ye have received / holde him accursed. Preache I mannes doctrine or Gods? Either go I about to please men? If I stode to please men / I were not the servant of Christ.

I certifye you brethren / that the gospel which was preached of me / was not after the manner of men / neither received I it of man / neither was I taught it: but received it by the revelacion of Jesus Christ. For ye have heard of my conversacion in tyme past / in the Jewes wayes / how that beyond measure I persecuted the congregacion of God / and spoiled it: and prevailed in the Jewes laye / above many of my companions / which were of myne owne nacion / and was a moche more fervent maintainer of the traditions of the elders.

But when it pleased God / which seperated me from

## To the Galatians Jo. cclxxviii

me from my mothers wombe / and called me by his grace / for to declare his sonne by me / that I shuld preach him amonge the heathen: immediately I comened not of the matter with flesh and bloud / neither returned to Jerusalem to them which were Apostles before me: but went my wayes into Arabia / and came againe unto Damascus. Then after thre yeares I returned to Jerusalem to see Peter / and abode with him .xx. dayes / no other of the Apostles sawe I / save James the Lordes brother. The thinges which I write / behold / God knoweth I lye not.

After that I went into the costes of Siria and Cilicia: and was unknowne as touching my person / unto y congregacions of Jewes / which were in Christ. But they heard only / that he which persecuted us in tyme past / now preacheth the fayth which before he destroyed. And they glorified God on my behalfe. R

### The.ii. Chapter.

Then .viii. yeares after that / I went up againe to Jerusalem with Barnabas / and toke with me Titus also. And I went up by revelacion / and comened with them of the Gospel which I preach amonge the gentyles: but apart with them which were constrained chese / lest it shuld have bene thought y I shuld runne or had runne in vayne. Also Titus which was with me / though he were a Greke / yet was not compelled to be circumcised / and that because of incorners berynge false brethren / which came in amonge other to spee out ou



## The epistle of S. Paul

Paul is  
of as his  
auctorite  
as Peter  
James or  
John.

but p. d.  
ij. pa. xij  
iob.  
xxviii.  
sap. vi. 8.  
rom. ii. 8.  
eph. vi. 8.  
coll. ii. 8.  
act. p. c.  
i. p. c. c. i. c.  
\* Circum  
cision are  
the Jewes  
and Uncir  
cumcision  
are the ge  
tyles.

out oure libertie which we have in Christ Je  
sus/that they might bringe us into bondage.  
To whom we gave no roume / no not for the  
space of an houre/as concerninge to be brought  
into subiection: & that because that the trueth  
of the gospel myght continue with you.

Of the which seme to be great (what they  
were in tyme passed it maketh no matter to  
me: God loketh on no mans person) neverthe  
lesse they which seme great/ added nothyng  
to me. But contrary wyse / when they sawe  
that the gospel over the vncircumcision was  
committed vnto me/as the gospel over y<sup>e</sup> cir  
cucision was vnto Peter: for he y<sup>e</sup> was myghty  
in Peter in the Apostleshippe over the cir  
cumcision/the same was myghty in me am  
ge the gentyle: and therfore when they per  
ceaved the grace that was geve vnto me/then  
James/ Cephas & John/ which seemed to be  
pillers/ gave to me & Barnabas the ryght hon  
des/ & agreed with vs/ that we shuld preache  
amonge the Hethen / and they amonge the Je  
wes: warnyng only that we shulde remem  
ber the poore. Which thinge also I was di  
ligent to do.

And when Peter was come to Antioche/  
I withstode him in the face/ for he was wor  
thy to be blamed. For yere that certayne ca  
me fro James / he ate with the gentyle. But  
when they were come/ he withdrew & separa  
ted him selfe/ fearyng them which were of y<sup>e</sup>  
circumcision. And y<sup>e</sup> other Jewes dissembled  
lyke wyse/ in so moche that Barnabas was  
brought

## To the Galathians fo. cclxxviii

brought into their simulacrum also. But when  
I sawe/ that they went not the ryght waye af  
ter the trueth of the gospel/ I sayde vnto Pe  
ter before all men/ yf thou beyng a Jewe/ li  
vest after the maner of the gentyle / & not as  
do the Jewes: why causeth thou the gentyle to  
live as do the Jewes? We which are Jewes  
by nature/ & not synners of the gentyle/ knowe  
that a man is not iustified by y<sup>e</sup> dedes of the  
lawe: but by the fayth of Jesus Christ. And  
therfore we have beleved on Jesus Christ/ y<sup>e</sup>  
we myght be iustified by y<sup>e</sup> fayth of Christ/ &  
not by the dedes of the lawe: because that by  
y<sup>e</sup> dedes of y<sup>e</sup> lawe no fleshe shalbe iustified.

If then will we seke to be made righte  
wes by Christ/ we oure selves are founde syn  
ners/ is not then Christ y<sup>e</sup> minister of synner  
God forbid. For yf I bylde agayne y<sup>e</sup> which  
I destroyed. then make I my selfe a traspa  
ser. But I thow y<sup>e</sup> lawe am deede to y<sup>e</sup> lawe:  
that I myght live vnto God. I am crucified  
with Christ. I live verely: yet now not I/ but  
Christ liveth in me. For y<sup>e</sup> lyfe which I now  
live in y<sup>e</sup> fleshe/ I live by the fayth of y<sup>e</sup> son  
ne of God/ which loved me/ and gave him self  
ne for me. I despise not the grace of God.  
For if rightewesnes come of the lawe / then  
Christ dyed in vayne.

The. iii. Chapter.  
Aholisshe Galathians: who hath bewit  
ched you/ that ye shuld not beleve the  
trueth? To whom Jesus Christ was  
described before the eyes/ & amonge you crucifi  
ed. This only wolde I learne of you: receaved  
ye the Christ.



## The epistle of S. Paul

gen. xv. 8.  
rom. iii. 20.  
iaco. ii. 24.

ye the sprete by the dedes of y<sup>e</sup> lawe/ or els by  
preachinge of y<sup>e</sup> faith: Are ye so vnwysse/ that  
after ye have begonne in the sprete/ ye wolde  
nowe ende in the flesshe? So many thinges  
there ye have suffred in vayne/ if y<sup>e</sup> be vayne.  
Which ministered to you the sprete/ and wor-  
keth myracles amonge you/ doth he it thozow  
the dedes of the lawe/ or by preachinge of the  
fayth? Even as Abraham beleved God/ and  
it was ascribed to him for rightewesnes. Un-  
derstonde therfore/ y<sup>e</sup> they which are of fayth/  
the same are the chyldezen of Abraham.

gen. xv. 13.  
eccl. x. 1.  
The lawe  
we curse  
seth: But  
fayth bles-  
seth.  
(For fay-  
th) onlpe  
maketh y<sup>e</sup>  
conscien-  
ce asyue  
\* Christ  
was accur-  
sed for ou-  
re sakes.  
that is he  
was vn-  
nysshed  
slapn- for  
oure syn-  
nes.

For the scripture sawe afore honde/ y<sup>e</sup> God  
wolde iustifie the hethen thozow fayth/ and  
therfore shewed before honde glad tydinges  
vnto Abraham: In the Mall all nacions be  
blessed. So then they which be of fayth/ are  
blessed with faythfull Abraham. For as ma-  
ny as are vnder the dedes of the lawe/ are vn-  
der maledicciō. For it is written: cursed is eve-  
ry man y<sup>e</sup> cōtinueth not in all thinge which  
are writte in y<sup>e</sup> booke of y<sup>e</sup> lawe/ to fulfill the.  
That no mā is iustified by y<sup>e</sup> lawe in y<sup>e</sup> sight  
of God/ is evident. For the iuste shall live by  
fayth. The lawe is not of fayth: But the man  
that fulfilleth the thinges contayned in the  
lawe (shall live in the.) But Christ hath deli-  
vered vs fro the curse of the lawe/ & was ma-  
de a \* cursed for vs. For it is writte: cursed is  
every one that hangeth on tree/ that the bles-  
synge of Abraham might come on the gētyls  
thozow Jesus Christ/ and that we might re-  
ceave the promes of the sprete thozow fayth.

Brethren

## To the Galatians

ffo. cclxxv.

**L** Brethren I will sprake after the māner of  
men. Though it be but a mans testament/ yet  
no mā despiseth it/ or addeth eny thinge ther  
to when it is once allowed. \* To Abraham &  
his seed were the promises made. He sayth  
not/ in the seedes as in many: but in thy seed/  
as in one/ which is Christ. This I saye/ that  
the lawe which beganne afterwarde / beyon-  
de. iiii. C. & x. yeres/ doth not disannul the  
testament/ that was confermed afore of God  
vnto Christ ward/ to make the promes of no  
ne effect. For yf the inheritauce come of the  
lawe/ it cōmēth not of promes. But God ga-  
ve it vnto Abraham by promes.

Wherefore then serveth y<sup>e</sup> lawe? The lawe  
was added because of transgression (tyll the  
seed cam to which y<sup>e</sup> promes was made) & it  
was ordeyned by angels in y<sup>e</sup> honde of a media-  
tor. A mediator is not a mediator of one. But  
God is one. As the lawe then agaynst y<sup>e</sup> pro-  
mes of God? God forbid. How be it yf ther  
had bene a lawe geve which coulde have ge-  
ven lyfe: then no doute rightewesnes shuld  
have come by y<sup>e</sup> lawe. But y<sup>e</sup> scripture conclu-  
ded all thinges vnder synne/ y<sup>e</sup> the promes by  
the fayth of Jesus Christ shuld be geve vnto  
them y<sup>e</sup> beleve. \* Before y<sup>e</sup> fayth cam/ we we-  
re kept and shut vp vnder the lawe / vnto the  
fayth which shuld afterwarde be declared.

Wherefore the lawe was oure scolemaster  
vnto the tyme of Christ/ y<sup>e</sup> we might be made  
rightewes by fayth. But after y<sup>e</sup> fayth is co-  
me/ now are we no longer vnder a scolemaster.

m for



## The epistle of S. Paul

**\* Sayth** **maketh** **as sones** **and of the** **nature of** **Christ/ ad** **bindeth** **che to ha** **ue other** **in the sa** **me reuer** **ce that he** **hath Ch** **rist.**

For ye are all the **\*sonnes of God**/by **y** faith which is in **Christ Jesus**. For all ye that are baptised/have put on **Christ**. Now is there no Jewe neither gētyl: there is neither bonde ner fre: there is neither man ner woman: but ye are all one thinge in **Christ Jesu**. If ye be **Chri**stes/then are ye **Abrahams seed**/and heyre by promes.

The.iiii. Chapter. \*

**A**d I saye that the heyre as longe as he is a chylde/ differth not from a ser-  
vaunt/though he be Lorde of all/ but is vnder tuters and governors/ vntill the tyme appoynted of the father. Even so we/as longe as we were chylde/en/were in bondage vnder the ordinaunces of the worlde. But when the tyme was full come/God sent his sonne borne of a woman & made bonde vnto **y** lawe/to redeme thē which were vnder the lawe: **y** we thoww eleccion myght receave the inheritaill ce **y** belongeth vnto the naturall sonnes. Because ye are sonnes/God hath sent the sprete of his sonne in to oure herte/ which cryeth **Ab**ba father. Wherefore now/ thou art not a ser-vaunt/ but a sonne. If thou be **y** sonne / thou arte also the heyre of **God** thoww **Christ**.

Notwithstandinge/ whē ye knewe not **God**/ ye dyd service vnto them/ which by nature were no goddes. But now seinge ye knowe god (ye rather are knowe of **God**) how is it that ye tourne agayne vnto the weake and bedgarly cerimonies/ wher vnto agayne ye desyre as-  
resshe to be in bondage? Ye observe dayes/a monethes/ and tymes / and yeares. I am in

Bedgar.  
lye cere  
monies.

To the Galathians. Ho. cclxxvi  
fear of you/ lest I have bestowed on you la-  
boure in vayne.

Bretheren I beseech you/ be ye as I am: for I am as ye are. Ye have not hurte me at all. Ye knowe / how thoww infirmite of the fles. **Infirmi-**  
Me/ I preached the gospell vnto you at the te a temp  
fyrst. And my temptacion which I suffered tacion are  
by reason of my fleshe / ye despyed not/ ne- persecuci-  
ther abhorred: but receaved me as an angell on/ rebu-  
of god: ye as **Christ Jesus**. How happy were k/ ad the  
ye then: for I feare you recorde that yf it had crosse.  
bene possible/ ye wolde have plucked out you-  
re awne eyes/ and have geven them to me. Am  
I therfore become youre enemye/ because I tell  
you the truth?

**I** They are gelous over you amysse. Ye / they  
intēde to exclude you/ that ye shuld be seruet  
to them warde. It is good alwayes to be fir-  
vent/ so it be in a good thinge/ and not only whē  
I am present with you.

My littel chylde/en (of whom I travayle in  
birth agayne vntill **Christ** be fashioned in you)  
I wolde I were with you now/ & coulde cha-  
nge my voyce: for I stonde in a doute of you

Tell me ye that desyre to be vnder the lawe  
have ye not hearde of the lawe? \* For it is  
writen that **Abraham** had two sonnes/ **y** one  
by a bonde mayde/ the other by a fre woman.  
See and he which was of the bonde woman  
was borne after the fleshe: but he which  
was of the fre woman / was borne by pro-  
mes. Which thinges betoken mystery. For  
these women are two testamentes/ the one frō  
m.ii. the

gen. xxi.



## The epistle of S. Paul.

the mounte Sina/which gendzeth vnto bon-  
dage/which is Agar. For mounte Sina is  
called Agar in Arabia/and bordzeth vpo the  
citie which is now Ierusalem/and is in bon-  
dage with her chyldeyn.

But Ierusalem/which is above/is fre:  
which is the mother of vs all. For it is writ-  
ten:reioyce thou bare/that bearest no chylde:  
breake forth & crye/thou that travelest not.  
For the desolate hath many moo chyldeyn  
then she which hath an husband. Brethren we  
are after the maner of Isaac/chyldeyn of pro-  
mes. But as then he y was borne carnally/  
persecuted him that was borne spirituallly.  
Even so is it now. Nevertheless what sayth  
the scripture:put awaye the bonde woman &  
her sonne. For the sonne of the bonde womā  
shall not be heyre with the sonne of y fre wo-  
man. So then brethren we are not chylde of  
the bonde woman:but of the fre woman. &

### The.v. Chapter.

**S**cond fast therfore in y libertie wher  
with Christ hath made vs fre/a wrap  
pe not youre selves agayne in y yoke  
of bondage. Beholde I Paul saye vnto you/  
that yf ye be circumcised/ Christ shall proffit  
you nothinge at all. I testifie agayne to every  
man which is circumcised that he is bounde  
to kepe the whole lawe. Ye are gone quyte fro  
Christ as many as are iustified by the lawe/&  
are fallen from grace. We loke for a hope in  
the sprite/to be iustified thozow fayth. For in  
Iesu Christ/nether is circumcision eny thin-  
ge worth

## To the Galathians. Ho.cclxxviii.

ge worth/nether yet vncircocision/But \*fayth \*fayth  
which by love is mighty in operacion. Ye did which wo-  
runne well: who was a let vnto you / that ye thet tho  
should not obey the trueth? Eue that counsell row loue  
that is not of him that called you. A lytell le- is the true  
ven doth leuen the whole sompe of dowe. fayth and  
all that

\* I have trust towarde you in the worde/ y god requi-  
reth of vs  
ye wyl be none other wyse mynded. He that  
troubleth you shall beare his iudgemēt/what  
foever he be. Brethren yf I yet preache circū (christen  
cission:why do I then yet suffre persecucion? lyberte)  
For then had the offence which the crosse ge is a lyber-  
veth/ceased. I wolde to God they were sepe- tie of con-  
rated from you which trouble you. Brethren ye science ad-  
were called in to (libertie) only let not youre fleshe.  
libertie be an occasion vnto the fleshe/ but in  
love serue one another. For all y lawe is ful. leu. xv. d.  
filled in one worde/which is this: thou shalt mat. xxij.  
love thyne neighbour as thy selfe. If ye byte mar. xij. c.  
& deuoure one another:take hede lest ye be con- rom. viii.  
sumed one of another. iaco. ij. b.  
j. pet. ij. c.

\* I saye walke in the sprite/& fulfill not y fleshe  
lusts of y fleshe. For y fleshe lusteth con- and spiri-  
trary to y sprite/& y sprite cōtrary to y fles. tefight  
the. These are cōtrary one to the other/ so y ye together.  
cannot do that which ye wolde. But & yf ye be Dedes of  
ledde of the sprite/ then are ye not vnder the the fleshe  
lawe. The dedes of the fleshe are manyfest/ To com-  
whiche are these/advourie/fornicaciō/vncle- mitte so-  
nes/wanannes / ydolatrie/witchcraft / ha- che dedes  
tred/variannce/zele/wrath/stryfe/sedicion/sec- maketh  
tes/envyinge/murther/dronkenes / glottony/ the dapna-  
and soche lyke:of the which I tell you before clō of the  
m.iii. as I ha. lawe.



## The epistle of S. Paul

\* the frute of the spire is/ lone/ ioye/ peace/ longe sufferinge/ getlenes te. The goodnes/ faythfulnes/ meknes/ temperance. se dedes testifie th at we are not vnder the dāna- cion of p lawe. as I have tolde you in tyme past / that they which comit soche thinge / Shall not inherite / y kyngdome of God. But \* y frute of spirete is/ lone/ ioye/ peace/ longe sufferinge/ getlenes goodnes/ faythfulnes/ meknes/ temperance. Agaynst suche ther is no lawe. They y are Christis/ have crucified the fleshe with the appetites and lustes. \* \* Xf we lye in the spirete/ let vs walke in the spirete. Let vs not be vayne glorious/ provokinge one another/ & envyinge one another.

### The. vi. Chapter.

**B**rethren/ yf eny mā be fallen by chauce into eny faute: ye which are spirituall helpe to amende him / in the spirete of meknes: consyderynge thy silfe/ lest thou also be tempted. Beare ye one anothers burthen and so fulfill the lawe of Christ. If eny mā seme to him silfe that he is somewhat whē in dede he is nothyng: the same deccayeth hym silfe in his ymaginacion. Let every man prove his awne worke/ and then shall he have reioysinge in his awne silfe/ and not in another. For every man shall beate his awne burthen.

\* The couenant of mercie in christ is made on- ly to the that wyl worke. Let him that is taught in y worde minister unto him y teacheth him in all good thinge. Be not \* deccaved / God is not mocked. For what soever a man soweth / y shall he reape. He that soweth in his fleshe/ shall of y fleshe reape corrupciō. But he y soweth in y spirete/ shall of the spirete reape lyfe everlastinge. Let vs not be wery of well doyng. For when the tyme is come/ we shall reape without werynes.

## To the Galathians Jo. cclxxvii

nes. Whill we have therfore tyme/ let vs do good vnto all men / and specially vnto them which are of the housholde of fayth. \*

**B**ehold how large a letter I have writ- ten vnto you with myne awne honde. As ma- ny as desyre with vtwarde apperaunce to plea- se carnally/ they constryne you to be circum- cised/ only be cause they wolde not suffre per- secucion with the crosse of Christ. For they them selves which are circumcised/ kepe not the lawe: but desyre to have you circumcised/ that they myght reioyce in youre fleshe.

God forbyd that I shuld reioyce but in the crosse of oure Lorde Jesu Christ/ wher- by the worlde is crucified as touchinge me/ and I as concerninge the worlde. For in Christ Jesu nether circūcision awayleth eny thinge at all nor vncircūcisiō: but a \* new creature. And as many as walke accordinge to this rule/ peace be on them/ and mercy/ and hence forth/ let no man put me to busynes. For I beare in my bodye y markes of the Lorde Jesu. Brethren the grace of oure Lorde Jesu Christe be with youre spirete. Amen.

Unto the Galathians  
written from  
Rome.

m. iiii.



# **The Prologe Upon the epistle of S. Paul to the Ephesians.**

**I**n this pistle/and namely in the.iiij. fyrst  
Chapters/Paul sheweth that the Gos-  
pell and grace therof was foresene and  
predestinat of God from before the begin-  
ninge/ & deserued thozow Christ/ & now at the  
last sent forth: that all mē shuld beleue theron/  
therby to be iustified/made rightous/spuinge  
and happie/and to be deliuered from vnder the  
dāpnaciō of the lawe & captiuite of ceremonies.

And in the fourth he teacheth to auoyde tra-  
dicions and mennes doctrines/and to beware of  
puttyng trust in anye thinge saue Christ/affir-  
minge that he onely is sufficiēt/ & that in hi we  
haue all thinges/ & besyde him nede nothinge.

In the. v. and. vi. he exhorteth to exercise  
the fayth & to declare it abroad thozow good  
worhes/and to auoyde synne/and to arme them  
with spirituall armour agaynst the deuell that  
they myght stonde fast in tyme of tribulacion &  
vnder the crosse.

## **The pistle of S. Paul to the Ephesians.**

### **The fyrst Chapter.**



Jesus Christ.

**P**aul an Apostle  
of Jesu Christ/ by  
the will of God.

To the sayntes which  
are at Ephesus/ & to them  
which beleve on Jesus  
Christ.

Grace be with you and  
peace from God oure fa-  
ther/and from the Lorde

Blessed

## **To the Ephesians. fo. cclxxviii.**

Blessed be God the father of oure lorde Je-  
sus Christ/ which hath blessed vs with all ma-  
ners of spirituall blessings in heuēly thynges  
by Christ/ accordyng as he had chosen vs in  
him/ before v̄ foundaciō of v̄ worlde was layde/  
that we shuld be saintes/ & without blame be-  
fore him/ thozow loue. And ordeyned vs before  
thozow Jesus Christ to be heyres vnto him fil-  
lye/ according to the pleasure of his will/ to v̄  
praise of the glorie of his grace where with  
he hath made vs accepted in the beloved.

**A** By whom we haue redemption thozow his  
blonde euen the forgiveness of synnes/ accor-  
dyng to the riches of his grace/ which grace  
he shed on vs abundantly in all wisdome/  
and perceauance. And hath openned vnto  
vs the mysterie of his will according to his  
pleasure/ and purposed the same in hym silf  
to haue it declared when the tyme were full  
come/ v̄ all thynges/ bothe v̄ thynges which  
are in heven/ and also the thynges which are  
in erthe/ shuld be gaddered togedder/ euen in  
Christ: that is to saye/ in him in whom we are  
made heyres/ and were therto predestinate ac-  
cordyng to the purpose of him which wor-  
kerth all thinges after the purpose of his awne  
will: that we which before beleued in Christ  
shuld be vnto the praise of his glory.

**I**n whom also ye (after that ye hearde the  
worde of trueth/ I meane the gospel of youre  
saluaciō/ wherein ye beleued) were sealed with  
the holy sprete of promes/ which is the er-  
nest of oure inheritauce/ to redeme the pur-  
chased

predesti-  
nacion.

Redemp-  
cion is the  
forgive-  
nes of sin-  
nes.

\* any se-  
cret is secre-  
te cōfess.

predesti-  
nacion.

m.v.



## The epistle of S. Paul

chased possession and that unto the laude of his glory.

Where  
fayth to  
christ is/  
there is lo  
ue to all  
that are  
sanctified  
in his glo  
ude.

Hope.

\* fapth is  
the wor-  
ke of god  
onlye/ eue  
as was  
the rai-  
ge up of  
Christ.

Wherefore even I (after that I hearde of the fayth which ye have in the lord Jesus/ & love unto all the saynctes) cease not to geve thanks for you/ makynge mencion of you in my prayers / that y<sup>e</sup> God of oure lord Jesus Christ and the father of glory / myght geve unto you the sprete of wisdome / and open to you the knowlege of him silfe / and lighten the eyes of youre myndes / y<sup>e</sup> ye myght knowe what that hope is / where unto he hath called you / and what the riches of his glorious inheritaunce is upon the sainctes / and what is the exceedynge greatnes of his power to vs warde which \* beleve accordynge to the wor- kynge of that his mighty power / which he wrought in Christ / when he raiſed him from deeth / and set him on his right honde in hea- venly thynges / above all rule / power / and myght and dominacion / and above all names that are named / not in this worlde only / but also in the worlde to come : and hath put all thynges vnder his fete / and hath made him aboue all thynges / y<sup>e</sup> heed of y<sup>e</sup> congregacion which is his body and the fulnes of him that filleth all in all thynges.

The.ii. Chapter.

coll. ij. 6.

**A**nd hath quickened you also that were deed in treaspasse & synne / in y<sup>e</sup> which in tyme passed ye walked / accordynge to the course of this worlde / and after the gover- ner that ruleth in the ayre / the sprete y<sup>e</sup> now  
worketh

## To the Ephesians. Ho. cc. lxxv

worketh in the children of vnbelefe / amonge which we also had oure conversacion in tyme past / in the lustes of oure fleshe / and fullfil- led the will of the fleshe and of the mynde / and were \* naturallly the children of wrath / e- ven as wel as other.

But God which is rich in mercy thoro- w his grate love wherewith he loved vs / even when we were deed by synne / hath quickened vs together in Christ (for by grace are ye sa- ved) & hath raiſed vs vp together & made vs sitte together in heavenly thynges thoro- w Christ Jesus / for to shewe in tymes to come the exceedynge ryches of his grace / in kynd- nes to vs warde in Christ Jesus. For by grace are ye made safe thoro- we fayth / and that not of youre selues. For it is the gyfte of God / & cometh not of workes / lest eny man shuld boast him silfe. For we are his workman- ship / created in Christ Jesus unto good wor- kes / unto the which god ordeyned vs before / that we shuld walke in them.

Wherefore remeber y<sup>e</sup> ye beyng in tyme pa- ssed getyls in y<sup>e</sup> fleshe / & were called vncircu- cision to the which are called circucisid in the fleshe / which circucision is made by bondes : Remeber I saye / y<sup>e</sup> ye were at that tyme id ou- te Christ / & were reputed aliantes from the comen welth of Israel / & were straillgers fro- the \* testamente of promes / & had no hope / & were with out god in this worlde. But now in Christ Jesus / ye which a whyle ago were farre of / are made nye by y<sup>e</sup> bloude of Christ.

\* We be  
all by na-  
ture the  
children  
of wrath  
& heere  
of damna-  
cion.

The pro-  
myces of  
mercy in  
Christes  
bloude / a-  
re made  
vs on th  
at condict  
on that  
we kepe  
lawe & lo-  
ue. one a-  
nother as  
christ lo-  
ued vs.

\* The ge-  
tyles tyll  
christ ca-  
me were  
not vnder  
the coue-  
nant of  
mercie :  
but the  
Jewes on-  
ly.

For he



## The epistle of S. Paul

\* Moses  
lawe/ th  
at was p  
wall and  
cause of  
hate bet  
were the  
Jewes ad  
getyles:  
is taken a  
waye. In  
whole ste  
de is loue  
come/ to  
loue  
one ano  
ther as  
Christ. Lo  
ned vs.

For he is oure peace/whych hath made of  
both one/and hath broken doune the \*wall  
was a stoppe bitwene vs/ and hath also put  
awaye thozow his flesshe/ the cause of hatred  
(that is to saye/ the lawe of commaundemen  
tes contayned in the lawe written) for to ma  
ke of twayne one newe mā in him silfe/ so ma  
kyng peace: and to recōcile both vnto god in  
one body thozow his crosse / and slewe hat  
red therby: and came and preached peace to  
you which were a farre of/ and to them that  
were nye. For thozow him we both haue an o  
pen waye in/ in one sprete vnto the father.

\* Now therfore ye are no moare straingers &  
fozeners: but citsyns with the saynctes/ and  
of the housholde of god: and are bilt apon the  
foundation of the apostles and prophetes/ Je  
sus Christ bryng the heed corner stone / in  
whom every bilydng coupled togedder/ gro  
weth vnto an holy temple in y lord/ in whō  
ye also are bilt togedder/ & made an habitaciō  
for god in the sprete. \* The.iii. Chapter.

Founda  
cion is the  
worde of  
God.

Paul  
was an a  
posle to  
the hethe  
and lea  
ned his  
gospell bi  
reuelaciō

**I**n this cause I Paul a in y bōdes of  
Jesus christ for youre sake which are  
hethen: If ye haue hearde of the mini  
stracion of the grace of god which is geuen  
me to you warde. For by reuelacion I knew  
he this mistery vnto me/ as I wrote above in  
fewe wordes/ wher by when ye rede ye maye  
knowe myne vnderstandynge in the mistery  
of Christ/ which mistery in tymes passed was  
not opened vnto the sonnes of men/ as it is no  
we declared vnto his holy apostles and pro  
phetes

## To the Ephesians. Jo. cc. lxxxv

phetes by the sprete: that the gentyls shuld  
be inheritous also/ and of the same body/ and  
partakers of his promys y is in Christ/ by y  
meanes of the gospell/ wherof I am made a  
minister/ by the gyfte of the grace of god ge  
uē vnto me thozow y workynge of his power.

Vnto me the lest of all sayntes is this grace  
geuen/ that I shuld preache amonge the gen  
tyls the vnsearchable ryches of Christ/ and to  
make all mense what the felypshippe of the mi  
stery is/ which from the begynnyng of the  
worlde hath bene hid in God which made all  
thynges thozow Jesus Christ/ to the intent/  
that now vnto the rulars & powers in heven  
myght be knowē by the cōgregacion y many  
folde wisdom of god/ accordinge to y eternall  
purpose/ which he purposed in Christ Jesu ou  
re lorde/ by whō we are bolde to drawe nye in y  
trust/ which we haue by faith on hi. \* Wherfo  
re I desire y ye faynt not because of my trybu  
laciōs for youre sakes: which is youre prayse.

For this cause I bowe my knees vnto the  
father of oure lorde Jesus Christ/ which is fa  
ther over all that ys called father In heven &  
in erth/ that he wolde graunt you acordynge  
to the ryches of his glorie/ that ye maye be  
strenghted with myght by his sprete in the in  
ner man/ y Christ maye dwell in youre hertes  
by \* faith / y ye beynge roted & grounded in  
loue / myght be able to comprehende with  
all sayntes/ what ys that bredth and length/  
depth and heyth: and to knowe what is the  
love of Christ/ which love passeth knowledg: law es  
that

\* Where  
true faith  
in Christ  
is/ the la  
loue to p  
neighbour  
and faith  
and loue  
maketh  
vs vnder  
stande all  
thinges.  
Faith br  
derston  
deth y se  
cretes of  
god & the  
mercie th  
at is ge  
uen hir in  
Christ  
And loue  
knoweth  
hir dutie  
to hir ney  
boure/ ad  
can inter  
prete all  
law es



## The epistle of S. Paul

ordinance & knoweth how farre forth they are to be kept & what to be dispensed with.

that ye might be fulfilled with all manner of fulnes which cometh of God.

Unto him that is able to do exceeding abundantly above all that we aske or thinke / according to the power that worketh in vs / be prayse in the congregacion by Iesus Christ / thoroughout all generacions from tyme to tyme Amen. ¶ The.iiii. Chapter. ¶

The epistle of a true beleuer.

rom. vii. j. cor. vii. One god One lord. One faith.

One baptism tyme rom. vii. j. cor. vii. psal. vii.

j. cor. vii.

**I**herfore which am in bondes for the lordes sake / exhorte you / that ye walke worthy of the vocacion wherewith ye are called / in all humblenes of mynde / and meeknes / and longe sufferynge / forbearinge one another thorough love / and that ye be diligent to kepe y<sup>e</sup> vnitie of y<sup>e</sup> spirite in the bonde of peace / beyng one body / and one spirite / evn as ye are called in one hope of youre callinge. Let ther be but one lord / one faith / one baptism: one god and father of all / which is above all / thorough all and in you all.

¶ Unto every one of vs is given grace according to the measure of y<sup>e</sup> gyfte of Christ. Wherfore he sayth: He is gone vp on hye / and hath ledde captivitie captive / & hath given gyses unto men. That he ascended: what meaneth it / but that he also descended fyrst into the lowest parties of the earth: He that descended / is even the same also that ascended vp / even above all heavens / to fulfill all thinges.

And the very same made some Apostles / some prophete / some Evangelistes / some Sheperdes / some Teachers: y<sup>e</sup> the saintes might have all thinge necessarie to worke & minister with

## To the Ephesians Ro. cclxxviii.

with all / to the edifyinge of the body of Christ / tyll we every one (in the vnitie of faith / and knowledge of the sonne of god) growe vp unto a perfect man / after y<sup>e</sup> measure of age of the fulnes of Christ. ¶ That we hence forth be no more chyl dren / wauerynge and carped with every wynde of doctryne / by the wyllynnes of men and craftynes / wherby they laye a wayte for vs to deceave vs.

But let vs folowe the trueth in loue / and in all thinges growe in him which is the heede / that ys to saye Christ / in whom all the body ys coupled and knet togedder in every ioynt wherewith one ministrith to another (according to the operacion as every parte hath his measure) and increaseth the body / unto the edifyinge of it selfe in love.

¶ This I saye therfore & testifie in y<sup>e</sup> lord / that ye hence forth walke not as other gentyls walke / in vanitie of their mynde / blynded in their vnderstondynge / beyng strangers from the lyfe which is in god thorough the ignorancy that is in them / because of the blyndnes of their hertes: which beyng past repentance / have given them selves unto wantannes / to worke all manner of uncleannes / even with gredynes. But ye have not so learned Christ / if so be ye have hearde of him / and are taught in him / even as the trueth is in Iesu. So then as concernynge the conversacion in tyme past / laye from you that olde man / which is corrupte thorough the deceivable lustres ¶ and be ye renewed in the spirite of youre myndes

\* Wherfore the true ministers of the congregation serve. Saunt to make the perfect in the full knowledge of Christ.

Ignorance is cause of euell livinge.

rom. vii. a coll. iii. b.



## The epistle of S. Paul

Heb. xij. . myndes/and put on that newe man/whiche af-  
 j. pe. ij. a. ter the ymage of God is shapen in ryghtewes-  
 and. iij. a. nes and true holynes. & Wherfore put awa-  
 ye lpyng/ and speake every man truth vnto  
 his neighbour/ for as moche as we are mem-  
 bers one of another. Be angrie but synne not  
 let not the sonne go doun upon your wrath  
 neither geue place vnto y backbiter. Let him y  
 stole/steale no moare/ but let him rather labou-  
 re with his hondes some good thinge that he  
 maye have to geve vnto him that nedeth. &  
 Advence not.  
 psal. iij. . b

Steale  
not.

syll the cō-  
municā-  
cion.

They th-  
at haue p-  
spire of  
god shal-  
be greued  
to heare  
soche thin-  
ges.

Let no filthy cōmunicacion procede out of  
 your mouthes: but y which is good to ede-  
 fy with all/ when nede ys: that it maye have  
 favour with the hearers. And greue not the  
 holy sprete of God / by whome ye are sealed  
 vnto the daye of redemption. Let all bitterness  
 fearsnes and wrath/ toyrnge and cursyd spea-  
 kyng/ be put awaye from you/ with all malici-  
 ousnes. Be ye courteouse one to another/ and  
 mercifull/ forgerynge one another/ evē as god  
 for Christes sake forgave you.

The. iiij. Chapter. \*

**B**e ye folowers of god as dere children/ and  
 and walke in love even as Christ loved  
 vs & gave him selfe for vs/ an offerynge  
 and a sacrifice of a swete savour to god. So  
 that fornicacion. and all uncleannes/ or covete-  
 ousnes be not once named amonge you / as it  
 be cometh saynctes: neither filthynes / ne-  
 ther folishe talkyng / neither gestinge which  
 are not comly: but rather gevyng of thanks  
 for this ye knowe / y no whormonger/ other  
 uncle

Wngodlie  
cōmunica-  
cion stren-  
ghthneth  
the bodye  
agaynst p-  
spire.

## Unto the Ephesians. Ho. cc. lxxviii

uncleane person/ or covetous person which is  
 the worshipper of ymages/ hath any inheri-  
 taunce in the kyngdome of Christ & of God.

These ha-  
ue no par-  
te with  
Christ.

Let no mā deceave you with vayne wordes.  
 For thorow soche thinges cometh the wrath  
 of God vpon the chylde of unbeliefe. Be not  
 therfore companions with them. Ye were on-  
 ce dercknes/ but are now light in the Lorde.

ij. the. ij. a  
mat. xxiij  
mar. xij.  
luc. xxi. 6

Walke as chyldezen of light. For the frute  
 of the sprete is in all goodnes / rightewesnes  
 & truethe. & Accept that which is pleasinge  
 to the Lorde: and have no fellowshipe with the  
 vnfrutfull worke of dercknes: but rather re-  
 buke them. For it is shame even to name tho-  
 se thinges which are done of them in secrety:  
 but all thinges/ when they are rebuked of the  
 light/ are manifest. For whatsoever is mani-  
 fest/ that same is light. Wherfore he sayth:  
 awake thou that sleepest/ and stand vp from  
 death/ and Christ shall geve the light.

Ignora-  
unce is  
cause of  
euell doyn-  
ge.

\* Take hede therfore that ye walke circū-  
 spectly: not as foles: but as wyse \* redemyn-  
 ge the tyme: for y dayes are evyll. Wherfore/  
 be ye not vnwyse/ but vnderstonde what the  
 will of the Lorde is/ & be not dronke with wy-  
 ne/ wherein is excesse: but be fulfilled with the  
 sprete/ speakynge vnto your selves in psal-  
 mes/ & ymnes/ & spretuall songes/ synginge &  
 makinge melodie to y Lorde in your hertes/  
 gevinge thanks all wayes for all thinges vn-  
 to God the father/ in the name of oure Lorde  
 Jesu Christ: submitte your selves one to  
 another in the feare of God. &

Collo. iij.

n Wemen



# The epistle of S. Paul

**I. cor. vi. a** Wemen submit youre selves vnto youre  
**collo. i. j. c** awne husbannes/as vnto the Lorde. For the  
**j. pet. ii. j.** husbanne is the wyves heed/ even as Christ  
 is the heed of the congregacion/ & the same is  
 the saveoure of the body. Therefore as the co-  
 gregacion is in subieccion to Christ/ lykwyse  
 let the wyves be in subieccion to their husban-  
 nes in all thinges. Husbannes love youre wy-  
 ves/ even as Christ loved the congregacion/ &  
 gave him selfe for it / to sanctifie it/ and clen-  
 sed it in the \*fountayne of water thorow the  
 worde/ to make it vnto him selfe / a glorious  
 congregacion with out spot or wrynckle / or  
 eny soche thinge: but that it shuld be holy  
 and with out blame.

So ought men to love their wyves/ as the  
 Lord loveth his church/ himselfe/ to sanctifye  
 her with the worde/ to present her to himselfe  
 a glorious church/ without spot or wrynckle/ or  
 eny soche thinge: but that she should be holy  
 and without blame.

**gene. ii. d** This is a great secreete/ but I sprake bitwe-  
**mat. xix. a** ne Christ and the congregacion. Nevertheles-  
**j. co. vi. d** se do ye so that every one of you love his wy-  
 fe truly even as him selfe. And let y wyfe se  
 that she feare her husbade. **The. vi. Cha.**

**Collo. iii. d.** **epo. xv. c.** **deu. vi. c.** **eccl. iii. d** **thou**  
 Children obey youre fathers & mothers  
 in the Lorde: for so is it right. Honour  
 thy father & mother/ that is the fyrst  
 commandement that hath eny promes/ that  
 thou

# To the Ephesians fo. cc. lxxviii

**W** thou mayst be in good estate/ & live longe on  
 the earth. And ye fathers/ move not youre chil-  
 dren to wrath: but bringe the up in the Lorde  
 & in the word of the Lord. Servauntes be obedi-  
 ent vnto youre carnall masters/ with feare &  
 trembling/ in singleness of youre herte/ as vnto  
 Christ: not in service in eye sight/ as men  
 please: but as the servauntes of Christ/ doyn-  
 ge y will of God with the herte with good will  
 servinge y Lorde/ & not men. And remember  
 that whatsoever good thinge eny man doth/  
 that shall he receave agayne of the Lorde/ whe-  
 ther he be bonde or fre. And ye masters/ do ev-  
 the same thinges vnto them/ puttinge awaye  
 threatenings: and remember that even youre  
 master also is in heven/ nether is ther eny re-  
 specte of person with him.

\* Finally my brethren: be stronge in the Lord  
 & in the power of his myght. Put on y ar-  
 mour of God/ that ye maye stonde stedfast a-  
 gaynst y crafty assautes of the devyll. For we  
 wrestle not agaynst fleshe and bloud: but a-  
 gaynst rule/ agaynst power/ & agaynst worldy  
 rulers of y darckenes of this worlde/ agaynst  
 spretuall wickednes for hevynly thinges.

For this cause take vnto you the \*armoure  
 of God/ y ye maye be able to resist in the evyll  
 daye/ and to stonde perfect in all thinges.

Stonde therefore y youre loynes gyrded abou-  
 te with veritie/ havinge on the brest plate of  
 rightewesnes/ and shooes with shooes prepa-  
 red by the gospel of peace. Above all take to  
 you the helme of sayth/ wherewith ye maye  
 quench the

mat. xv. d.  
 mar. vi. d.  
 fathers.  
 coll. iii. d.  
 titus. ii. c.  
 j. pet. ii. c.  
 Christ  
 hath pur-  
 chased a  
 reward  
 for all the  
 ges.  
 Masters.  
 \* The ar-  
 mour of  
 god folow-  
 eth: be-  
 crite / the  
 shoes of a  
 stedfast  
 purpose  
 to folow  
 the gos-  
 pell: say-  
 th/ the hel-  
 meth of  
 saluaci-  
 on: the wo-  
 de of god  
 which is  
 the sword  
 of the  
 de. &c.



## The epistle of S. Paul

quencheth all y<sup>e</sup> fyre dartes of the wicked. And take the helmet of salvaciō/a the swearde of the sprete/which is the worde of God. And praye all wayes with all māner prayer & supplicaciō/a y<sup>e</sup> in the sprete/a watch ther vnto w<sup>th</sup> all instance & supplicaciō for all saynctes/and for me/that vtraiunce maye be geve vnto me/that I maye open my mouth boldly/ to vtter the secretes of the gospel/wherof I am a messenger in bondes/that therein I maye speake frely/as it becommeth me to speake.

But that ye maye also knowe what condition I am in & what I do/Tichicus my deare brother and faythfull minister in the Lorde/Hall Wewe you of all thinges/whom I sent vnto you for the same purpose/that ye myght knowe what case I stonde in/& that he myght comfort youre hertes.

Peace be with the brethren/ and love with fayth/from God the father & from the Lorde Jesu Christ. Grace be with all them which love oure lorde Jesu Christ in puerne. Amen

¶ Sent from Rome vnto the Ephesians  
by Tichicus.

## The Prologe vpon the epistle of S. Paul to the Philippians.



Paul prayseth the philippians/ and exhorteth t<sup>hem</sup> to stande fast in the true fayth/and to encrease in loue. And because that false prophetes studye all wayes to impunge and destroye the true fayth/ he warneth them of so

## To the Philippians. Jo. cc. lxxxv.

of soche worke lerners or teachers of workes/ & prayseth Spaphroditus. And all this dothe he in the fyrst and second Chapters.

In the thyrde he reproveth saythlesse & mannes ryghteousnes/ which false prophetes teach and mayntene. And he setteth him for an example/ how that he him selfe had liued in soche false rightewesnes and holynes suredukeable/ that was so that no man could complayne on him/ & yet now setteth nought thereby/ for Chri<sup>st</sup>es righteousnes sake. And finallye affyrmeth that soche false prophetes are the enemyes of the crosse/ and make their bellies their God. Forther then they maye safelie and withoute all perell and suffering/ wyll they not preache Chri<sup>st</sup>.

## The epistle of S. Paul vnto the Philippians.

### The fyrst Chapter.



Jesu Christ.

Paul and Timotheus the servantes of Jesu Christ To all y<sup>e</sup> saincte in Christ Jesu which are at Philippi/ with y<sup>e</sup> Bishoppes and Deacons.

Grace be with you and peace from God oure father/ and from the Lorde



## The epistle of S. Paul

I thanke my God with all remembraunce of you/ all wayes in all my prayers for you & praye with gladnes / because of the fellowshipp which ye have in the gospel from the fyrst daye vnto now: & and am suerly certifi- ed of this/ that he which beganne a good wor- ke in you/ Shall go forth with it vntyll the daye of Iesus Christ/as it becometh me so to iudge of you all/ because I have you in my her- te/ and have you also every one companions of grace with me/ even in my bondes/ as I defende and stablysh the the gospel.

For God beareth me recorde how great- ly I longe after you all from the verry herte **B**rote in Iesus Christ. And this I praye/ y<sup>e</sup> you- re love maye increace more & more in know- ledge/ and in all fealinge/ that ye myght accep- te thinges most excellent/ that ye myght be pure and soche as shuld hurte no mānes con- science/ vntyll the daye of Christ/ filled with the frutes of rightewesnes/ which frutes co- me by Iesus Christ vnto the glozy and laude of God. &

I wolde ye vnderstode brethern that my busynes is happened vnto the greater furthe- ryng of the gospel. So that my bondes in Christ are manifest thorow out all the iud- gement hall and in all other places: In so moche that many of the brethre in y<sup>e</sup> lorde are boldned thorow my bōdes/ and dare more lac- gely speake the worde with out feare. Some ther are which preache Christ of envie & stry- fe/ and some of good wyll. The one parte pre- acheth

To the philippians Ho. cc. lxxxvi. acheth Christ of stryfe & not purely/ suppo- singe to adde more aduersitie to my bondes. The other parte of love/ because they se that I am set to defend the gospel.

**E** What then? So that Christ be preached all maner wayes/ whether it be by occasion/ or of true meaninge/ I therin ioye: ye and will ioye. For I know that this shall chaunce to my salvation/ thorow youre prayer and mini- stringe of the sprete of Iesu Christ/ as I her- tely lōke for & hope/ that in nothyng I shal be ashamed: but that with all confidence / as all wayes in tymes past/ even so now Christ shal be magnified in my body/ whether it be tho- rowe lyfe/ or els deeth. For Christ is to me ly- fe/ and deeth is to me avauntage.

**W** If it chaunce me to live in the fleshe/ that is to me frutesfull for to worke/ & what to cho- se I wote not. I am constrayned of two thin- ges: I desyre to be lowsed & to be with Christ/ which thinge is best of all. Neverthelesse to abyde in the fleshe is moare nedfull for you. And this am I sure of/ that I shall abyde / & with you all continue / for the furtheraunce and ioye of youre fayth / that ye maye moare abundantly reioyce in Iesus Christ thoro- we me/ by my comminge to you agayne.

Only let youre conversacion be/ as it be co- meth the gospel of Christ: that whether I come & se you/ or els be absent/ I maye yet hea- re of you/ that ye contynue in one sprete/ and in one soule / labouringe as we do / to mayn- tayne the fayth of the gospel/ & in nothyng fearyn.



## The epistle of S. Paul

fearinge youre adversaries: which is to them  
a token of perdition / & to you of saluacion / &  
that of God. For vnto you it is geuen / that  
not only ye shulde beleve on Christ: but also  
suffre \* for his sake / & have eue the same fight  
which ye sawe me have and now heare of me.

### The.ii. Chapter.

\* Tribula  
cion is a to  
ken of sal  
uacion to  
the true  
beleuers.

**I**f ther be amōge you eny consolacion in  
Christ / yf ther be eny cōfortable love /  
yf ther be eny fellowship of the sprete /  
yf ther be eny cōpassion or mercy: fulfill my  
ioye / that ye drawe one waye / havinge one lo-  
ve / beyng of one accorde / and of one mynde /  
that nothinge be done thowow stryfe or wayne  
glory / but that in mekenes of mynde every  
man esteeme other better then him selfe / & that  
no man consyder his awne / but what is mete  
for other.

To solow  
we christ  
is oure  
professio  
and so to  
single ou  
re selues /  
that we  
maye be  
so exalted

Heb. ii. 8

rom. viii

isa. xlv

\* Let the same mynde be in you that was in  
Christ Jesu: Which beyng in the shape of  
god / and thought it not robbery to be equall  
with god. Neverthelesse he made him selfe of  
no reputacion / and toke on him the shape of a  
servaunte / & became lyke vnto men / and was  
founde in his aparell as a man. He humbled  
him selfe & became obediēt vnto y death / even  
the deeth of the crosse. Wherefore god hath ex-  
alted him / and geve him a name above all na-  
mes: that in the name of Jesus shuld every  
knee bowe / bothe of thinge in heve & thinges  
in erth & thinge vnder erth / and that all ton-  
ges shuld confesse that Jesus Christ is the  
lorde vnto the prayse of God the father. &

Wher

## To the philippians. To. cclxxxviii

Wherefore my dearly beloved / as ye have al-  
ways obeyed / not when I was present only /  
but now moche more in myne absence / even so  
worke out youre awne \* saluaciō with feare &  
tremblyng. For it is god which worketh in  
you / both y will & also y dede / eue of good will synne tho

Do all thyng with out murmurynge & dis-  
putynge / that ye maye be faultlesse and pure /  
and the sonnes of God with out rebuke / in y  
midde of a croked & a perverse nation / amon  
ge which se that ye shyn as lightes in the  
worlde / holdinge fast the worde of lyfe / vnto  
my reioysynge in y daye of Christ / that I ha-  
ve not runne in vayne / nether have labored  
in vayne. Yee & though I be offered vp vpon  
the offerynge and sacrifice of youre fayth: I re-  
ioyce / and reioyce with you all. For the same  
cause also / reioyce ye / and reioyce ye with me.

I trust in the lorde Jesus for to sende Ti-  
motheus shortly vnto you / that I also maye  
be of good comforte / when I knowe what ca-  
se ye stonde in. For I have nomā that is so ly-  
ke mynde to me / which with so pure affeccio

careth for youre matters. For all other seke y  
it awne / and not that which is Jesus Christe  
Ye knowe the proffe of him / howe that as a  
sone with the father / so with me bestowed he  
his labour upon the gospell. Him I hope to  
sende assone as I knowe how it will go with  
me. I trust in the lorde I also my selfe shall  
come shortly.

I supposed it necessary to sende brother E-  
paphroditus vnto you / my companion in la-

n.v. Bourc



## The epistle of S. Paul

Goure & fellowe scudier/your Apostel and my minister at my nedes. For he longed after you and was full of hevines/ because that ye had heard e saye that he shuld be sicke. And no doute he was sicke/and that nye unto deeth. But god had mercy on him: not on him only / but on me also / lest I shuld have had sorowe upon sorowe.

I sent him therfore the diligentliar / that when ye shuld se him/ye myght reioyce agayne/and I myght be the lesse sorrowfull. Receaue him therfore in the lorde with all gladnes/ and make moche of soche: because that for y worke of Christ he went so farre/that he was nye unto deeth/and regarded not his lyfe/ to fulfill that service which was lackynge on your parte towarde me. **The.iii.Chap.**

**M**over my brethren / reioyce in the lorde. It greveth me not to write one thinge often to you. For to you it is a sure thyng. Beware of dogges / beware of evyll workers. Beware of dissencion. For we are circumcision which worshippe god in the spryte/and reioyce in Christ Jesu/and have no confidence in the flesshe: though I have where of I myght reioyce in the flesshe. If any o- ther man thynketh that he hath wherof he myght trust in the flesshe: moche moare I: circumcised the eyght daye/ of y kynred of Isra- heil/ of y trybe of Beniamyn/ an Ebue borne of y Ebues: as concernynge the lawe/ a pharisee/ and as concernynge fervētnes/ I perse- cuted the congregacion/ and as touchynge the righte.

\* We wor-  
shippe god  
in spirite  
thorow  
fayth and  
love. We  
reioyce th  
at christ  
hath rede-  
med us &  
trust not  
in our  
workes.

## To the Philippians. Jo. cccc. viii

rightewesnes which is in the lawe I was unrebukable.

But the thynges that were vauntage unto me I counted losse for Christes sake. Ye I thinke all thynges but losse for that excellēt knowledges sake of Christ Jesu my lorde. For whom I have counted all thynges losse/ & do iudge them but donge/ that I myght wyne Christ/ and myght be founde in him/ not havinge myne owne rightewesnes which is of the lawe: But that which spryngeth of the fayth which is in Christ. I meane the rightewesnes which cometh of God thorow the fayth in knowynge him and the vertue of his resurrection/ and the fellowshipe of his passions/ that I myght be conformable unto his (deeth) yf by any meanes I myght attayne unto the resurrection from deeth.

Not as though I had all redy attained to it/ Either were all redy perfect: but I folowe/ yf I maye comprehend that/ wherin I am comprehended of Christ Jesu. Brethren I counte not my silfe that I have gotten it: but one thyng I saye: I \* forget y which is besyn- de and stretche my silfe unto that which is before and preace unto y marke apoynted/ to ob- tayne the rewarde of the hys callinge of god in Christ Jesu. Let vs therfore as many as be perfect be thus wyse minded: and yf ye be other wyse mynded/ I praye God open even this unto you. Overthelesse in that wherunto we are come / let vs procede by one rule/ y we maye be of one acorde.

\* Brethren

Christ  
onlye is  
oure right  
trousnes  
for his  
sake our  
synnes are  
forged  
uch vs.  
And for  
his sake  
oure good  
workes are  
accepted.  
Which  
if we were  
durable  
for the sake  
that is  
in them.  
(deeth)  
we must  
dye with  
christ yf  
we will  
lyue with  
him.  
\* I loke  
not on the  
workes  
that I ha-  
ve done/  
but what  
I lacke of  
the perfec-  
tnes of ch-  
rist.



## The epistle of S. Paul

**Rom. viij** Brethren be followers of & me loke on them which walke even so/ as ye have vs for an example. For many walke (of whom I have tolde you often/ and now tell you wepyng) that they are y<sup>e</sup> enemyes of y<sup>e</sup> crosse of Christ/ whose ende is dampnaciō/ whose God is their belly/ and whose glory is to their shame/ which are worldely mynded. But our conversacion is in heven/ from whence we loke for a saviour our enemy the lord Jesus Christ/ which shall chaunge our vile bodies/ that they may be fashioned lyke vnto his glorious body/ according to the workynge wherby he is able to subdue all thinges vnto hym selfe. \*

If we be lyke christ in conuersacion/ we shall be lyke him in glorye.

### The. iiii. Chapter.

**H**erfore my brethren dearly beloved and longed for/ my ioye and croune/ so continue in the lord ye beloved. I praye Eudias/ and beseeche Sintiches that they be of one accorde in the lord. Kee and I beseeche the faythfull yockfelowe / helpe the women which labored with me in the gospel/ and with Clement also / and with other my labour felowes / whose names are in the booke of lyfe. \* Reioyce in the lord alwaye/ and agayne I saye reioyce. Let youre softnes be known vnto all men. The lord is even at hande. Be not carefull: but in all thynges shewe youre petition vnto god in prayer and supplicacion w<sup>th</sup> geuyng of thanks. And the peace of god which passeth all vnderstandinge/ kepe youre hertes & myndes in christ Iesu. \* Furthermore brethren/ whatsoever thinge are true

## To the philippians To. cclxxxv

are true/ whatsoever thynges are honest/ whatsoever thynges are iust/ whatsoever thynges are pure/ whatsoever thynges pertaine to love/ whatsoever thynges are of honest reporte: yf there be any vertuous thyng / yf there be any laudable thyng/ those same have ye in youre mynde / which ye have both learned & receaved/ herde and also sene in me: those thynges do/ and the god of peace shall be with you. I reioyse in the lord greatly/ that now at the last ye are revived agayne to care for me/ in y<sup>e</sup> wherein ye were also carefull/ but ye lacked oportunitie. I speake not because of necessitie. For I have learned in whatsoever state I am therewith to be content. I can both cast downe my selfe/ I can also excede. Every where and in all thynges I am instructed/ both to be full/ and to be hungry: to have plenty/ & to suffer neede. I can do all thynges throughe the helpe of Christ which strengtheth me. Notwithstandinge ye have well done/ that ye bare parte with me in my tribulacion.

**D**Ye of philippus knowe that in the begynnyng of the gospel/ when I departed from Macedonia/ no congregacion bare parte with me as concernynge geuyng and receayvynge/ but ye only. For when I was in Thessalonica/ ye sent once and afterwarde agayne vnto my nedes: not that I desyre gyftes: but I desyre aboundant frute on youre parte. I receaved all/ and have plenty. I was even filled after that I had receaved of Epaphroditus / that which came from you/ an odour that smelleth swete/ rom. viij. a sacri



## The epistle of S. Paul

a sacrifice accepted and plesant to God. My god fulfill all youre nedes thorow his glorious riches in Jesu Christ. Vnto God and our father be prayse for ever more. Amen. Salute all the saintes in Christ Jesu. The brethren which are with me grete you. All the sayntes salute you: a most of all they which are of the Emperours household. The grace of our lord Jesu Christ be w you all. Amen

Sent from Rome by Epaphroditus.

## The Prologe vpon the epistle of S. Paul to the Colossyans.



In the pistle to the Galathys, and holdeth the maner & fashion of the epistle to the Romans: briefely comprehendinge all that is therein at length disputed: Sur so this pistle followeth the ensample of the pistle to the Ephesians: containinge the tenor of the same pistle with fewer wordes.

In the fyrst Chapter/ he prayseth them and wyssheth that they continew in the fayth/ and growe perfecter therein/ and then describeth he the Gospell/ how that it is a wysdome that confesseth Christ to be the Lorde and God/ crucified for vs/ and a wysdome that hath bene hyd in Christ since a fore the begynninge of the worlde/ and now fyrst begonne to be opened thorow the preachynge of the Apostles.

In the seconde/ he warneth the of mēces doctrine/ and describeth the false prophetes to the uttermost and rebuketh them accordinge.

In the

## To the Colossyans ffo.ccxv

In the thyrde/ he exhorteth to be frutefull in the pure fayth with all maner of good workes one to another/ and describeth all degrees & what their duties are.

In the fourth he exhorteth to praye/ and also to praye for him/ and saluteth them

## The pistle of S Paul to the Colossyans.

### The fyrst Chapter.



**P**aul an Apostle of Jesu Christ by the wyll of God/ and brother Timotheus.

To the sayntes which are at Colossa/ & brethren that beleve in Christ.

Grace be with you and peace from God our father/ and from the Lorde

Jesu Christ.

We geve thanks to God the father of our Lorde Jesu Christ/ alwayes prayenge for you/ sence we hearde of your <sup>\* where</sup> fayth which ye the fayth of Christ is: there is lone to the gospel/ which is come vnto you/ evē as it is in to all the worlde/ & is frutefull/ as it is amonge you/ fro the fyrst daye in y which ye herde of it/ & had experiece in y grace of God in the trusth



## The epistle of S. Paul

trueth/ as ye learned of Epaphra oure deare felowe seruaunt/ which is for you a faythfull minister of Christ/ which also declared vnto vs poure love which ye have in the spryte.

\* For this cause we also/ sence the daye we herde of it have not ceasyd prayinge for you and desyringe that ye myght be fulfilled with the knowlege of his will/ in all wisdom & sprituall vnderstoddyng/ that ye myght walke worthy of the lorde in all thynges that please/ beyng frutfull in all good workes and increasyng in y knowlege of God/ strengthened with all myght/ thowome hys glorious power/ vnto all pacience and longe sufferynge with ioyfulness & gevyng thanks vnto the father which hath made vs met to be partakers of the enheritaunce of saintes in light.

Which hath delivered vs from the power of dercknes/ and hath translated vs in to the kyngdome of his dere sone/ in whom we haue redempcion thurow his bloud/ that is to saye the forgevenes of synnes/ which is the ymage of the invisible god/ fyrst begotten of all creatures. For by him were all thynges created/ thynges that are in heven/ and thynges that are in erth: thynges visibyl and thynges invisibyl: whether they be maicste or lordshippe/ ether rule or power. All thinge are created by hym/ and in him/ & he is before all thinge/ and in him all thynges have their beyng.

And he is the heed of the body/ that is to wit of the congregacion: he is the begynnynge and fyrst \* begotten of the deed/ that in all thynges

Dure redempcion  
is the for-  
gevenes  
of oure  
synnes.

\* he is the  
fyrst that  
hath the  
glorie and  
newe lyfe  
of the re-  
surreccid.

## To the Colossyans. Fo. cccxi

thynges he might have the preeminence. For it pleased the father that in him shuld all fulnes dwell/ and by him to reconcile all thynges vnto him selfe/ and to set at peace by him thow the bloud of his crosse/ both thynges in heven and thynges in erth.

And you (which were in tymes past straungers and enymes/ because poure myndes were set in evyll workes) hath he now reconciled in y body of his fleshe thowome death/ to make you holy vnb lameable and without fault in his awne syght / yf ye continue grounded and stablysshed in the fayth/ and be not moved awaye from the hope of the gospell/ wher of ye have herde/ howe that it is preached amonge all creatures which are vnder heven/ wher of I Paul am made a minister.

Now ioye I in my sufferinges which I suffer for you/ and fulfill that which is becomde of the passions of Christ in my fleshe for his bodies sake/ which is the congregacion/ wher of I am made a minister accordyng to the ordinaunce of god/ which ordinaunce was geven me vnto you warde/ to fulfill y worde of god/ that mistery hid sence the worlde beganne/ & sence y begynnynge of generacion: but now is opened to his sayntes/ to whom god wolde make knowne the glorious riches of this mistery amonge the gentyle/ which riches is Christ in you/ the hope of glory/ whom we preach/ warnynge all men/ and teachinge all men in all wisdom/ to make all men perfect in Christ Iesu. Wherin I also laboure and stryve even

\* passid  
oz sufferi  
ge of ch  
rist: is the  
passions  
which we  
must soffer  
for his  
sake. For  
we haue  
professed  
and are  
appoynted  
to suffer  
with  
christ. For  
as much  
as the  
father set  
me/ so send  
he I you.  
A true &  
possew  
de haue  
all men  
perfecte  
in the kno  
wledge  
of Christ  
and of his  
doctrines.

o we even



## The epistle of S. Paul

ye/ even as farforth as hys workynge wrought in me myghtely.

The .ii. Chapter.

**I**Woloe ye knowe what frygthinge I haue for youre sake & for them of Laodicia/ & for as many as have not sent my parson in the fleshe/ that their hertes myght be comforted & knet togedder in love/ & in all ryches of full vnderstandynge/ for to knowe y mystery of God y father & of Christ/ in whom are hid all the treasures of wisdom & knowledge. This I saye lest eny man shuld begyle you with entysinge wordes. For though I be absent in the fleshe/ yet am I present with you in the sprete/ ioyinge and beholdinge the order that ye kepe/ and youre stedfast fayth in Christ. As ye have therfore receaved Christ Jesu the worde/ even so take/ rote and bylt in him and stedfaste in the fayth/ as ye have learned: and therein be plentius in geynge thanks.

**Philosophy and traditiones of men**  
 Beware lest eny man come & spoyle you thorough philosophy & discreatfull vanitie/ thorough the traditions of men & ordinaunces after the worlde/ and not after Christ. For in him dwelleth all the fulnes of the godhede body/ & ye are complete in him which is the heede of all rule & power/ in whom also ye are circumsised with circumcision made with out honde/ by puttinge of the fyntull body of the fleshe/ thorough the circumcision y is in Christ/ in that ye are buryed with him thorough baptim/ in whom ye ge of god are also ryse agayne thorough the fayth/ that is wrought

## To the Colossyans Ho. cccxii

wrought by the operation of god which raised him from deeth.

And ye which weate deede in synne thorough y uncircumsision of youre fleshe/ hath he quyckened w him & hath forgiven vs all oure trespasses & hath put out y handwritinge y was agaynst vs/ & trayned in y lawe writte/ & that hath he take out of the waye & hath fastened it to his crosse/ & hath spoyled rule and power and hath made a shewe of the openly/ & hath triumphed over them in his awne persone.

Let nomā therfore trouble youre consciences aboute meate & drynke or for a prce of an holydaye/ as the holydaye of the newe moone or of the sabboth dayes/ which are nothinge but shadowes of thynges to come: but the body is in Christ. Let no man make you shote at a worde (marke) / which after his awne ymaginacion walketh in the humblenes and holynes of angels/ thynges which he never sawe: causelesse puffed up with his flesshly mynde/ & holdeth not the heed/ wherof all the body by ioyntes and couples receaveth nourishment/ and is knette togedder / & encreaseth with the in creasyng of the cometh of god.

Wherfore if ye be deede with Christ throo ordinaunces of the worlde / why as though ye yet lived in the worlde/ are ye ledde with traditions of them that saye: Touche not/ taste not/ handle not: which all perysshe w the vsinge of the & are after the commaundmentes & doctrine of men which thynges have the similitude of wisdom in chosen holynes and hum-

o.ii. blenes

ephe. ii. a.  
 \* The lawe is oure handwritinge in that p conscience setteth to his seale subsereth and descendereth thar p lawe is iust and we stande in the lawe concerninge dānacton is take awaye the lawe in christ.

(marke)  
 There is none other marke of the christ/ nor other name to be saved by



## The epistle of S. Paul

All the mercie that is set forth in y. two by percha-  
 tere/is promysed to the on-  
 ly that will folow  
 we chist  
 and lyue  
 as he reaf-  
 ter folow  
 with.

blenes/ and in that they spare not the body/ &  
 do the selfe no worshyppe vnto his nede.

The.iii. Chapter: \*

**I**f ye be then cysen agayne with chist/ **A**  
 seke those thynges which are above/  
 where Chist sitteth on the right hon-  
 de of god. Set youre affeccion on thynges y  
 are above/ and not on thynges which are on y  
 erth. For ye are deed/ and youre lyfe is hid  
 with Chist in god. When Chist which is  
 oure lyfe/ Shall we see him silse/ then shall ye  
 also appere with him in glory. \*

Mortifie therfore youre membres which a-  
 re on the erth/ fornicaciō/ vnclennes/ unnatu-  
 rall lust/ euyl concupiscēce/ and covetousnes  
 which is worshippynge of ydols: for which  
 thynges sake the wrath of God cometh on  
 the chylde of vnbeleue. In which thynges  
 ye walked once. when ye lived in them.

But now put ye also awaye from you all  
 thynges wrath/ fearnes/ maliciousnes/ cur-  
 sed speakynge/ filthy speakynge out of youre  
 mouthes. Spe not one to another that the olde  
 man with his workes be put of/ and the new  
 put on/ which is renued in knowledge after  
 the ymage of him that made him/ where is ne-  
 ther gentile ner Jewe/ circumcision nor vncir-  
 cumcision/ Barbarous or Scythian/ bonde or  
 fre: but Chiste is all in all thynges.

\* Now therfore as electe of god/ holy and be-  
 loved/ put on tender mercie/ kyndnes/ humble-  
 nes of myndes/ meknes/ longe sufferynge/ for  
 bearynge one another/ & forgyng one ano-  
 ther/

## To the Colossyans. Jo. cccxiij.

ether/ if eny man have a quarrell to a nother/ Chistes  
 even as Chist forgave you/ even so doye. Also cūsample/  
 ve all these thynges put on love/ which is the of low.  
**B**onde of perfectnes. And y peace of god rule  
 in youre hertes/ to y which peace ye are cal-  
 led in one body. And se that ye be thankfull.  
 Let the worde of Chist dwell in you plente-  
 ously in all wisdome. Teache & exhorte you-  
 re owne selues/ in psalmes/ and hymnes/ and  
 sprituall songes which have favour w them  
 syngynge in youre hertes to the lord. And all  
 thynges (whatsoever ye do in worde or dede) j. cor. v. g  
 do in the name of the lord Jesu/ gevinge tha-  
 kes to god the father by him. \*

**W**yves/ submit youre selves vnto youre wyues.  
 as it is comly in the lord. eph. v. c.  
 Busbandes love youre wyues and be not bit- j. pet. ii. j a  
 ter vnto them. Childe/ obey youre fathers & Busban-  
 mothers/ in all thynges/ for that is wel plea- des.  
 syng vnto the lord. fathers/ rate not youre eph. v. j. a.  
 childe/ lest they be of a desperate mynde. Childe/ n  
 Seruautes/ be obedient vnto youre bodyly & fathers  
 masters in all thynges: not with eye service eph. v. j. a  
 as men pleasers/ but in synglenes of herte/ fe- titu. ii. c.  
 aryng god. And whatsoever ye do/ do it her- j. pet. ii. c.  
 tely as though ye did it to the lord/ and not  
 vnto men for as moche as ye knowe that of  
 the lord ye shall receave the rewarde of inheri-  
 tance/ for ye serve the lord Chist. But he  
 that doth wronge/ shall receave for the wronge sap. v. j. b.  
 ge that he hath done: for there is no respect of rom. ii. b.  
 persons. Ye masters/ do vnto youre seruaun- Masters  
 tes that which is iust and egall seinge ye



## The fyrst epistle of S. Paul

Knowe that ye also have a master in heven:

The.iii. Chapter.

**C**ontinue in prayer and watch in the same with thanks gevyng/prayenge al-  
so for vs/that God open vnto vs the  
dore of utteraunce / that we maye speake the  
mysterie of Christ/wherfor I am in bondes:  
I maye utter it/as it becometh me to speake.  
Walke wysely to them that are with one / &  
redeme y tyme. Let youre speache be all way-  
es well favoured & be powdered with \*salt /  
that ye maye know how to answer every man.

ephe. v. d.

Salt is  
the wisdome  
me of to  
deceiue  
de:

The deare brother Tichicos shall tell you  
of all my busynes/which is a faythfull mini-  
ster & felloweservant in the Lorde/whom I  
have sent vnto you for the same purpose/that  
he myght knowe how ye do/and myght com-  
fort youre hertes/whome Onesimus a fayth-  
full & a beloved brother/which is one of you.  
They shall shewe you of all thinges which  
are adovynge here.

Marke y  
evangelist

Aristarchus my preson fellowe saluteth you/  
and Marcus Barnabassis systers sonne: tou-  
ching whom/ye receaved commaundemen-  
tes. If he come vnto you receave him: & Je-  
sus which is called Justus/which are of the  
circumcision. These only are my workefellow-  
es vnto the kyngdome of God / which were  
vnto my consolacion. Epaphras the servaunt  
of Christ/which is one of you/ saluteth you/  
and all wayes laboureth fervently for you in  
prayers/that ye maye stonde perfect & full in  
all that is the will of God. I beare him recor-  
de that

## To the Colossyans Jo. ccxciii.

De that he hath a fervet mynde towards you Luke the  
and towards them of Laodicia & them of Hierapolis. Deare Lucas the Phisicion greteth list.  
you/and Demas. Salute the brethren which  
are of Laodicia/and salute Nymphas and the  
congregaciō which is in his house. And whē  
the pistle is reed of you / make that it be reed  
in the congregacion of the Laodicians also: &  
that ye lyke wyse reade y epistle of Laodicia.  
And saye to Archippus: take hede to the of-  
fice that thou hast receaved in the Lorde/that  
thou fulfill it. The salutacion by the honde  
of me Paul. Remember my bondes. Grace be  
with you. Amen.

Sent from Rome by Tichicus/  
and Onesimus.

## A Prologe to the fyrst epistle of S. Paul to the Thessalonians.



This pyssledyd Paul wyte of  
exceedyng loue and care: and  
prayseth them in the. ii. fyrst  
Chapters/ because they dyd re-  
ceave the gospell cruely: and  
had in tribulacion and persecu-  
cion continued therein stedfast-  
ly/and were become an ensam-  
ple vnto all congregacions/ and had therto sof-  
fred of their awne kynsmen as Christ and his  
Apostles dyd of the Jewes/ puttinge them ther-  
to in mynde/ how purelye and godlye he had ly-  
ued amonge them to their ensample/ & thankerh  
God that his gospell had brought forth soche  
frute amonge them.

o. lili. In the



## The fyrst epistle of S. Paul

In the thyrde Chapter/ he sheweth his dilige-  
ce and care/ least his so great labour and their  
so blessed a begynnynge shuld haue been in  
vayne/ Datan and his Apostles vexinge them  
with persecucion/ and destroyenge their fayth  
with inenes doctryne. And therfore he sent Ti-  
mothe to them to comforte them and strength-  
en them in the fayth/ and thanketh God that they  
had s. constantly endured/ and desyred God to  
encrease them.

In the fourth he exhorteth them to kepe  
them selues from synne/ and to do good one to  
another. And therto he informeth them concer-  
ninge the resurreccion.

In the fyfth he wryteth of the last daye/  
that it shuld come sodenlye/ exhortinge to pre-  
pare them selues thereafter and to kepe a good  
order concerninge obedience and rule.

## The fyrst epistle of S. Paul vnto the Thessalonians.

### The fyrst Chapter.



**P**aul/ Syluanus **A**  
and Timotheus.

Vnto the congre-  
gacion of the Thessalony-  
ans/ in God the father / &  
in y<sup>e</sup> Lorde Iesus Christ.

Grace be with you/ and  
peace from God oure fa-  
ther / and from the Lorde  
Iesus Christ.

We geue God thakes all waye for you all/  
makinge mention of you in oure prayers with  
out

## To the Thessalonians. Ho. cclxxv

**B**out ceasynge/ and call to remembraunce your  
worke in the faythe/ and labour in love & per-  
severance in the hope of oure Lorde Iesus  
Christ/ in the sight of God oure father: becau-  
se we knowe brethren beloved of god/ how y<sup>e</sup>  
ye are electe. For oure gospell came not vnto  
you in worde only/ but also in power/ and also  
in the holy gost and in moche certayntie/ as ye  
knowe after what maner we behaued oure sel-  
ues amonge you/ for youre sakes.

And ye became folowers of vs and of the  
Lorde/ and receaved the worde in moche afflic-  
cion/ with ioye of the holy gost: so that ye we-  
re an ensample to all that beleve in Macedo-  
nia and Achaia. For from you sounded out  
the worde of the Lorde/ not in Macedonia and  
Achaia only: but your fayth also which ye  
haue vnto god/ spred her selfe abroad in all  
quartars/ so greatly that it nedeth not vs to  
speake eny thyng at all. For they the selues  
shewe of you what maner of entrynge in we  
had vnto you & how ye tourned to God from  
ymages/ for to serue the liuyng & true god/ &  
for to loke for his sonne from heven/ whom  
he raysted from deeth: I mean Iesus which  
deliuereth vs from wrath to come.

### The. ii. Chapter.

**A** Dye ye youre selues knowe brethren of  
oure entraunce in vnto you/ howe that  
it was not in vayne: but even after that  
we had suffered before and were shamefully  
entreated at philippes (as ye well knowe)  
then were we bolde in oure God to speake  
vnto



## The fyrst epistle of S. Paul

unto you the gospell of God/with moche stry-  
vynge. Dure exhortacion was not to brynge  
you to erreure / nor yet to unclennes / neither  
was it with gyle: but as we were allowed of  
God/that the gospell shuld be comitted vn-  
to vs: even so we speake/ not as though we en-  
tended to please men/ but God/ which trieth  
oure hertes.

Nether was oure conversacion at any ty-  
me w flatteryng wordes / as ye well knowe  
nether in cloyked coveteousnes / God is recor-  
de: nether sought we prayse of men / nether of  
you / nor yet of any other / when we myght ha-  
ve bene chargeable / as the apostles of Christ  
but we were tender amonge you / even as a  
noysse cheref / Meth her children / so was oure  
affeccion towarde you / oure good will was to  
have dealte unto you / not the gospell of God  
only: but also oure awne soules / because ye  
were deare unto vs.

A sure to  
ken of a  
true apo-  
stle.

actu. xx.  
i. cor. iiii.  
ij. thes. iij

\* Ye remember brethre oure laboure & travay-  
le. for we laboured daye & nyght / because we  
wolde not be greivous vn: o eny of you / & pria-  
ched unto you y gospell of God. Ye are wit-  
nesses / & so is god / how holply & iustly & vn-  
blamcable we behaved oure selves amonge  
you that beleve: as ye knowe how that we ex-  
hortet and comforted and besought every o-  
ne of you / as a father his childre / that ye wol-  
de walke worthy of God / which hath called  
you unto his kyngdome and glory.

for this cause thanke we god with out ce-  
asyng / because that when ye receaved of vs  
the wor-

## To the Thessalonians fo. ccxcvi.

the worde wherwith God was preached / ye  
receaved it not as the worde of man: but even  
as it was in dede / the worde of God / which  
worketh in you that beleve. & for ye brethre  
became followers of the congregacions of god  
which in Jewry are in Christ Iesu: for ye ha-  
ve suffered lyke thynges of youre kynsmen as  
we oure selves have suffered of the Jewes.  
Which as they kyled the lord Iesus & theit  
awne prophetes / even so have they persecuted  
vs / and God they please not / & are contrary to  
all men and forbid vs to preache unto the gen-  
tyls / that they myght be saved / to fulfill theit  
synnes all wape. for the wrath of God is co-  
me on them / even to the utmost.

for as moch brethren as we are kept from  
you for a season / as concernynge the bodyly  
presence / but not in the herte / we enforced the  
more to se you personally with great desire.  
And therfore we wolde have come unto you /  
I paul once and agayne: but Satan with sto-  
de vs. for what is oure hope or ioye / or crow-  
ne of reioysynges are not ye it in the presence  
of oure lord Iesus Christ at his comynge  
yes ye are oure glory and ioye.

A

### The. iij. Chapter.

Wherfore sence we coulde no lenger  
forbeare / it pleased vs to remayne at  
Athens alone / and sent Timotheus  
oure brother and minister of god / and oure la-  
boure felowe in the gospell of Christ / to sta-  
blysshe you & to comforte you over youre fayth /  
y no mā shulde be moved in these afflictions.

for



## The fyrst epistle of S. Paul

For ye your selves knowe that we are even **W** apoynted therevnto. For verely when I was with you / I tolde you before that we shulde suffre tribulacion / even as it came to passe / & as ye knowe. For this cause / when I coulde no longer forbear / I sent / that I myght have knowlege of your fayth / lest haply the tempter had tempted you / and that our labour had bene bestowed in vayne.

But now lately whē Timotheus came frō you vnto vs / and declared to vs your fayth & your love and how that ye have good remembrance of vs all wayes / desyringe to se vs as we desyre to se you. Therfore brethre we had consolacion in you / in all our adversite & necessite / through your fayth. For now are we alive / yf ye stondestedfast in the lorde. For what thanks can we recompence to god againe for you / over all the ioye that we ioye for your sakes before our god / whyle we / nyght and daye praye excedingly that we myght se you presently / and myght fulfill that which is lackynge in your fayth.

God him selfe our father and our lorde Jesus Christ gyde our iorney vnto you: and the lorde increace you & make you flowe over in love one towarde another / and towarde all men / even as we do towarde you / to make your hertes stable and vnblyndeable / in holynesse before God our father / at the commynge of our lorde Jesus Christ / with all his saintes.

The.iii. Chapter. \*

fut.

## To the Thessalonians fo. ccxcviii.

**I** further more we beseeche you brethren / & exhorte you in the lorde Jesus / that ye increace more and more / even as ye have receaved of us / how ye ought to walke & to please god. Remember what commaundmentes we gave you in our lorde Jesus Christ. For this is the will of god / even that ye shuld be holy / and that ye shuld abstayne from fornicacion / that every one of you shuld knowe how to kepe his vessel in holynes and honoure / and not in the lust of concupiscence / as do the heathen which knowe not god / that noman goo to farre and defraude his brother in bargaining: because the lorde is a venger of all suchethinges as we tolde you before tyme & testified. For god hath not called vs vnto uncleannes: but vnto holynes. He therefore that despiseth / despiseth not man / but God / which hath sent his holy spire amonge you. **W**

But as touchynge brotherly love / ye nede not that I wyte vnto you. For ye are taught of God to love one another. And that thinge verely ye do vnto all the brethren which are thorow oute all Macedonia. We beseeche you brethren that ye increace more & more / & that ye studie to be quiet / and to medle with you: re a none busynes / and to worke with your awne handes / as we commaunded you: that ye maye be have your selves honestly toward them that are with out / and that nothinge be lackynge vnto you.

\* I wolde not brethren have you ignorant concerninge them which are fallen a slepe:

that

rom. vii.  
ephe. v. a.

io. xlii. d  
and p. d. 6  
i. io. ii. 6.  
i. io. iii. 6

A good  
lesson for  
monkes  
ydele fre  
ers.

Resurre  
cion.



## The fyrst epistle of S. Paul

that ye sorrowe not as other do which have no hope. For yf we beleve that Jesus dyed & rose agayne: even so them also which slepe by Jesus / will God bringe agayne with him. And this saye we unto you in the worde of the Lorde / that we which live and are remayninge in the comminge of the Lorde / shall not come yerre they which slepe. For the Lorde him selfe shall descende fro heve with a shoute and the voyce of the archangel and trompe of God. And the deed in Christe shall aryse fyrst: then shall we which live and remayne / be caught up with them also in the cloudes / to mete the Lorde in y air. And so shall we ever be with the Lorde. Wherefore comforte youre selves one another with these worde &

### The .v. Chapter.

**I**f the tymes and seasons brethren ye have no nede that I write unto you: for ye youre selves knowe perfectly / that the daye of the Lorde shall come even as a thefe in the nyght. When they shall saye peace and no daunger / than cometh on the soden destruccions / as the travaynge of a woman with childe / & they shall not scape. But ye brethren are not in darcknes / that y daye shuld come on you as it were a thefe. \* Ye are all the childre of light / & the children of y daye. We are not of y nyght nether of darcknes.

Therefore let vs not slepe as do other: but let vs watch and be sober. For they that slepe slepe in the nyght: and they that be drunken / are drunken in the nyght. But let vs which are

## To the Thessalonians so. cccc. lxxviii.

are of the daye / be sober / armed with the best plate of fayth and love / and with hope of salvation as an helmet. For god hath not appointed us unto wrath: but to obtayne salvation by y meanes of oure Lorde Jesu Christ which died for us: that whether we wake or slepe / we shuld lyve togedder with him.

Wherefore comforte youre selves togedder / and edifie one another / evyn as ye do. &

We beseeche you brethren / that ye knowe them which laboure amonge you & have the oversight of you in the Lorde & geve you exhortacion / that ye have them the more in love / for their workes sake / and be at peace with them. \* We desyre you brethren / warne them that are unruly / comforte the feble mynded / for beare the weake / have continuall patience towards all men. Se that none recedpence evill for evill unto eny man: but ever folowe that which is good / both amonge youre selves / and to all men. Reioyce ever. Praye continually. In all thinge geve thanks. For this is the wyll of God in Christ Jesu towards you.

Quenche not the sprete. Despise not prophesyinge. Examine all thinges / & kepe that which is good. Abstayne from all suspicious thinge. The very God of peace sanctifie you thorow out. And I praye God that youre whole sprete / soule & body / be kept faultlesse unto y comynge of oure Lorde Jesu Christ & saythfull is he which called you: which will also do it. Brethren / praye for us. Greete all the brethren with an holy kysse. I charge you in

sayth the best plate and hope is helmet.

\* The spirit which we be in christ and sent to the lawe / is quenched agayne with our conversation & newe comynication. Examine all maner of learninge.

1. co. 1. 6.

the

1. co. 13. d

1. pet. 1. 11. a. and. 13. j.

1. pet. 1. 11. c. 1. pet. 1. 11. c.



**The prologe.**

the Lorde / that this pistle be reed vnto all  
the holy brethren. The grace of the Lorde  
Jesus Christ be with you. Amen.

**The fyrst pistle vnto the Tessalony-  
ans sent from Athens.**

**The Prologe to the seconde epist  
le of S. Paul to the Tessalonyans.**



Because in the forepistle he had  
sayde that the last daye shuld  
come sodenly / the Tessaloni-  
ans thought that it shuld ha-  
ue come shortlye. Wherefore in  
this epistle he declareth him  
selfe.

And in the fyrst Chapter he cōforteth them  
with the euerlastinge rewarde of their fayth &  
pacyence in sofferinge for the gospell / & with  
the punysheiment of their persecutours in eue-  
lastinge payne.

In the seconde he sheweth that the last daye  
shuld not come / tyll there were fyrst adpartin-  
ge (as some men thynke) from vnder the obed-  
ence of the Emperour of Rome / and that Anti-  
christ shuld set vp him selfe in the same place /  
as God: and decaue the vnthankfull worlde  
with false doctrine / and with false & syenge my-  
racles wrought by the workinge of Satan / vntill  
Christ shuld come & slee him with his glo-  
rious commynge and spirituall preachinge of  
the worde of God.

In the thyrde he geueth them exhortacion &  
warneth the to rebuke the ydle that wolde not  
laboure with their handes / and auoyde their cō-  
panie / yf they wolde not mende.

**ffo. ccxcij**

**The seconde Epistle of S. Paul  
to the Tessalonyans.**

**The fyrst Chapter.**



Paul / Syluanus and Ti-  
motheus.

vnto the congregacion of  
the Tessalonyans which are  
in God oure father / and in the  
Lorde Jesus Christ.

Grace be with you and peace from God  
oure father / & from the Lorde Jesus Christ.

We are bounde to thanke God all wayes  
for you brethren / as it is mete / because that  
your fayth groweth excedyngly / and every  
one of you swymmeth in love towarde ano-  
ther betwene youre selues / so y we oure selues  
reioyce of you in the congregacions of God  
ouer youre pacience and fayth in all youre per-  
secucions & tribulacions that ye suffre / which  
is a token \* of y ryghtewes iudgmet of god  
that ye are counted worthy of the kyngdom  
of god / for which ye also suffre. It is verely a  
rightewes thinge with God to recōpence tri-  
bulacion to them that trouble you: and to you  
which are troubled / rest with vs / when the lor-  
de Jesus shall shewe him selfe from heven  
with his myghty angels / in flammynge fyre /  
rendyngge vengeance vnto them that knowe  
not God / and to them that obeye not vnto the  
gospell of oure Lorde Jesus Christ / which

\* Tribu-  
lacion is  
a token of  
saluaciō.



## The second epistle of S. Paul

shal be punysshed with everlastynge damnacion/ from the presence of the lord/ and from the glory of his power/ when he shall come to be glorified in his sainte/ & to be made marvelous in all them that beleve: because oure testimonye that we had vnto you/ was beleved **D** evē the same daye that we preached it. Wherfore we praye all wayes for you that oure god make you worthy of the callinge/ and fulfill all delectacion of goodnes and the worke of fayth/ with power: that the name of oure lord Iesus Christ maye be glorified in you/ and ye in him/ thowre the grace of oure God/ and of the lord Iesus Christ.

### The .ii. Chapter.

**W**e beseeche you brethren by the commynge of oure lord Iesu Christ/ & **A** in that we shall assemble vnto him/ that ye be not sodely moved from youre mynde/ and be not troubled/ nether by sprete/ nether by wordes/ nor yet by letter which shuld seme to come from vs/ as though the daye of Christ were at hande. Let no mā deceave you by eny meanes/ for the lord cometh not/ excepte ther come a departynge fyrst/ and that that synfull man be opened/ & sonne of perdition which is an adversarie/ & is exalted above all that is called god/ or that is worshipped: so that he shall sitt as God in temple of god/ and shew him selfe as god. **B**

Remember ye not/ that when I was yet with you/ I tolde you these thynges: And now we ye

## To the Thessalonians. 110.ccc

we ye knowe what with holdeth: even that he myght be uttered at his tyme. For the mystery of that iniquitie doeth he all ready worke which onlic loketh/ vntill it be taken out of þ waye. And then shall that wicked be uttered/ whom the lord shall consume with the sprete of his mouth/ and shall destroye with the aparaunce of his commynge/ & even him **A** whose commynge is by the workynge of Satan/ with all \*lyinge power/ signes and wonders: and in all deceavableness of unrighteousnes/ amonge them that peryshe: because they receaved not the (love) of the truth/ that they myght have bene saved. And therfore (where no god shall sende them stronge delusion/ that they shuld beleve lyes: that all they myght be damned which beleved not the truth but had pleasure in unrighteousnes. **C**

But we are bounde to geve thankes alwaye to god for you brethren beloved of the lord/ for because that God hath from the begynnyng chosen you to saluacion/ thowre sanctifyinge of the sprete/ and thowre beleuyng the truth: wherunto he called you by oure gospel/ to obtayne þ glorie that cometh of oure lord Iesu Christ.

**D** Therefore brethren stonde fast and kepe þ ordinaunces which ye have learned: whether it were by oure preachynge/ or by pistle. Oure lord Iesu Christ hym selfe/ and God oure father which hath loved vs and hath given vs everlastynge consolacion and good hope

1sa. vi. a.

\* I pinge myracles because they testifie a false fayth.

(where no loue) is to the truth on them do the god let slype false prophetes to deceave them.

p. ii. hope



## The second epistle of S. Paul

hope thowwe grace/ comfoste youre hertes/ & stablysshe you in all doctrine & good doynges.

The.iii. Chapter.

**F**urthermore brethren praye for vs / y<sup>e</sup> the worde of god maye haue fre passage and be glozified/as it is with you: **A** and that we maye be delivered from vnreasonable and euyl men. For all men haue not fayth: but the lord is faythfull/ which shall stablysshe you/and kepe you from euyl. We haue confidence thowwe the lord to you warde/that ye both do/ and will do / that which we comaunde you. And y<sup>e</sup> lord gyde youre herte vnto y<sup>e</sup> love of God & paciēce of Christ. **R.**

We requyre you brethren in the name of oure lord Iesu Christ/ y<sup>e</sup> ye with drawe youre selves from every brether that walketh in ordinatly/ and not after the institucio which ye receaved of vs. Ye youre selves knowe how ye ought to folowe vs. For we behaved not oure selves inordinatly amonge you. Neither toke we breed of eny mā for nought: but wrought with labour and travayle nyght & daye/ because we wolde not be grevous to eny of you: not but that we had auctoritie: but to make oure selves an insample vnto you/ to folowe vs. For when we were with you/ this we warned you of/ y<sup>e</sup> yf ther were eny which wolde not worke/ that y<sup>e</sup> same shuld not eat.

We have hearde saye no doute that ther are some which walke amonge you inordinatly & worke not at all/ but are besy bodies. Them that are soche/ we commaunde and exhorte  
by oure

## To the Thessalonians. Jo.ccc.

By oure lord Iesu Christ / that they worke with quyetnes/and eatetheir owne breed. Brethren be not wery in well doynges. X<sup>p</sup>enyman obey not oure saynges / sende vs worde of him by a letter: & have no cōpanie with him **E**xcomunicacion. that he maye be ashamed. And count him not as an enemy: but warne him as a brother.

The very lord of peace geve you peace all wayes/ by all meanes. The lord be with you all. The salutacion of me Paul with myne owne honde. This is the token in all pistles. So I write. The grace of oure lord Iesus Christ be with you all Amen.

Sent from Athens.

## The Prologe vnto the fyrst epistle of S. Paul to Timothe.



This pistle wyrteth S. Paul to be an ensample vnto all Bishops/ what they shuld teache/ & how they shuld gouerne the congregation of Christ in all degrees/ that it shuld be no neede to gouerne Christes flocke with the doctrine of their aw<sup>n</sup> good meaninges.

In the fyrst Chapter/ he commaundeth that the bysshope shall mayntene the ryght fayth & loue/ and resist false preachers which make the lawe & workes equall with Christ and his Gospel. And he maketh a shorte conclusion of all Christen learninge/ wherto the lawe serueth  
p.iii. & what



## The Prologe.

What the ende therof is/also what the gospel  
is/ & setteth him selfe for a comfortable ensample  
vnto all synners & troubled consciences.

In the seconde he commaundeth to praye for  
all degrees/and chargeth that the women shall  
not preache ner were costely apparell/ but to  
be obedyent vnto the men.

In the thyrde he describeth what maner per  
sons the bysshope or preste and their wyues  
shuld be/ and also the deacones and their wy  
ues: and commendeth it/ if anye man despet to  
be a bysshope after that maner.

In the fourth he prophisieth and sheweth  
before of the false bysshopes and spirituall of  
fycers that shuld aryse amonge the chryste pe  
ople/ and be/do and preache cleane contrary to  
the fore described ensample/ and shuld departe  
from the fayth in Christ and forbyd to mary &  
to cate certain meates/ teachynge to put trust  
therin/ bothe of iustifieng and forgyuenes of  
synnes and also of deseruinge of eternall lyfe.

In the fyfth he teacheth how a bysshope  
shuld vse him selfe toward younge and olde &  
concernynge widowes what is to be done/ and  
which shuld be founde of the common cost: and  
teacheth also how men shuld honoure the vera  
teous bysshopes and prestes/ and how to rebu  
ke the cruel.

In the sixte he exhorteth the Bisshope to  
cleaue to the gospel of Christ and true doctri  
ne/ and to auoyde vayne questions and super  
fluous disputynge which gender stryfe and  
quencheth the truthe/ and by which also the  
false prophetes get them auctorite  
and seke to satisfie their  
insatiable coue  
tousnes.

ffo. cccii.

## The fyrst epistle of S. Paul vnto Timotheus.

### The fyrst Chapter.



**P**aul an Apostle  
of Iesus Christ/  
by the commaunde  
ment of God oure saviou  
re/ & Lorde Iesus Christ/ Hope.  
which is oure hope.

Vnto Timothe his na. actu. v. d.  
turall sonne in the fayth.

Grace/mercy and peace  
from God oure father &  
Lorde Iesus Christ oure Lorde.

As I besought the to abyde styll in Ephe  
sus when I departed into Macedonia/ even  
so do/ that thou commaunde some that they tea  
che no nother wise: nether geve hede to fables  
& genealogies which are endlesse/ & brede dou  
tes more then godly edyfyinge which is by  
fayth: for y ende of the commaundement is \* love  
that cometh of a pure herte & of a good consci  
ence/ & of fayth vnfayned: fro the which thin  
ges some haue erred/ & haue turned vnto vayne  
jangelinge/ because they wolde be doctours  
the scripture/ and yet vnderstonde not what  
they sprake/ nether wherof they affirme.

**W**e knowe y the lawe is good/ yf a man  
vse it lawfully/ vnderstondinge this / how y  
the lawe is not geuen vnto a righteous man/  
bu vnto the vnrightheous & disobediēt/ to the  
ungodly & to synners/ to vnholy and vncl  
ay/ to murtherers of fathers & murtherers of  
p. iiii. mothers

\* Love is  
the ende  
of the co  
maunde  
ment and  
must in  
terpret it

rom. vii.



## The fyrst epistle of S. Paul

mothers/to mansleas and whormongers:to them that defile thm selves with mankynde:to menstealers:to lyars and to periured / & so forth yf ther be eny other thinge that is contrary to holsome doctrine / accordinge to the gospell of the glozy of the blessed God/which gospell is committed vnto me.

And I thanke Christ Iesus oure Lorde which hath made me stronge: for he counted me true / & put me in office / when before I was a blasphemar / & a persecuter / & a tyrant. But I obtayned mercy / because I dyd it ignorantly thow vnbefese. Nevert he later the grace of oure Lorde was more aboundant with fayth and love which is in Christ Iesu. \*

The gro-  
wnde of  
y fayth.  
mat. ix. 8  
mar. ij. c.  
Paul is  
an ensam-  
ple that  
none dis-  
peare that  
can repēt

\* This is a true sayinge & by all meanes worthy to be receaved / that Christ Iesus came into the world to save synners / of whom I am chiefe. Notwith stondinge for this cause was mercy geve vnto me that Iesus Christ shuld fyrst shewe on me all longe patience / vnto the ensample of them which shall in tyme to come beleve on him vnto eternall lyfe. So then vnto god / kynge everlastinge / immortal / invisible / and wyse only / be honoure and prayse for ever and ever Amen.

This commaundement commit I vnto the sonne Timotheus / accordynge to the prophesies which in tyme past were prophesied of the / y thou in them shuldest fyght a good fyght / havinge fayth & good consciēce which some have put away fro them / & as cōcerninge fayth have made shipwacke. Of whose

nombre

## To Timothe.

ffo. ccciii.

nombre is Himeneus and Alexander which I have delivered vnto Satan / y they myght be taught not to blaspheme.

The. ii. Chapter. \*

**I** Exhorte therfore / that above all thynges / prayers / supplications / intercessions / and gevyng of thanks be had for all men: for kynge / and for all that are in auctorite / that we maye live a quyet and a peaceable life / in all godlines and honestie. For that is good and accepted in the sight of god oure savioure / which \* will have all men saved / and to come vnto the knowledge of y truth. For ther is one god / & one (mediator) bit wene god & man / which is y man Christ Iesus which gave him selfe a raunsome for all men / that it shuld be testified at his tyme / where vnto I am ordayned a preacher and an apostle: I tell the truth in Christ and lye not / beyng the teacher of the gentyles in fayth and veritie. \*

I wyll therfore that the men praye every where / listynge vp pure hōdes without wrath / or doctinge. Lykwyse also the women that they araye them selves in comlye apparell with shamfastnes & discrete behaveour / not with broided hcare / other golde / or pearles / or costely araye: but with suche as becometh women that proffesse the worshippinge of God thow good workes. Let the woman learne in silence with all subieccion. I suffre not a woman to teache / nether to have auctoricie over a man: but for to be in silence. For Adam was fyrst formed / and then Eve. Also Adam

Himenes  
us. Alex-  
ander.

\* Will ge.  
that is:  
will have  
the gos-  
pell prea-  
ched to all  
me with  
out excep-  
cion / & of  
fereth all  
men repē-  
taunce &  
will have  
all men  
prayed  
for  
(Christ)  
is the on-  
ly media-  
toure.

Prayer.

Women.

1. pe. ii. a.  
1. cor. viii

p. v. was



## The fyrst epistle of S. Paul

was not deceaved/ but the woman was decea-  
ved/ and was in transgression. Notwithston-  
dynge thow bearinge of chylde they shal  
be saved/ so they continue in fayth/ love and  
holynes with discrecion.

### The.iii. Chapter.

A Bissnop  
or a youer  
fear what  
he ought  
to be.

**T**his is a true sayinge. If a man covet y  
office of a bysshope/ he despyeth a good  
worke. And a bysshope must be fault-  
lesse/ the husband of one wyfe/ sober/ discrete/  
honestly aparellled/ harberous/ apt to teache/  
not dronke/ no fighter/ not geve to filthy lu-  
cre: but gentle/ abhorrynge fightynge/ abhor-  
rynge coveteousnes/ and one that ruleth his  
owne housse honestly/ havynge chyldezen un-  
der obediance/ with all honeste. For yf a man  
cannot rule his owne housse/ how shal he ca-  
re for the congregacion of God. He maye not  
be a yonge skoler/ lest he swell and faule into  
the iudgement of the evyll speaker. He must  
also be well reported of amonge them which  
are with out forth/ lest he fall into rebuke and  
snare of the evyll speaker.

deacones

Lykwyse must the deacones be honest / not  
double tonged/ not geve unto moche drynkin-  
ge/ nether unto filthy lucre: but havynge the  
mystery of the fayth in pure consciēce. And let  
them fyrst be proved/ and then let them mini-  
ster/ yf they be founde faultlesse.

The wy-  
nes of the  
presles &  
deacones.

Even so must their wyves be honest / not  
evyll speakers: but sober and faythfull in all  
things. Let the deacones be the husbundes  
of one wyfe/ and such e as rule their chyldezen  
well/

## To Timothe

ffo. ccciii.

well / and their owne housholdes. For they  
that minister well / get them selves good de-  
gre and greate libertie in the fayth/ which is  
in Christ Jesu.

**D** These thinges write I unto the/ trustinge  
to come shortly unto the: but and yf I tarie  
longe/ y then thou mayst yet have knowled-  
ge how thou oughtest to behave thy silfe in  
the housse of God/ which is the congregacion  
of the livinge God/ the pillar and grounde of  
trueth. And with out naye great is that myste-  
ry of godlines: God was shewed in the fles-  
he/ was iustified in the sprete/ was sene of an-  
gels/ was preached unto the gentyles/ was be-  
lieved on in erth and receaved up in glory.

### The.iiii. Chapter.

**T**he sprete speaketh evidently that in  
the latter tymes some shal departe ij. tim. iij.  
from the fayth / and shal geve heed to pe. iij.  
unto spretes of erreure/ and dyvelyshe doctri- lude. ii. f.  
ne of them which speake falce thow yprocri-  
spe / and have their consciences marked with  
an hote yron/ forbyddinge to mary / and com- Hote yro  
maunding to abstayne from meates which  
God hath created to be receaved with gevyng  
ge thankes/ of them which beleve and kno-  
we y trueth. For all the creatures of God are  
good and nothyng to be refused/ yf it be re-  
ceaved with thankes gevyng. For it is  
sanctified by the worde of God and prayer.  
If thou shalt put the brythren in remem-  
braunce of these thynges / thou shalt be a  
good minister of Jesu Christ / which hast bene



## The fyrst epistle of S. Paul

ij. tim. iij. c. bene noziffhed vp in the wordes of the fayth  
titu. iij. c. and good doctryne/which doctryne thou hast  
continually followed. But cast away vngost  
ly and olde wyres fables.

Exercyse thy silfe vnto godlines. For bo-  
dely exercise proffiteth lyttle. But godlines is  
good vnto all thynges / as a thyng which  
hath promyses of the lyfe that is now / and  
of the lyfe to come. This is a sure sayinge  
and of all parties worthy to be receaved. For  
therfore we laboure and suffre rebuke / becau-  
se we beleve in the liuyng god / which is the  
savioure of all men: but specially of those that  
beleve. Suche thynges commaunde and te-  
ache. Let no man despyse thy youth: but be  
vnto them that beleve / an insample / in worde  
in conuersacion / in love / in sprete / in fayth and  
in purenes.

Till I come / geve attendaunce to redynge /  
to exhortacion and to doctryne. Despyse not  
the gyfte that is in y / which was geuen the  
thorow prophesye and with layinge on of y  
bondes of an elder. These thynges exercise /  
and geve thy silfe vnto them / that it maye be  
sene how thou profetest in all thinges. Take  
hede vnto thy silfe and vnto learnynge / and  
continue therin. For if thou shalt so do / thou  
shalt save thy silfe & them that heare the.

### The. v. Chapter.

**R**ebuke not an elder: but exhorle him  
as a father / and the yonger me as bre-  
thren / the elder women as mothers / y  
yonger as sisters / with all purenes. Honour  
widow.

How a  
bysshope  
or preste  
shuld be  
haue him  
self in ex-  
hortynge  
or rebu-  
kinge.

## To Timothe.

ffo. cccv

widdowes which are true wyddowes. If any widowes  
wyddowe have chyldren or neves / let them  
learne fyrst to rule their awne houses godly /  
and to recompence their elders. For that is  
good and acceptable befoze God. She that is  
a very wyddowe and frendlesse / putteth her  
trust in god / and continueth in supplicacion  
and prayer nyght and daye. But she that li-  
veth in pleasure / is deed even yet alive. And  
these thynges commaunde / that they maye be  
without fault / If ther be any that provideth  
not for his awne / and namly for them of his  
householde / the same denyeth the fayth / and  
is worffe then an infydell.

Let no wyddowe be chosen vnder threescore.  
yere olde / and soche a one as was the wyfe of  
one man / and well reported of in good wor-  
kes: yf she have nozesshed chyldren / yf she ha-  
ve bene libcrall to straungers / yf she have wes-  
shed the saynctes fete / yf she have ministred  
vnto them which were in aduersite / yf she we-  
re continually geve vnto all maner good wor-  
kes. The yonger widdowes refuse. For when  
they have begone to wepe wantone / to the  
dishonoure of Christ / then will they mary /  
havyng \*damnaciō / because they have broke  
their fyrst fayth. And also they liarne to goo  
from housse to housse ydle / ye not ydle only /  
but also tryflynge and busybodies / speakyn  
ge thynges which are not comly.

I will therfore that y yonger women mary  
and beare chyldre / and gyde the housse / and ge-  
ve none occasiō to y aduersary to speake evill  
for

\* What so  
euer he d-  
sed amon  
gest de /  
yf god be  
therby dis-  
honoured  
it ought  
to be bro-  
ken.



## The fyfth epistle of S. Paul

For many of them are all redy turned backe/ and are gone after Satan. And yf eny man or woman that belveth have widdowes/ let the minister vnto them/ & let not the congregacion be charged: that yt maye have fufficient for them that are widdowes in dede.

The elders y rule wel/ are worthy of double honoure/ most specially they which laboure in y worde & in teachinge. For the scripture sayth: Thou shalt not mowse the mouth of the ope that treadeth out the corne. And the labourer is worthy of his rewarde. Agaynst an elder receave none accusacion: but vnder two or thre witnesses, Them that synne/ rebuke openly/ that other maye feare.

I testifie before god and the lord Jesus Christ/ and the electe angels / that thou observe these thynges with out hasty iudgement/ and do nothyng parcially. Laye honde sodely on no man nether be partaker of other mens synnes: kepe thy silfe pure. Drynke no longer water/ but vse a lytell wyne/ for thy stomack makes sake and thyne often disrases.

Some mennes synnes are open before honde and goo before vnto iudgement: some mennes synnes folowe after. Lykwysse also good workes are manifest before honde & they that are other wyse/ canot be hid. The. vi. Chapter

**L**et as many seruautes as are vnder y poke/ counte their masters worthy of all honout/ that the name of god and his doctryne be not evyll spoken of. Se that they which have belevynge masters/ despyse them not be

deu. xxviii  
j. cor. ix. a  
mat. x. v. b.  
luc. x. v. b.

Servantes.

## To Timothee.

ffo. cccvii

not because they are brethren: but so moche the rather do service/ for as moche as they are belevynge and beloved and partakers of the benefite.

These thynges teache and exhort. Yf eny man teache other wise/ and is not content with y wholsome wordes of oure lord Jesus christ/ and with the doctryne of godlines/ he is puffed up & knoweth nothyng: but wasteth his braynes aboute questions & stryfe of wordes/ wherof sprynge envie/ stryfe/ raylings/ evyll surmysinges and vayne disputacions of men with corrupte myndes and destitute of the trueth/ which thynke that lucre is godlines. From soche seperate thy silfe. Godlines is great ryche/ yf a man be content with that he hath. For we brought nothyng into the worlde/ and it is a playne case that we can carry nothyng out.

When we have fode & rayment/ let vs therewith be content. They that wil be ryche/ faule into temptaciō and snares/ and into many folysshe and noysome lustes/ which droune me in perdition & destruccion. For covetousnes is the rote of all evyll/ which whill some lusted after/ they erred fro the fayth / & tanglyd them selves with many sorowes. But thou which arte the man of god/ fflye soche thynges/ folowe rightewesnes/ godlines/ lone/ patience and meknes. Ffygth y good ffygth of fayth. Laye honde on eternall lyfe/ where vnto thou arte called/ and hast professed a good profession before many witnesses.

ios. j. d.  
eccl. v. e.

Covetousnes.

What we at a lare age myght cōfesse and professe

I geve



## The fyrst epistle of S. Paul

Openye the sayth  
e lyfe of a  
Christen  
man.

I geve the charge in the sight of God/which  
quickneth all thinge/and before Jesu Christ  
which vnder Pocius Pilate witnessed a good  
witnessinge/y thou kepe the cōmaundemēt/ &  
be with out spotte and vncrebukeable / vntyll  
the apperynge of oure lordes Jesu Christ/  
which aper ynge (when the tyme ys come) he  
shall shewe that is blessed and myghty on ly/  
kyng of kynges and lord of lordes/ which  
only hath immortalite/ and dwelleth in light  
that no man can attayne/whom never man sa  
we/ nether can se. vnto whom be honoure and  
rule everlastynge. Amen.

apoc. xviij.  
and. xix. c.

iohn. i. b.  
i. to. j. c.

Rychie.

iohn. i. b.

Charge them that are ryche in this worlde/  
that they be not excedynge wyse/ & that they  
trust not in the vncertayne ryches/ but in the  
liuyng god/ which geueth vs aboundantly  
all thynges to enioye them/ and that they do  
good and be ryche in good workes/ and redy to  
geve and to distribute/ layinge vp in store for  
them selves a good foundaciō agaynst the ty  
me to come y they maye obteyne eternall lyfe

¶ Timothe save that which is geuē y to  
kepe/ & avoyde vngostly vanities of voyces &  
opposiciōs of sciēce falsly so called/ which  
sciēce whyll some professed/ they ha  
uerred as concernynge the sayth.

Grace be with the  
Amen.

Sent from Laodicea/ which  
is the chefest cite of Phri  
gia Pacaciana.

No. cccviii.

## The Prologe to the seconde epist le of S. Paul vnto Timothe.

**I**n this epistle Paul exhorteth  
Timothe to goo forwarde as  
he had begonne/and to preache  
the Gospell with all diligence/  
as it nede was/ seing many we  
re fallen awaye/and manye fal  
se spirites & teachers were sprē  
ge vp all readie. Wherfore a  
Byssshopes parte is/cuer to watche and to la  
boure in the Gospell.

In the thyrde and fourth he sheweth befoze  
and that notablie/ of the leopardous tyme to  
warde the ende of the worlde/ in which a false  
spirituall lyuinge shuld decaue the hōle worl  
de with outwarde ypocresie and apparence of  
holynes/ vnder which all abominacions shuld  
haue their tre passage and course/as we (alas)  
haue sene this prophesie of S. Paul fulfilled in  
oure spiritualtie vnto the vttermost Jote.

## The seconde epistle of S. Paul vnto Timothe.

### The fyrst Chapter.

**P**aul an Apostle of Jesu  
Christ/by the will of God/to  
preache the promes of lyfe/  
which lyfe is in Christ Jesu.  
To Timothe his beloved  
sonne.

Grace/mercy and peace/from God the fa  
ther/ & from Christ Jesu oure Lord.

I thanke god/whom I serue from myne el  
ders



## The seconde pistle of S. Paul

elders with pure consciēce/ that with out craye  
synge I make mencion of the in my prayres  
nryght a daye/desyring to se the myndfull of  
thy tcarre: o that I am filled with ioye/whē  
I call to remembraunce the unfayned fayth  
that is in the/which dwelt fyrst in thy graū.  
moder Lois / and in thy mother Eunice: and  
am assured that it dwelleth in the also.

Wherefore I warne the that thou stee vp  
the gyfte of god which is in the/ by the put-  
tyng on of my hondes. For god hath not ge-  
ven to vs the spyrte of feare: but of power/ &  
of love/ & of sobrenes of mynde. Be not a sha-  
med to testyfyre oure lord/ nether be a shamed  
of me/ which am bounde for his sake: but suf-  
fere adversite with y<sup>e</sup> gospell also thow w<sup>th</sup> y<sup>e</sup> po-  
wer of god/ which saved vs & called vs w<sup>th</sup> an  
holy callinge/ not acordinge to oure dedes/ but  
acordinge to his awne purpose and grace/ **E**  
which grace was gve<sup>n</sup> vs thow w<sup>th</sup> Christ Je-  
su before the worlde was/ but is nowre decla-  
red openly by y<sup>e</sup> appareyng of oure savioure  
Jesu Christ which hath put away deth/ and  
hath brought lyfe & immortallite vnto light  
thow w<sup>th</sup> the gospell/ wherunto I am apoynted  
a preacher/ and an Apostle/ & a teacher of the  
gentyls: for the which cause I also suffere the  
se thinges. Neverthelesse I am not a shamed  
For I knowe whō I have beleved/ & am sure  
that he is able to kepe that which I have com-  
mitted to his keepyng/ agaynst that daye.

Se thou have the ensample of the holysome  
wordes which thou heardest of me, in fayth &  
love

## To Timothee. Ho. ecc. vii.

love which is in Jesu Christ. That good thin-  
ge/ which was committed to thy keepyng/ ke-  
pe in y<sup>e</sup> holy goost which dwelleth in vs. This  
thou knowest/ how that all they which are in  
Asia/ be turned from me. Of which sorte are  
Phigelos & Hermogenes. The lord geve mer-  
cie vnto the house of Onesiphoros/ for he of-  
te refreshed me/ & was not a shamed of my  
chayne: but when he was at Rome/ he sought  
me out very diligently/ and founde me. The  
lorde graunt vnto him that he maye fynde  
mercie with the lord at that daye. And in  
how many thynges he ministered vnto me at  
Ephesus thou knowest very wel.

### The. ii. Chapter. \*

**T**hou therfore my sonne/ be stronge in  
the grace that is in Christ Jesu. And  
what thynges thou hast heard of me  
many bearyng witnes / the same deliver to  
faythfull men/ which are apte to teache other  
Thou therfore suffere affliction as a good sou-  
dier of Jesu Christ. No man that warreth/ en-  
tanglith him selfe with worldely busynes/ &  
that be cause he wolde please him that hath  
chosen him to be a souldier. And though a man  
strive for a mastery/ yet ys he not crowned/ ex-  
cept he strive lawfully. The husbandman that  
laboureth must fyrst receave of the frutes. Con-  
sider what I saye. The lord geve the vnder-  
standyng in all thynges. \*

Remember that Jesus Christ beyng of  
the seide of David/ rose agayne fro deth accor-  
dinge



## The seconde pistle of S. Paul

Electe.

Covenantes.

dyngge to my gospell/wherin I suffre trouble as an evyll doar/ even vnto bondes. But the worde of god was not bounde. Herefore I suffre all thinges/ for y electes sakes/ that they myght also obtayne that saluacion which is in Christ Jesu/with eternall gloxy.

It is a true sayinge/ if we be deed w him/ we also shall live with him. If we be pacient/ we shall also raigne w him. If we denye him/ he also shall denye vs. If we beleve not/ yet abideth he faithfull. He cannot denye him selfe. Of these thynges put them in remembraunce/ and testifie before the lord/ that they stryve not about wordes which is to no profet/ but to pervert the hearers.

Study to shew thy selfe laudable vnto god a workman y nedeth not to be a shamed/ dividynge the worde of trueth iustly. Wngostly and vayne voyces passe over. For they shall encrease vnto greater vngodlynes/ and their wordes shall fret even as doeth a cancre: of whose nombre ys Hymeneos and Philetos/ which as concernynge the trueth have erred/ sayinge that the resurreccion is past all redy/ and do destroye the fayth of divers persones.

Hymeneos  
Philetos

But the sure grounde of god remayneth/ & hath this scale: the lord knoweth them that are his/ and let every man that calleth on the name of Christ/ departe from iniquite. Not withstandinge in a greate housse are not only vesselles of golde and of silver: but also of wood & of erthe/ some for honoure/ and some vnto dishonoure. But If a man purdge him selfe

## To Timothee. Ifo cccix.

silfe from suche felowes/ he shall be a vessel sanctified vnto honoure/ mete for the lord and prepared vnto all good workes.

D Lustes of youth avoyde/ and folowe right wesnes/ sayth/ love and peace/ with them that call on the lord with pure herte. folow the & vnlarned questions put from the/ remembre that they do but gendre stryfe. But the servant of the lord must not stryve: but must be peaseable vnto all men/ and apte to teache/ and one that can suffre the evyll in meknes/ and can informe them that resist/ yf that god at any tyme will geve them repentauce for to knowe the trueth: that they maye come to the selves agayne out of the snare of the devyll/ which are now taken of him at his will.

i. tim. i. c.  
tit. ii. c.

## The. iii. Chapter.

This vnderstonde/ that in the last dayes I shall come perelous tymes. For the me shall be lovers of their awne selves/ covetous/ boasters/ proude/ cursed speakers/ disobediēt to father & mother/ vnthakfull/ vnholly/ vnkinde/ trucebreakers/ stubborn/ false accusers/ rypatours/ fearch despisers of the which are good/ traytours/ heddy/ hve mynded/ gredy apō voluptuousnes more then the lovers of god/ havynge a similitude of godly lypynge/ but have denyed the power ther of and soche was pro. abhorre. Of this sorte are they which entre in phesied of them that to houses/ and bynge into bondage wymmyn shuld pre laden with synne/ which women are ledde of tendeholiness. divers lustes/ ever learynge and never able to come vnto the knowledge of the trueth.

i. tim. iii. c.  
ii. pet. ii. c.  
iude. j. f.

q. iii.

As Jan.



## The seconde epistle of S. Paul

**Jannes.** As Jannes and Jambres with stode Mo-  
ses/ even so do these resist the trueth/ men they  
epo. vij. 6 are of corrupt myndes/ and lewde as concer-  
nyng the fayth: but they shall prevayle no le-  
ger. For their madnes shall be vttered vnto all  
men as theirs was. But thou hast sene y  
experience of my doctrine/ passion of lynnyng/  
purpose/ fayth/ longe sufferynge/ love/ pacien-  
ce/ persecutions/ and afflictions which happe-  
ned vnto/ me at Antioche/ at Iconium and at  
lystra: which persecutions I suffered patient-  
ly. And from them all the lord delivered  
me. Ye and all that will live godly in Christ  
Jesu/ must suffre persecutions. But the evyll  
men and disceavers shall wepe worssse and  
worssse/ whill they deceave and are decaved  
them selve.

Persecu-  
tion.

ii. pet. i. d.  
Scriptu-  
re.

But continue thou in the thynges which  
thou hast learned/ which also were committed  
vnto the seynge thou knowest of whom thou  
hast learned them/ and for as moche also as thou  
hast knowe holy scripture of a chylde/ which  
is able to make the wyse vnto saluacion thoro-  
we the fayth which ys in Christ Jesu. For all  
scripture geve by inspiration of god/ is proffi-  
table to teache/ to improve/ to amende and to  
instruct in rightewesnes/ y y man of god ma-  
ye be perfect and prepared vnto all good workes.

The. iiii. Chapter.

**T**estifie therfore before god/ and before  
the lord Jesu Christ/ which shall iud-  
ge quicke and deed at his apertyng in  
his kyngdom/ preache the worde/ be fervent/ be  
it in

To Timothe.

Jo. cccv.

it in season or out of season. Improve/ rebuke/  
exhorte with all longe sufferinge and doctrine.  
For the tyme will come/ when they wyll not  
suffer wholesome doctrine: but after their aw-  
ne lustes shall they (whose eares yteche) gett  
the an herpe of teachers/ and shall turne their ca-  
res from y trueth/ and shall be given vnto fables.  
But watch thou in all thynges/ and suffre ad-  
versitie/ and do the worke of an evangelist/  
fulfill thyne office vnto the vtmost.

They ha-  
at haue  
no true fa-  
yth nec-  
lust to ly-  
ue godly/ c/  
seeth  
euer new  
doctrines

For I am now redy to be offered/ and the  
tyme of my departynge is at hande. I have  
fought a good fight/ and have fulfilled my  
course/ and have kept the fayth. From hence  
forth is layde vp for me a croune of rightewes-  
nes which the lord that is a righteous iudge  
shall geve me at that day: not to me only but  
vnto all them that love his comynge. Ma-  
ke spede to come vnto me at once.

**T** For Demas hath left me/ and hath loved this  
present worlde/ and is departed into Tessaloni-  
ca. Crescens is gone to Galacia/ Titus vnto  
Dalmacia. Only Lucas is with me. Take  
Marke and bringe him with the/ for he is neces-  
sary vnto me for to minister. And Tichicus ha-  
ve I sent to Ephesus. The cloke that I left  
at Troada with Carpus/ wher thou comest/  
bring with the/ and the booke/ but specially  
the parchement. Alexander the copper Smyth  
did me moche evyll/ the lord rewarde him ac-  
cordinge to his dedes/ of whom be thou ware  
also. For he withstode our prechynge sore.

collo. iiii.

Luke the  
evangelist

At my fyrst answerynge/ no man assisted  
q. iiii. me



## The epistle of S. Paul

me/ but all forsoke me. I praye God / that it maye not be layde to their charges: & not withstandinge the Lorde assisted me/ & strengthened me/ that by me the preachinge shuld be fulfilled to the utmost/ and that all the gentyls shuld heare. And I was delivered out of the mouth of the Lyon. And the Lorde shall deliuer me from all euyl doynges/ and shall kepe me vnto his hevenly kyngdome. To whō be prayse for ever and ever. Amen. &

Salute Prisca and Aquila/ & the household of Onesiphorus. Erastus abode at Corinth. Trophimos I lefte at Miletum sicke. Make spede to come before winter. Eubolus greeteth the/ and Pudēs/ and Linus/ and Claudia/ and all the brethren. The Lorde Iesus Christ be with thy spryte. Grace be with you. Amen.

The seconde pistle written from Rome vnto Timothee/ when Paul was presented the seconde tyme vp before the Emperoure Nero.

## The Prologe Vnto the pistle of S. Paule to Titus.



This is a shorte pistle: wherein yet is contayned all that is needfull for a Christē to knowe. In the fyrst Chapter he sheweth what maner a man a bps shold be: that is to wyl/ vertuous and learned / to preache & defende the Gospell/ and to confounde the doctryne of synners.

## The Prologe.

No. cccvi.

synge in workes & mennes tradicions which euer fyght agaynst the sayth and carpe awaye the conscience captiue from the fredome that is in Christ into the bondage of their awne ymaginations and inuencions/ as though the thinges shuld make a mā good in the syght of God which are to no proffyt at all.

In the seconde he teacheth all degrees/ olde/ younge/ men/ women/ masters/ and seruantes how to behaue the selues as they which Christ hath bought with his bloude/ to be his proper or peculyer people/ to glorifie God with good workes.

In the thyrde he teacheth to honoure tēporall rulers and to obeye them/ and yet bringeth to Christ agayne and to the grace that he hath purchased for vs/ that no mā shuld thinke that the obedience of princes lawes or anye other worke shuld iustifie vs before God. And last of all he chargeth to auoyde the compagne of the stobourne and of the heretikes.

## The pistle of S. Paul vnto Titus.

### The fyrst Chapter.



And the seruant of God/ & an Apostle of Iesu Christ/ to preache the sayth of goddis electe/ & y knowledge of that trueth/ which is after godlynes vpon the hope of eternall lyfe/ which lyfe God that cannot lye/ hath promised before the worlde begane: but hath opened



## The epistle of S. Paul

opened his worde at y tyme apoynted thozote  
preachynge/which preachynge is committed  
vnto me/by the commaundement of god ou-  
re sauour.

To Titus his naturall sonne in the com-  
men fayth.

Grace mercie and peace from God the fa-  
ther/and from the lord Jesus Christ oure save-  
oure.

**Elders**  
which Ti-  
motheus  
callet h o-  
uersears.  
i. tim. iij.  
\* Byssho-  
pes and el-  
ders is all  
one & an  
officer ch-  
osen to go-  
uerne the  
congrega-  
tion in do-  
ctrine ad-  
ministrate.

For this cause left I y in Creta/ that thou  
shouldest performe that which was lackynge/  
and shouldest ordeyne elders in every citie as  
I apoynted the. If eny be faultlesse/ the hus-  
bande of one wyfe/havyng faythfull chil-  
dren/which are not scandred of rotye/ nether  
are disobediēt. For a bysshoppe must be fault-  
lesse/as it be cometh the minister of God:  
not stubborne/not angrie/no dronkarde/no  
fghter/not geuen to filthy lucre: But herbe-  
rous/one that loveth goodnes/sobremyn-  
ded/righteous/holy/temperat/and suche as cle-  
ver vnto the true worde of doctrine/that he  
maye be able to exhorte with wholsom lear-  
nyng/and to improve them that saye a-  
gaynst it.

For ther are many disobedient and talkers  
of vanite and disceavers of myndes/namely  
they of the circumcised/whose mouthes must  
be stopped/which pervert whole houses tea-  
ching thinges which they ought not/becau-  
se of filthy lucre. One beyng of the felowes/  
which was a poyet of their awne/sayde: The  
Cretayns are all wayes lyars/evyll beastes/  
and

## To Titus. ffo. cccvii.

and slowe belies. This witnes is true/wherefo-  
re rebuke them sharply/that they maye be so-  
unde in the fayth/and not takynge hede to Je-  
wes fables and commaundmentes of men that  
turne from the truethe. Vnto the pure/are all  
thynges pure: but vnto them that are defiled  
and unbelovynge/is nothyng pure: but even  
the very myndes and consciences of them are  
defiled. They confesse that they knowe god:  
but with the dedes they deny hym/and are  
abominable and disobedient/and vnto all  
good workes discommendable.

### The. ii. Chapter.

**B**ut speake thou that which becometh  
wholsome learninge. That y elder men  
be sober/honest/discrete/sounde in the  
fayth in love & in paciēce. And y elder women  
lykewyse/that they be in soche rayment as be-  
cometh holynes/not falce accusars/not ge-  
ven to moche drinkynge/ but teachers of ho-  
nest thynges/to make the younge women so-  
bermynned/ to love their husbandes/ to love  
their children/ to be discrete/chast/huswifely/  
good and obediēt vnto their awne husbandes  
that the worde of god be not evyll spoken of.  
Younge men lykewyse exhorte that they be so-  
bermynned.

Above all thynges Merve thy selfe an in-  
sample of good workes with uncorrupt doc-  
trine/with honestie/and with the wholsome  
worde which cannot be rebuked/that he which  
withstandeth/maye be a shamed/havyng no  
thinge in you y hemaye dispraise. The servaun-  
tes ex-



## The epistle of S. Paul

tes exhortē to be obediēt vnto their awne ma-  
sters/and to please in all thynges/not answe-  
rynge agayne/nether be pickers/But that they  
shewe all good faythfulnes/ that they maye  
do worshipp to y<sup>e</sup> doctryne of oure saveoure  
God in all thynges. \* For the grace of god/  
that bryngeth saluacion vnto all men / hath  
appered and teacheth vs that we shuld denye  
vngodlynes and wordly lustes/and that we  
shuld liue sobre mynded/ righteously & god-  
ly in this present worlde/lokinge for that bles-  
sed hope and glorious apperenge of y<sup>e</sup> mygh-  
ty god/& of oure savioure Jesu Christ which  
gave him selfe for vs / to redeme vs from all  
vnrighewesnes/and to poure vs a peculiar  
people vnto him selfe/ fervently geuen vnto  
good workes. These thinges speake/ and ex-  
horte/ & rebuke/with all commaundynge  
Se that no man despise the.

### The.iii. Chapter.

Officers  
must be o-  
beyed.

**W**arne the that they submitte them-  
selves to rule and power/ to obey the  
officers/that they be readie vnto all  
good workes/that they speake evyll of no mā  
that they be no fyghters/But softe/ shewynge  
all meknes vnto all men. For we oure selves  
also were in tymes past/vnwysse/ disobedient/  
deceaved/in danger to lustes/& to diuers ma-  
ners of voluptuousnes/lyvynge in malicious-  
nes & envie/full of hate/hatinge one another.

ij. tim. i. a

\* But after that the kyndnes and love of  
oure saveoure God to māwarde appered/ not  
of ydede of rightewesnes which we wrought

But of

## To Titus. fo. cccxlii.

but of his mercie he saved vs/ by y<sup>e</sup> fountayne Mercie  
of the newe birth/ and with the remynge of saveth.  
the holy goost/ which he shed on vs aboun-  
dantly/ thowow Jesu Christ our saveoure/  
that we once iustified by his grace / shuld be  
heyrres of eternall lyfe/thowowe hope & This  
is a true sayinge.

**O**f these thinges I wolde thou shuldest cer-  
tifie/ that they which beleve God/ myght be  
diligent to go forwarde in good workes. The  
se thinges are good & proffitable vnto mē. For  
lisse the questions/and genealogies/and braulin-  
ges and stryfe aboute the lawe / avoyde / for  
they are vnproffitable and superfluous. A mā  
that is geuē to heresie/ after the fyrst and the  
seconde admonicion / avoyde / remembrynge  
that he that is soche/ is perverted/ and syn-  
neth even damned by his awne iudgement.

**W**hen I shall sende Artemas vnto the or  
Tichicus/ be diligēt to come to me vnto Ni-  
chopolis. For I have determined ther to wynter.  
Brynge zenas y<sup>e</sup> lawear & Apollos on the  
ir iorney diligently/ that nothyng be lackyn-  
ge vnto them. And let oures also learne to ex-  
cell in good workes as farforth / as nede re-  
quyeth/that they be not vnfrute full. All

that are with me/ salute the. Wrete  
them that love vs in the fayth.

Grace be with you all/

Amen.

Written from Nichopolis a citie  
of Macedonia.



**The Prologe to the epistle of  
S. Paul vnto Philemon.**



In this pisse S. Paul sheweth  
a godly ensample of Christen  
loue. Herein we se how Paule  
taketh poore Onesimos vnto  
him & maketh intercession for  
him vnto his master & helpeth  
him with all that he may: and  
behaucth him selfe none other  
wyse then as though he him selfe were the say-  
de Onesimos. Which thinge yet he dothe not  
with power and auctorite/as he well myght ha-  
ue done: but putteth of all auctorite & whatsoe-  
uer he might of ryght do/that Philemon myght  
do likewise toward Onesimos/and with great  
meekenes and wysdome teacheth Philemon to  
se his dutie in Christ Iesus.

**The pistle of S. Paul  
vnto Philemon.**



Paul the prisoner of Iesu  
Christ / and brother Timo-  
theus.  
Vnto Philemon the belo-  
ved / & oure helper / & to the be-  
loved Appia / and to Archi-  
pou soure felowe souldier / and to the congrega-  
tion of thy housse.

Grace be with you & peace / from God oure  
father / & from the Lorde Iesus Christ.

I thanke my God / makinge mencio all way-  
es of the in my prayers / when I heare of thy  
loue and fayth / which thou hast toward the  
Lorde Iesu / and toward all sayntes: so that  
the fellowshipe that thou hast in the fayth / is  
frutefull & shew knowledge of all good thin-  
ges /

**To Philemon fo. cccc. liii**

ges / which are in you by Iesus Christ. And  
we have great ioye / and consolacion over thy  
loue: for by the (brother) the sayntes her-  
tes are comforted.

Wherefore though I be bolde in Christ to  
enioyne the / that which becometh the: yet for  
loues sake I rather beseeche the / though I be  
as I am / eue Paul aged / & now in bondes for  
Iesu Christes sake. I beseeche the for my son-  
ne Onesimos / whom I begat in my bondes /  
which in tyme passed was to the vnpoffeta-  
ble: but now proffetable bothe to the & also to  
me / whom I have sent home agayne. Thou  
therfore receave him / that is to saye myne aw-  
ne bowels / whom I wolde fayne have retay-  
ned with me / that in thy stede he myght have  
ministred vnto me in y bondes of the gospell.  
Nevertheless / without thy mynde / wolde I  
doe nothinge / that y good which springeth  
of the / shuld not be as it were of necessitie /  
but willingly.

Haply he therfore departed for a season / y  
thou shuldest receave him for ever / not nowe  
as a seruaunt: but above a seruaunt / I meane a  
brother beloved / specially to me: but how mo-  
che more vnto the / both in the fleshe / and also  
in the Lorde? If thou count me a felowe /  
receave him as my selfe. If he have hurt the  
or oweth the ought / that laye to my charge.  
I Paul have writte it with myne awne hōde.  
I will recompence it. So that I do not saye  
to the / howe that thou owest vnto me eue thy  
neawne silfe. Even so brother / let me enioye  
the in



## The epistle of S. Paul

the in the Lorde. Comforte my bowels in the Lorde. Trustinge in thyne obediēce/ I wrote vnto the/ knowynge that thou wilt do more then I saye for. Moreover prepare me lodgyng: for I trust thorow y helpe of youre prayers/ I shalbe' geuen vnto you. Ther salute y/ Epaphras my felowe prisoner in Christ Iesu/ Marcus/ Aristarchus/ Demas/ Lucas/ my helpers. The grace of oure Lorde Iesu Christ be with youre spretes. Amen.

Marke &  
Luke the  
euangelists.

¶ Sent from Rome by Onesimus  
a seruant.

## ¶ A Prologe to the fyrst epistle of Saynt Peter.



His epistle dyd saynt Peter wyte to the Bethen that we reconuerted & exhorte thē to stonde fast in the fayth: to grow therein and to wepe perfect: thorow all maner of sufferinge & also good worke.

In the fyrst he declareth the iustysfyng of fayth thorow Christes bloude/ & comforteth them with the hope of the tyme to come/ and sheweth that we haue not deserued it/ but that the prophetes prophesied it shuld be geuen vs/ & as Christ which redemed vs oute of synne and all vncleannes is holpe/ so he exhorte thē to leade an holpe conuersacion: & because we be ryche boughte made heyres of a ryche inheritance/ to take hede that we lose it not agayne thorow oure owne negligence.

In the

## ¶ S. Peter. Jo. cccc. v

In the seconde Chap. he sheweth that Christ is the foundation & hed corner stone wherof all are bylethorow fayth/ whether it be Jew or gentyle/ & how that in Christ they are made priestes/ to offer them selues to god (as Christ dyd him selfe) & to sicke lustes of the flesshe that fyght agaynst the soule. And fyrst he teacheth them in generall to obeye the worldlye rulers and then in speciall he teacheth the seruantes to obey their masters be they good or bad/ & to soffre wronge of them as Christ soffred wronge for vs.

In the thyrde he teacheth the wyues to obeye their husbannes/ yet though they be vnbelievers and to apparell them selues godlye and as yt becometh h. synes. And therto that the husbannes soffre and beare the infirmitie of their wyues and synes accordyng to knowledge with them. And then in generall he exhorte thē to be softe/ courteous/ patient and frendlye one to another/ and to soffre for ryghteousnes after the ensample of Christ.

In the fourthe he exhorte thē to fle synne & to tame the flesshe with sobrenes watchyng and prayer/ and to loue eche other/ and to knowe that all good gyftes are of God and euery mā to helpe his neyghoure with soche as he hath receaued of god/ & synallyc not to wonder/ but to reioyce though they must soffre for christes names sake seinge as they be here partakers of his afflictions/ so shall they be partakers of his glorie to come.

In the fyfthe he teacheth the byssopes and priestes how they shuld syue and fede Christes flocke: and warneth vs of the deuell which on euery syde lyeth in wayte for vs.



# The fyrst epistle of S. Peter the Apostle.

## The fyrst Chapter.



Here Peter (as other true apostles do) fyrst setteth forth the treasure of mercy which god hath boild him selfe to geue us for christes sake & then our redutic what we are bounde to do & agayne if we wil be partakers of the mercy.

**P**eter an Apostle of Iesu Christ / to them that dwell here and there as straungers thorowout Pontus / Galacia / Capadocia / Asia / & Bithinia / electe by y<sup>e</sup> forknowledge of God y<sup>e</sup> father / thorow the sanctifyinge of the sprete / vnto obedience and sprinklinge of the bloud of Iesus Christ.

Grace be with you and peace be multiplyed.

Blessed be God y<sup>e</sup> father of oure Lorde Iesus Christ / which thorow is abundant mercie begat vs agayne vnto a lively hope / by the resurrection of Iesus Christ fro deeth / to enioye an inheritauce immortall & vndefiled / & that purifieth not / reserved in heven for you / which are kept by the power of God thorow fayth / vnto salvation / which salvation is prepared all redy to be shewed in the last tyme / in the which tyme ye shall reioyce / though now for a season (if neede requyre) ye are in the vines / thorowe manifolde temptacions / that youre fayth once tried / beinge moche more precious then golde y<sup>e</sup> perissheeth (though it be tried with fyre) myght be founde vnto laude / glory / and honoure at the apperinge of Iesus Christ / which ye have not sene & yet love him / in whom even now / though ye se him not / ye yet

Of S. Peter. Ho. cccc. vi.

pet beleue / and reioyce with ioye vnspeakable and glorious: receaynge the ende of youre fayth / the salvation of youre soules.

Of which salvation have the Prophete enquired & searched / which prophesied of y<sup>e</sup> grace that shuld come vnto you / searchinge wher or at what tyme the sprete of Christ which was in them shuld signifie / which sprete testified before / the passions that shuld come vnto Christ / & the glory that shuld folowe after: vnto which Prophetes it was declared / that not vnto them selves / but vnto vs / they shuld minister the thinges which are now shewed vnto you of them which by y<sup>e</sup> holy goost sent downe fro heven / have preached vnto you the thinges which the angels desyre to beholde.

**W**herfore gyde vp y<sup>e</sup> loynes of youre mynde / be sober / & trust perfectly on the grace y<sup>e</sup> is brought vnto you / by the declaringe of Iesus Christ / as obediēt chylde / not facioninge youre selves vnto youre olde lustes of ignorance: but as he which called you is holy / evē so be ye holy in all maner of conversacion / because it is written. Be ye holy / for I am holy.

And yf so be y<sup>e</sup> call on the father which with out respecte of person iudgeth accordinge to every mānes worke / se y<sup>e</sup> ye passe the tyme of youre pilgrimage in feare. For as muche as ye know how that ye were not redeemed with corruptible sylver and golde from youre vayne conversacion which ye received by the traditions of the fathers: but with the precious bloud of Christ / as of a lambe which is sene



# The fyrst epistle

i. cor. vi.  
and. vii.  
i. ioa. i. d.  
apoca. i.

We be pu  
rified fre  
lye in be  
crucinge  
the true  
he of Ch  
rii for to  
loue one  
another

es. xl. h.  
apo. viii.  
iacobi. i. b.

\* We be p  
church: &  
the obedy  
ence of p  
harte is p  
spirituall  
sa. rificer.  
Wodilye  
sacrifice  
must be  
offered to  
oure ney  
bourer/  
for yf th  
ou offere  
st it to god  
thou ma  
kest a ho  
dylye ydo  
se of him

undefiled/and withouten spot/ which was or  
deined before the worlde was made: but was  
declared in the last tymes for youre sakes/  
which by his meanes have beleeved on god  
that raysted him from deth/and glorified him/  
that youre fayth and hope myght be in god.

And for as moche as ye have purified you  
re soules thowre the sprete/ in obeyinge the  
trueth for to love brotherly withouten faye  
nyng/ se that ye love one another with a pure  
hert fervently: for ye are borne a newe/ not of  
mortall seed/ but of immortal/ by the worde of  
god which liveth/ & lasteth for ever. For all  
fleshe is as grasse/ and all the glory of man  
is as the floure of grasse. The grasse withde  
teth/ and the flower fallett awaye/ but the  
worde of the lorde endureth ever. & And this  
is the worde which by the gospell was prea  
ched amonge you. **Al. The. ii. Chapter.**

**U**herfore laye asyde all malitiousnes  
and all gyle/ and dissimulation/ and  
envie/ and all backbytynge/ and as ne  
we borne babes/ desyre that reasonable mylke  
which is with out corrupcion/ that ye maye  
growe therin. If so be that ye have tasted how  
pleasunt the lorde is/ to whom ye come as vn  
to a livinge stone disallowed of men/ but cho  
sen of god and precious: and ye as lyvynge sto  
nes/ are made a spretuall \* house/ and an holy  
presthode/ for to offer vp spirituall sacrifice/  
acceptable to god by Iesus Christ.

Wherfore it is contayned in the scripture:  
Beholde/ I put in Zion an heed corner stone/  
electe

# Of S. Peter. ffo. cccc. vii.

electe and precious: and he that beleveth on  
him shall not be a shamed. Vnto you therfore  
which beleeve/ he is precious: but vnto them  
which beleeve not/ y stone which y bylders re  
fused y same is made y heed stone in the cor  
ner/ & a stone to stumbe at/ & a rocke to offen  
de them which stumbe at the worde/ and belee  
ve not that where on they were set. But ye are  
a chosyn generacion/ a royall presthod/ an ho  
ly nacid/ and a peculiar peoplc/ that ye shuld  
shewe the vertues of him that called you out  
of darknes into his marvelous light which  
in tyme past were not a people/ yet are now  
the people of God: which were not vnder mer  
cy but now have obteyned mercye. **R**

**E**\* Dearly beloved/ I beseeche you as straingers  
and pilgrims/ abstayne from flesshly lustes  
which fyght agaynst the soule/ and se that ye  
have honest conversacion amonge the genty's  
that they which backbyte you as evyll doars  
maye se youre good workes and prayse god  
in the daye of visitacion.

Submit youre selves vnto all manner ordi  
nauce of man for the lordes sake/ whether it  
be vnto the kynge as vnto the cheefe heed: o  
ther vnto rulers/ as vnto them that are sent  
of him/ for the punysshment of evyll doars:  
but for the laude of them that do well. For so  
is the will of god/ that ye put to sylence the  
ygnorancie of the folysh men: as fre/ and not  
as havinge y libertie for a cloke of malitious  
nes but even as the servautes of god. Honou  
re all men. Love brotherly felishippe. feare  
god

es. xv. viii.  
rom. ix. g

psa. cxviii.  
mat. xxv.  
act. iiii. b.  
esa. viii. c  
evo. xix.

osee. ij. d.  
rom. ix. e

gala. v. c.  
rom. viii.

rom. viii.

Obeyen  
ce to r.  
lars.

rom. xii. c



## The fyrst epistle

Servantes  
tes.  
ephe. vi. a  
col. iii. d.  
ij. co. vij.

god and honour the kynge.

Servantes obey youre masters with all feare/ not only yf they be good & courteous: But also though they be frowarde. For it is thankeworthye yf a man for conscience towarde god endure greife/sufferinge wrongfully. For what prayse is it/ if when ye be buffeted for youre fautes / ye take it patiently? But and yf when ye do well/ ye suffer wronge and take it patiently/ then is there thank with God.

\* Dure ca  
lligne is  
to folowe  
Christ.

For herunto verely were ye & called: for Christ also suffered for us levinge vs an example yf ye shuld folowe his steppes / which dyd no sinne/ nether was ther gyle founde in his mouth: which when he was reviled/ reviled not agayne: whē he suffered / he threathened not: but comitted the cause to him that iudgeth righteously/ which his owne silfe bare oure synnes in his body on the tree / that we shuld be delyvered from synne and shuld lyve in rightewesnes. By whose stryppes ye were healed. For ye were as shepe goinge astraye: but are now returned unto yf shepherde and bisshope of youre soules. &

isa. liij. c.  
j. io. iij. a.

isa. liij. b.

The. iii. Chapter.

Wyses.

**L**ikewyse let the wyves be in subiection to their husbands/ that evē they which beleve not the worde / maye with out the worde be wonne by the conversacion of yf wyves: whill they beholde youre pure conversacion coupled with feare. Whose apparell shall not be outwarde with broided heare / &

Qagin

## Of S. Peter      fo. cccc. viii.

hanginge on of golde/ other in puttinge on of gorgeous apparell: But let the hyd man of the herte be incorrupt/ with a meke & aquyet sprete/ which sprete is before God a thinge moche set by. For after this maner in the olde tyme dyd the holy women which trusted in God/ tye the selves/ & were obediēt to their husbands/ evē as Sara obeyed Abrahā & called him Lord: whose daughters ye are as longe as ye do well/ and be not afrayde of every shadowe.

j. tim. iiij. c

gen. p. viij

**L**ike wyse ye men dwell with them accordinge to knowledge / gevinge honoure unto the wyfe/ as unto the weaker vessell/ & as unto them that are heyres also of the grace of lyfe/ that youre prayers be not let.

Husbandes.

j. co. vlij. a

\* In cōclusion/ be ye all of one mynde/ one suffre with another/ love as brethren/ be patient/ be courteous/ not redynging evyll for evyll/ nether rebuke for rebuke: but contrary wyse/ blesse/ remembre yf ye are therunto called/ even yf ye shuld be heyres of blessinge. If eny mā longe after life/ & loveth to se good dayes/ let him refrayne his tonge fro evyll/ & his lippes that they speake not gyle. Let him eschue eny ill & do good: let him seke peace/ & ensue it. For yf eyes of yf Lord are over yf righteous/ & his eares are open unto their prayers. But yf face of the Lord beholdeth the that do evyll.

pro. p. viij.  
and. p. vi.  
rom. vij.  
j. thes. v. d  
psalms.  
p. xliij.

**M**oreover who is it that will harme you yf ye folowe yf which is good? Not withstandinge happy are ye yf ye suffre for rightewesnes sake. Ye and feare not though they seme terrible unto you/ nether be troubled: but

r. iiii.

sanct &



## The fyrst epistle

**Gene. 22.** sanctifie the Lorde God in youre hertes. Be  
**reason of** redy all wayes to geve an answer to every  
**your doc** man that asketh you a reson of the hope that  
**tryne.** is in you / & that with meaknes and feare: ha-  
 ving a good consciēce / that when they back-  
 bite you as cvyll doare / they maye be asha-  
 med / for as moche as they have falsly accu-  
 sed your good conversacion in Christ.

**Heb. 12. 1.** It is better (yf the wyll of God be so) that  
**rom. 8. 3.** ye suffre for well doyng / then for evyll doyn-  
 ge. \* For as moche as Christ hath once suffe-  
 red for synnes / yf iuste for yf uniuiste / for to brin-  
 ge vs to God / & was kylled / as pertaininge to  
 the fleshe: but was quykened in the spete.

In which spete: he also wēt & preached vnto  
 to the spetes that were in prison / which we-  
 re in tyme passed disobedient / when the longe  
 sufferinge of God abode exceedinge patiently  
**gen. 1. 1.** in the dayes of Noe / whyll the arcke was a  
**ma. 2. 1.** preparinge / wherin frame (that is to saye. viii  
**luc. 1. 1.** soules) were saved by water / which signifi-  
 eth baptim that rewarveth vs / not yf puttin-  
 ge awaye of yf filth of the fleshe: but in that  
 a good conscience consenteth to God / by yf re-  
 surreccion of Iesus Christ which is oure right  
 honde of God & is gone into heve / angels /  
 power and myght subdued vnto him.

### The .iiii. Chapter.

**We must** **be parte =** **ker with** **Christ in** **sufferinge**  
 As moche as christ hath suffered for  
 vs in the fleshe / arme youre selves ly-  
 ke wyse with the same mynde: for he  
 which suffereth in the fleshe crosith frō syn-  
 ne / that he hence forwarde shuld lyve as mo-  
 che tyme

## Of S. Peter.

Fo. cccvii

the tyme as remayneth in the fleshe: not af-  
 ter yf lustes of men / but after the will of God.  
 For it is sufficient for vs that we have spent  
 the tyme that is past of the lyfe / after the will  
 of the gentyle / walkinge in wantannes / lu-  
 stes / dronkennes / in eatinge / drynkinge and in  
 abominable ydolatrie.

**B** And it cometh to them a straunge thinge  
 that ye runne not also with them vnto the sa-  
 me excesses of ryote / & therfore speake they cvill  
 of you / which shall geve a cōptes to him that  
 is redy to iudge quicke & deed. For vnto this  
 purpose verely was yf gospell preached vnto  
 the (deed) that they shuld be condemned of  
 men in yf fleshe / but shuld live before God in  
 the spete. The ende of all thinge is at honde.  
 (the deed) arc the ig-  
 nozant of  
 God / for  
 they that  
 be ded frō  
 om this  
 worlde ha-  
 ue no fles-  
 she.

\* Be ye therfore discrete & sober / yf ye maye  
 be apte to prayers. But above all thinges ha-  
 ve fervēt love amōge you. For love \* covereth  
 the multitude of synnes. Be ye herberous one  
 to another & that wth out grudginge. No eve-  
 ry man hath receaved the gyfte / minister the  
 same one to another as good ministers of the  
 manyfolde grace of God. If eny man speake /  
 let him talke as though he spake yf wordes  
 of God. If eny man minister / let him do it as  
 of yf abilitie which god ministreth vnto him.  
 That god in all thinge maye be glorified tho-  
 row Iesus Christ & to whom be prayse and  
 dominion for ever and whyll the worlde stan-  
 deth. Amen.

Dearly beloved / be not troubled in this tra-  
 te / which now is come amōge you to trye you

c. v. as



# The fyrst epistle

Be that  
suffreth  
with chri-  
st/shall  
raigne wi-  
th christ.  
as though some straunge thinge had happened  
vnto you: but reioyce in as moche as ye are par-  
takers of Chrystes passions/ that when his  
glozy appereth/ye maye be merry and glad.

If ye be rayled vpon for the name of Christ  
happie are ye. for the sprete of glozy and the  
sprete of god resteth upon you. On their parte  
he is evyll spoken of: but on youre parte he  
is glorified.

Be that none of you suffre as a murtherer/  
or as a thefe/ or an evyll doer/ or as a busybo-  
nes of god dy in other mens matters. If eny man suffre  
as a Christe man/ let him not be ashamed: but  
let him glorify god on his behalfe. for the tyme  
is come that iudgement must begynne at  
the house of god. \* If it fyrst begynne at us/  
what shall the ende be of them which beleve  
not the gospell of god? And yf the righteous  
scasly be saved: where shall the vngodly & the  
sinner appere? Wherefore let them that suffer  
accordynge to the will of god / commit their  
soules to him with well doyng: as vnto a  
faythfull creator.

## The .v. Chapter.

The elders which are amonge you/ I ex-  
hort/ which am also an elder and a wit-  
nes of the afflictions of Christ/ and al-  
so a partaker of the glozy that shall be opened:  
se that ye fede Chrystes flocke which is amon-  
ge you/ takynge the oversyght of them/ not as  
though ye were compelled therto / but willyn-  
gly: not for the desyre of filthy lucre/ but of a  
good mynde. not as though ye were lordes o-  
ver the \*parishes: but that ye be a insample  
to the

\* Marys  
shee: the  
greke ha-  
th lotter:  
that is/ th

# Of S. Peter.

Jo. cccc. v.

to the flocke. And when the chiefe shepheardc  
shall appere/ ye shall receave an incorruptible  
croune of glozy.

Wherfore ye ponger submit youre selves vnto  
the elder. Submit youre selves every man/  
one to another / knet youre selves togedder in  
lowlines of mynde. for god resisteth y proud  
de & giveth grace to the humble. \* Submit  
your selves therfore vnder the myghty hon-  
de of god/ that he maye exalt you/ when the  
tyme is come. Cast all youre care to him: for  
he careth for you.

Be sober and watch/ for youre adversary y  
devyll as a roynge lion walkech about/ seekyn-  
ge whom he maye devour: whom resist sted-  
fast in the fayth/ remembrynge that ye do but  
fulfill the same afflictions which are \* apoynted  
to youre brethren that are in the worlde.  
The God of all grace/ which called you vnto  
his eternall glozy by Christ Iesus/ shall his  
owne silfe after ye have soffred a lytell afflic-  
cion make you perfect: shall sette strenght &  
stabilishe you. To him be glozy & dominion for  
ever/ and whill the worlde endureth Amen.

By Silvanus a faythfull brother vnto you  
(as I suppose) have I written bresly / ex-  
hortynge and testifyng how that this is the  
true grace of god/ wherein ye stonde. The com-  
panions of youre eleccion y are at Babilon/ sa-  
lutech you/ and Marcus my sonne. Grete ye euery  
one another with the kysse of love. Peace be  
with you all which are in Christ Iesus.  
Amen.

ye to who  
me any lot  
chance  
or eleccion  
is to prea-  
che godes  
worde.  
mat. vij. c.  
luc. xij. c.  
roma. xij  
psa. liij. d  
\* We be a-  
poynted  
to soffre  
in this  
worlde.



## ¶ Prologe to the seconde epistle of S. Peter.



This pistle was writte agaynst  
thē which thought that Chri-  
ste sayth might be yde & with-  
oute worke / when yet the  
promys of Christ is made vpon  
that condicion / that we  
henceforth worke the wyll of  
God & not of the fleshe. Ther-  
fore he exhorteth them to exercise them selues  
diligently in vertue & all good worke / ther-  
by to be sure that they haue the true fayth / as a  
man knoweth the goodnes of a tree by his frui-  
te. Then he commendeth and magnifyeth the go-  
spell / and willet that men hearken to that onely  
and to mennes doctryne not at all. For as he say-  
eth / ther came no propheticall scripture by the  
wyll of man / but by the wyll of the holy goost  
which onely knoweth the wyll of God / neither  
is any scripture of priuate interpretation: that  
is to saye / maye be otherwys expounded then  
agreinge to the open places and generall arti-  
cles and to the couenautes of God and all the  
rest of the scripture.

And therfore in the seconde he warneth them  
of false teachers that shuld come / and thow  
preaching confidence in false worke to satisfie  
their courtoisnes with all / shuld denie  
Christ. Which he threteneth with the terrible  
exsamples with the fall of the angelles / the  
floude of Noe and ouerthrowinge of Sodome  
and Gomor / and so describeth them with their  
insatiabie courtoisnes / pryde / floubozne and  
disobedience to all temporall rule and auctory-  
te / with their abominable whoredome and por-  
rectie that a blinde man maye se that he pro-  
phesied it of the popes holys spiritualtie which  
deuoured the whole worlde with their couerous-  
nes /

Of S. Peter.

Fo. cccxvi.

nes syunge in all lust and pleasure & rayninge  
as temporall tyrantes.

In the thyrde he sheweth that in the latter  
dayes / the people thow vnbeleffe & lacke of  
feare of the iudgement of the last daye / shal be  
euen as Spicere / wholy geuen to the fleshe.  
Which last daye shal yet surely & shortlye co-  
me sayth he: for a thousande yeres & one daye is  
with God all one. And he sheweth also how ter-  
rible that daye shal be / & how sodenlye it shal co-  
me & therfore exhorteth all men to loke earnest-  
lye for it / and to prepare them selues agaynst  
it with holye conuersacion & godly liuinge.

Finallie. The fyrst Chapter sheweth how it  
shuld goo in the tyme of the pure & true Go-  
spell. The seconde how it shuld goo in the tyme  
of the pope and mennes doctryne. The thyrde  
how at the last men shuld beleue nothinge nor  
feare God at all.

## ¶ The seconde epistle of S. Peter.

### ¶ The fyrst Chapter.

¶



Simon Peter a seruant &  
an Apostle of Iesus Christ /  
to them which haue obta-  
ined lyke precious fayth with  
vs in the rightewesnes that  
commeth of oure God and sa-  
uioure Iesus Christ.

Grace with you / & peace be multiplied in  
the knowledge of God & of Iesus oure Lo-  
rd. Accordinge as his godly power hath ge-  
uen vnto vs all thinges that pertayne vnto  
lyfe and godlynes / thow the knowledge of  
him that hath called vs by vertue and glory /  
by the



## The seconde epistle

By the meanes whereof / are given vnto vs  
excellent and moste greate promises / that by  
the helpe of them ye shuld be partakers of  
the godly nature / in that ye fflye the corrupci-  
on of worldly lust.

\* They lac  
keth the  
se & soche  
lyke wor-  
kes is bit  
de & vnder  
standeth  
not what  
the fayth  
of Christ  
meaneth.

And herunto geve all diligence: in youre  
fayth minister vertue / and in vertue knowled-  
ge / and in knowledge temperance / and in tem-  
perance patience / in patience godlynes / in godly-  
nes brotherly kyndnes / in brotherly kyndnes  
love. For yf these thynges be amonge you and  
are plenteous / they wyll make you that ye ne-  
ther shalbe ydle nor vnfrutefull in the know-  
ledge of oure lord Iesus Christ. But he y lac-  
keth these thynges is blynde & gropeth for y  
waye with his honde / and hath forgotten y  
he was purged from his olde synnes.

He that  
hath so-  
ne wor-  
kes  
maye be su-  
re that he  
is electe &  
that he  
hath the  
true faith

Wherefore brethren / geve the moare diligen-  
ce for to make youre callinge & eleccion sure.  
For yf ye do soche thynges / ye shall never er-  
re. Ye & by this meanes an entrynge in shall  
be ministered vnto you abundantly in to the  
everlastynge kyngdome of oure lord and sa-  
veoure Iesus Christ.

Wherefore I will not be negligent to put  
you allwayes in remembraunce of soche thin-  
ges / though that ye knowe them youre sel-  
ves & be also stablished in the present tracth.  
Notwithstandinge I thynke yt mete (as longe  
as I am in this tabernacle) to steepe you vp by  
puttynge you in remembraunce / for as moch as  
I am sure howe that the tyme is at honde y  
I must put of my tabernacle / even as oure lor-  
de Iesus

1oh. xxi

Of S. Peter.

ffo. cccxxii.

de Iesus Christ hath shewed me. I will enfo-  
rce therfore / that on every syde ye myght ha-  
ve wherewith to steepe vp the remembraunce  
of these thynges after my departynge.

\* For we folowed not decevable fables wher  
we opened vnto you the power and commyn-  
ge of oure lord Iesus Christ / but with oure  
eyes we sawe his maieste: even then verely  
when he receaved of god the father honour &  
glory / and when ther came soche a voyce to  
him from excellent glorie. This is my dere  
beloved sonne / in whom I have delite. This  
voyce we hearde when it came from heven / be-  
yng with him in the holy mounte.

mat. xxiij

We have also a right sure worde of prophe-  
sie wher vnto yf ye take hede / as vnto a lyght  
y myneth in a darke place / ye do wel / untill  
the daye dawne and the daye starre arys in  
youre hertes. & So that ye first knowe this.  
that no prophesye in the scripture hath eny  
private interpretaciō. For the scripture came  
never by the will of man: but holy men of god  
spake as they were moved by the holy goost.

ij. tim. iij.

The ii. Chapter.

¶ Ther were false prophetes amonge the  
people / even as ther shalbe false tea-  
chers amonge you: which prevely shall  
brynge in damnable sectes / even denyng the  
lorde that hath bought them / and brynge  
vpon them selves swyft damnacion / and ma-  
ny shall folowe their damnable wayes / by  
which the waye of trueth shalbe evyll spo-  
ken of / and thow \* covetousnes shall they  
with

False pro-  
phetes ma-  
yntaynes  
be amonge  
st us and  
also pre-  
uayle / &  
because



## The second epistle

we haue  
no loue  
to the tru  
the. ij. the  
ij. And co  
uetousn  
is the  
father of  
them: and  
their prea  
ching co  
fidence in  
worshes is  
the denyng  
of Ch  
rist.

withfayned wordes make marchandise of  
you/whose iudgement is not farre of/and the  
it dampnacion slepeth not.

For yf god spared not the angels that syn-  
ned/but cast them doune into hell/and deliue  
red them in chaynes of darknes/to be kept vnto  
iudgement. Neither spared the olde worlde  
but saved Noe the ryghte preacher of righte-  
wesnes/and brought in the flud vpon the  
worlde of the vngodly/and turned the cities  
of sodom and Gomor into ashes: ouerthrowe  
them/damned the/ & made on them an ensam-  
ple vnto all y after shuld liue vngodly. And  
iust Not vexed with the vnclenly conversaciō  
of the wicked/delivered he. For he. Beynge  
ryghteous and dwellynge amonge them/in  
seyunge and hearynge/vexed his righteous  
soule from daye to daye with their vnlawfull  
dedes. The lord knoweth how to deliver the  
godly out of temptation/and how to reserue  
the vniuste vnto the daye of iudgement for to  
be punished: namely them that walke after  
the fleshe in the lust of vnclennes/and despy  
se the rulers. Presumptuous are they/ & stub-  
borne and feare not to speake evyll of them  
that are in auctorite. When y angels which  
are greater both in power and myght/receiue  
not of y lord raplynge iudgement agaynst  
them. But these as brute beastes/naturallly  
made to betaken and destroyed /speake evyll  
of that they knowe not /and shall perishe  
through their awne destruccion/and receave  
the rewarde of vnrighthewesnes.

They

## Of S. Peter. Ho. cccxviii.

They count it pleasure to liue deliciously  
for a season. Spottes they are & filthines/li-  
vinge at pleasure & in disceivable wayes fra-  
stynge with you: havinge eyes full of adou-  
trie & that cannot cease to synne/begyllynge vn-  
stable soules. Herkes they have exercised in  
covetousnes. They are cursed chyldren/ & ha-  
ve forsaken the right waye/ & are gone astraye  
folowinge y waye of Balam the sonne of Bo  
sor/which loved the rewarde of vnrighthewe-  
nes: but was rebuked of his iniquitie. The ta-  
me & domie beast/speakinge with manes voy-  
ce/forbade the folishnes of the Prophete.

These are welles without water/ & cloudes  
caried about of a tēpest/to whome the myst of  
darknes is reserved for ever. For when they  
have spokē the swellinge wordes of vanytie/  
they begyle in wantōnes thoroowe y lustes of  
the fleshe/them that were clene escaped: but  
now are wrapped in errors. They promys  
them libertye/ & are them selves y bonde ser-  
vaunte of corrupcion. For of whom soever a  
man is over come/vnto y same is he in bonda-  
ge. For yf they/after they have escaped from  
the filthynes of the worlde thoroowe y know-  
ledge of y lord & of y saviour Iesus Christ/  
they are yet tēgled agayne therin. & overcome:  
then is y latter ende worse with them then  
the beginninge. For it had bene better for the  
not to have \*knowne y waye of righteousnes  
then after they have knowē it/to turne fro the  
holy cōmandmēt geve vnto them. It is hap-  
pened vnto them accordinge to the true pro-  
f verbe:

Balam.  
nu. . xviij

Iude. j. d.

Ioh. viij.  
rom. vi. c  
heb. vij. a.  
mat. xij.

\*It is bet-  
ter not to  
have kno-  
wen the  
truth /  
then not  
to lyue th-  
er after.



## The seconde pistle

prou. xvi verbe: The dogge is turned to his vomit a-  
gayne/ and the sow that was wesshed/ to her  
wallowynge in the myze.

The. iiii. Chapter.

**T**his is the seconde pistle that I now  
wryte vnto you/ beloved/ wherewith I  
stere vp and warne youre pure myn-  
des/ to call to remembraunce the worde which  
were tolde before of the holy prophetes/ and  
also the commaundement of vs the apostles  
of the lorde and saveour.

**T**his fyrst vnderstode/ that ther shall come  
in the last dayes mockers/ which will walke  
after their awne lustes & saye. Where is the  
promys of his comynge? for sence y fathers  
died/ all thinge continue in y same estate wher  
in they were at y begynninge. This they kno-  
we not (and that wilfully) how that the he-  
uens a great whyle ago were/ & the erth that  
was in the water/ appered vp out of the water  
by the worde of god: by the which thinge/ the  
worlde y then was/ perisshe over flouen w  
the water. But the heuens verely & erth which  
are now/ are kept by the same worde in store/ &  
reserued vnto fyre/ agaynst the daye of iudge-  
ment and perdition of vngodly men.

Derely beloved/ be not ignorant of this one  
thyng/ how that one daye is w the lorde/ as  
a thousande yere/ and a thousand yere as o-  
ne daye. The lorde is not slacke to fulfill his  
promes/ as some men coult slacknes: but is pa-  
tient to vs warde & wolde have no man lost/  
but wolde receave all men to repentance. Ne-  
verthe

Of S. Peter Jo. cccxviii.

verthelesse y daye of the lorde will come as a  
thief in y nyght/ in the which daye/ y heuens  
shall perisse with terrible noyes/ & the elemē-  
tes shall melt with heet/ and the erth with  
the workes that are therein shall burne.

All these thinge shall perisse/ what ma-  
ner persons ought ye to be in holy conversaci-  
on and godlynes: lokynge for and hastynge  
vnto the commynge of the daye of God/ in  
which the heuens shall perisse with fyre/ and  
the elementes shall be consumed with heate.  
Nevertheless we loke for a newe heven and  
a newe erth/ accordynge to his promes/ where  
in dwelleth rightewesnes.

Wherefore derely beloved/ seynge y ye loke  
for soche thyng/ be diligēt that ye maye be fo-  
unde of him in peace/ wout spotte & undefiled  
And suppose that y longe sufferynge of the  
lorde is saluacion/ even as our derely beloved  
brother Paul/ accordynge to y wysdome geve  
vnto him/ wrote to you/ yee/ almost in very pi-  
stle speakynge of soche thyng: amonge which  
are many thynges harde to be vnderstode/  
which they that are vnlearned & unstable/ per-  
vert/ as they do other scriptures vnto their  
awne destrucciō. Ye therfore beloved/ seynge  
ye knowe it before hande/ beware lest ye be al-  
so plucked a waye with the erreure of the wic-  
ked/ and fall from youre awne stedfastnes:  
but growe in grace/ and in the knowledge of  
oure lorde and saveoure Iesus Christ.

To whom he glory bothe now  
and for ever. Amen.

f. ii.

i. thes. v.  
apo. iii. a.  
and. xvi.

apo. xxi.  
es. lvi. c  
& lxxv. g



## ¶ A Prologe Spon the thre epistles of S. Iohn.



This fyrst epistle of saynt Iohn contayneth the doctryne of a verye apostle of Christ and ought of ryght to folowe his Gospell. For as in his epistle he setteth oute the true fayth / and teacheth by it onelye all mē to be saued and restored vnto the fauoure of God agayne: cū so here in this pistle he goeth agaynst them that bosle them selues of fayth & yet contynue withoute good workes and teacheth manye wayes that where true fayth is / there the workes tarpe not behinde / and contrarie that where the workes folowe not / there is no true fayth But a false ymagynacion and utter darcknes.

And he wyrteth soze agaynst a certen secte of heretyckes which then begāne to denye that Christ was come in the fleshe / and calleth the verye Antichristes. Which secte goeth now in hir full swynge. For though they denye not openlye with the mouth that Christ is come in the fleshe: yet they denye it in þe harte with their doctryne and swynge. For he that wyll be iustificd and saued thozow his awne workes / the same doth as moche as he þe denyeth Christ to become in the fleshe seinge that Christ came onelye therfore in the fleshe / that he shuld iustifie vs / o: purchase vs pardon of oure synnes / bringe vs into the fauoure of God agayne and make vs heyrers of eternall lyfe / with his workes onelye & with his bloude sheddinge / with oute and befoze all oure workes.

So fyghteth this pistle both agaynst them that wil be saued by their awne good workes / & also agaynst them that wil be saued by a fayth that

Of S. Iohn. Fo. cccc. xv.

that hath no lust to do workes at all / & kepeth vs in the myddie waye / that we beleue in Christ to be saued by his workes onelye / & then to knowe that it is oure dutie for that kindnes / to prepare oure selues to do the commaundment of God / & to loue euery man his neybour as Christ loued him / schinge with oure awne workes Goddes honoure and oure neybours welthe onelye / and trustinge for eternall lyfe and for all that God hath promysed vs for Christs sake.

The two last pistles though they be shorte / yet are goodlye ensamples of loue and fayth & do sauoure of the spirite of a true Apostle.

## ¶ The fyrst epistle of S. Iohn the Apostle.

### ¶ The fyrst Chapter.



That which was read in the begynninge / concerninge which we haue hearde / which we haue sene with oure eyes / which we haue looked vpon / & oure handes haue handled / of the worde of life. For the lyfe appered / & we haue sene / & beare witnes / & shewe vnto you that eternall lyfe / which was with the father / and appered vnto vs. That which we haue sene and herde declare we vnto you / that ye maye haue fellowshipe with vs / and that oure fellowshipe maye be with the father and his sonne Iesus Christ. And this write Iohn the Apostle.

John heere as in his gospell / & as paul & pet. & in their pistles / teacheth fyrst the iustificatione of fayth & that all mercie cometh by christ onelye without all other respecte and then what we



# The fyrst epistle

we vnto you/that oure ioye maye be full.

iohn. viij

(Lyght)  
is the doc  
tryne of  
Christ.  
h. 6. ix. d.  
j. pet. j. d.

\* If we cō  
fesse oure  
synnes  
god whi-  
ch cannot  
lye/hath  
promised  
to forge-  
ue them.

He that ke-  
peth the  
cōmaun-  
dementes  
knoweth  
god: & he  
that kepe-  
th it not/  
knoweth  
not God.

He that ke-  
peth gods  
as worde

And this is the tydnynges which we have  
hearde of him/and declare vnto you/that god  
is lyght/and in him is no darknes at all/ yf  
we saye that we haue fellowshipe with him/ &  
yet walke in darknes/ we lye/ and do not the  
truth: but and yf we walke in (lyght) even as  
he is in lyght / then haue we fellowshipe with  
him/and the bloud of Iesus Christ his sonne  
clenseth vs from all synne.

If we saye that we haue no synne/we dece-  
aue oure selues/and trueth is not in vs. If  
we \* knowlege oure synnes/ he is faythfull  
and iust / to forgeue vs oure synnes / and  
to clense vs from all vnrighthewesnes. If we  
saye we haue not sinned/ we make him a lyar/  
& his worde is not in vs. ¶ The. ii. Chap. \*

**M** lytell children/these thynges wri-  
te I vnto you/that ye synne not: yf e-  
ny man synne/yet we haue an advoca-  
te with y father/ Iesus Christ/which is righ-  
teous: & he it is that obteyneth grace for oure  
synnes: not for oure synnes only: but also for  
the synnes of all the worlde. And hereby we are  
sure that we knowe him/yf we kepe his \* cō-  
maundementes. He that sayth I knowe him/  
and kepeth not his commaundementes is a  
lyar/ & the veritie is not in him. Whosoever  
kepeth his (worde) in him is the love of god  
perfect in dede. And thereby knowe we that  
we are in him. He that sayth he bydeth in him  
ought to walke even as he walked.

Brethren I wryte no newe cōmaundement  
vnto

# Of S. Iohn fo. ccccvi.

vnto you: but that olde cōmaundement which  
ye hearde from the begynnyng. The olde cō-  
maundement is the worde which ye hearde  
from the begynnyng. Agayne a newe cōma-  
undement I wryte vnto you/a thyng that is  
true in him/and also in you: for the darknes is  
past/and the true lyght now shyneth. He that  
sayth how that he is in the light/and yet ha-  
teth his brother/is in darknes even vntyll  
this tyme. He that loveth his brother/aby-  
deth in the light and ther is none occasion of  
evyll in him. He that hateth his brother is in  
darknes/and walketh in darknes: and cannot  
tell whither he goeth/ because that darknes  
hath blynded his eyes.

**B**abes I wryte vnto you how that youre  
synnes are forgiven you for his names sake.  
I wryte vnto you fathers/ how that ye haue  
known him that was from the begynnyng.  
I wryte vnto you yongemen/ how that ye ha-  
ve overcome the wicked. I wryte vnto you ly-  
tell children/ how that ye haue knowne the fa-  
ther. I wryte vnto you fathers/ how that ye  
have knowe him that was frō the begynnyng.  
I wryte vnto you yonge men/ how that ye  
are stronge: and the worde of God abyde in  
you and ye have overcome that wicked.

Se that ye love not the worlde/ neither the  
thynges that are in the worlde. If eny man  
love the worlde/ the love of the father is not  
in him. For all that is in y worlde (as the lust  
of the fleshe/ the lust of the eyes/ & y pryde of  
gooddes) is not of the father: but of y worlde

f. iiii. And the

loveth  
god & is  
in God &  
walketh  
as Christ  
byd.

\* He that  
hateth is  
in dark-  
nes & kno-  
weth not  
what Ch-  
rist hath  
done for  
him: but  
he that lo-  
veth is in  
light & wo-  
teth wha-  
t Christ  
hath done

He that  
loveth the  
worlde/  
loveth  
not god.



# The fyrst epistle

And the worlde vannyssheth awaye/ and the lust therof: but he that fulfilleth the will of god/abydeth ever.

Antichrist.

Bytell children it is the last tyme/and as ye have herde how that Antichrist shall come: even now are there many Antichrists come alreedy. Wherby we knowe that it is the last tyme. They went oute from vs but they were not of vs. For yf they had bene of vs / they wolde no dout/have continued with vs. But that fortuneth that yt myght appere/that they were not of vs.

\* Dpntz met: that is know- ledge of the trou- zhe & all the gistes of the spi- rite.

And ye have an \*oyntment of y holly gost/ and ye knowe all thynges. \* I wrote not vnto you/as though ye knewe not the tructh: but as though ye knewe it and knowe also that no lyc commeth of tructh. Who is a lyar: but he that denyeth that Jesus is Christ: The same is the Antichrist that denyeth the father and the sonne. Whosoever denyeth the sonne the same hath not the father. Let therefore abyde in you that same which ye hearde from the begynnynge. If that which ye hearde from y begynnynge/shall remayne in you/ye also shall continewe in the sonne/and in the father. And this is the promes y he hath promysed vs/even eternall lyfe.

This have I writte vnto you/ concernynge the y disceave you. And y annoyntynge which ye have receaved of him/dwelleth in you. And ye nede not that eny man teache you: but as y annoyntynge teacheth you all thynges/and is true/and is no lye/and as it taught you/ even so byde

Of S. Iohy.

Jo. cccvii.

so byde therin. And nowc babes abyde in him that when he shall appere/ we maye be bolde and not be made a shamed of him at his comynge. If ye knowe that he is righteous/knowe also that he which foloweth rightewesnes/is borne of him. The.iii. Chapter.

**B**ehold what love the father hath shewed on vs/ that we shuld be called the sonnes of god. For this cause the worlde knoweth you not because it knoweth not him. Derely beloved/now are we y sonnes of God / & yet it dothe not appere what we shall be. But we knowe that when it shall appere/ we shall be lyke him. For we shall see him as he is. And every man that hath thys hope in him pourgeth him selfe/even as he ys pure. Whosoever committeth synne / committeth vnrightheousnes also/ for synne is vnrightheousnes. And ye knowe that he appered to take awaye oure synnes / and in him is no synne. As many as byde in him synne not: whosoever synneth hath not sene him/nether hath knowen him.

**B**abes let no man deceave you / he that doeth rightheousnes / is righteous/even as he is righteous. He that comitteth synne/is of the devill: for the devyll synneth sence the begynnynge. For this purpose appered the sonne of god/ to lowse the workes of the devill. Whosoever is borne of god/ sinneth not: for his seed remayneth in him and he cannot sinne/because he is borne of god. In this are the children of god knowen/ and the children of

Here ye see that christ & synne cannot dwell together for thes synnes speake agayn it synne.

\* He that worketh rightheousnes/is borne of god & taught of his spirite.

ios. viij. f

Seed/ ch. at is the holi goost

f.v. the



## The fyrst epistle

the devyll. Whosoever doeth not rightewes-  
nes/is not of God/nether he that loveth not  
his brother.

Love is  
the fyrst  
precept &  
cause of  
all other.

\*He that  
loveth is  
escapedde  
at he. He  
that loue-  
th not is  
in deathe  
& a mur-  
therer &  
hath not  
eternall li-  
fe.

He that  
hath no  
compassion  
loveth  
not God

\*By love  
we knowe  
that we a-  
re in the  
truth &  
haue quy-  
et consci-  
ces to god  
warde.

He that  
kepeth hi  
selfe from

for this is the tydinges/that ye hearde fro  
the begynninge/that we shuld love one ano-  
ther: not as Cayn which was of the wicked  
and slewe his brother. And wherfore slewe he  
him? Because his owne workes were evyll/ &  
his brothers good. \* Marvayle not my bre-  
thren though the worlde hate you. We knowe  
we that we are translated from \* deeth vnto  
lyfe/ be cause we love the brethren. He that lo-  
veth not his brother/abydeth in deeth. Who-  
soever hateth his brother/ is a man slear. And  
ye knowe that no man slear/ hath eternall lyfe  
abydinge in him.

Herby perceave we love: that he gave his  
lyfe for vs: and therfore ought we also to geve  
oure lyves for the brethren. Whosoever hath  
this worldes good & seith his brother have  
neade: & putteth vp his compassion from him:  
how dwelleth the love of God in him? My ba-  
bes/ let vs not love in worde/nether in tonge:  
but with dede and in veritie: \* for \* therby  
we knowe that we are of the veritie / and can  
before him quiet oure hertes. But yf oure  
hertes condempne vs / God is gretter then  
oure hertes/ and knoweth all thinges. Belo-  
ved/ yf oure hertes condempne vs not/ then  
have we trust to god warde: and what soever  
we aske/ we shall receave of him: be cause we  
kepe his commaundementes/ and do those  
thinges which are pleasinge in his sight.

And

Of S. Iohn.

ffo. cccviii.

And this is his comaundement/ that we be-  
leve \* on y name of his sonne Jesus Christ/ &  
love one another/ as he gave comaundement.  
And he y kepeth his comaundementes dwel-  
leth in him/ and he in him: & therby we knowe  
that ther abydeth in vs of the sprete which  
he gave vs.

## The. iiii. Chapter

**Y**e beloved/ beleve not every sprete: but  
prove the spretes whether they are of  
God or no: for many false prophetes  
are gone out into the worlde. Herby shall ye  
knowe the sprete of God. Every sprete that  
confesseth that Jesus Christ is come in the  
fleshe is of God. And every sprete which co-  
fesseth not y Jesus Christ is come in the fles  
he/ is not of God. And this is that sprete of  
Antichrist / of whom ye have hearde / howe  
that he shuld come: and even now alredy is  
he in the worlde.

Bytell chylde/ ye are of God/ & have over-  
come them: for greater is he y is in you / then  
he that is in the worlde. They are of the worl-  
de/ & therfore speake they of the worlde/ & the  
worlde heareth them. We are of God. He y  
knoweth God/ heareth vs: he that is not of  
God/ heareth vs not. Herby knowe we y spre  
te of veritie/ & the sprete of erroure.

Beloved/ let vs love one another: for love  
cometh of God. And every one that loveth/ is  
borne of God/ and knoweth God. He that lo-  
veth not/ knoweth not God: \* for God is lo-  
ve. In this appered y love of god to vs ward  
because

spire/is  
judge in  
the fayth  
and obta-  
yneth all  
that he  
prayeth  
for.

\* sayth  
is the fyr-  
st coma-  
dement: &  
love the  
seconde &  
he that  
hath the  
is in god  
& hath  
his spira-  
te. They th-  
at saye  
workes  
iustifie  
from syn-  
ne/ are th-  
ey that de-  
nye chryst  
to be co-  
me in the  
fleshe.



## The fyrst epistle

God hath  
shewed  
vs a tokē  
of loue.

Loue is  
commā-  
ded.  
iohn. i. 8.  
i. tim. 2. 15.

Because that god sent his only begotten sonne into the worlde/ that we myght live thoro-  
ghly in him. Herin is love/ not that we loved god/ but  
that he loved vs/ and sent his sonne to make  
agrement for oure synnes.

Beloued/ yf god so loved vs/ we ought also  
to love one another. No man hath sene god at  
enytyme. Yf we love one another/ god dwel-  
leth in vs/ and his love is perfect in vs. Her-  
by know we/ that we dwell in him/ and he in  
vs: because he hath geuen vs of his sprete.  
And we haue sene and do testifie that the fa-  
ther sent the sonne/ which is the saviour of  
the worlde. Whosoever confesseth that Je-  
sus is the sonne of god/ in him dwelleth god/  
and he in god. And we haue knowen and bele-  
ued the love that god hath to vs.

God is love/ and he that dwelleth in love  
dwelleth in god/ and god in him. Herin is the  
love perfect in vs/ that we shuld haue trust  
in the daye of iudgement: for as he is/ evn  
so are we in this worlde. Ther is no feare in  
love/ but perfect love casteth out all feare/ for  
feare hath paynfulnes. He yf feareth/ is not  
perfect in love.

He that  
loueth  
not his  
brother/ lo-  
ueth not  
God.

We love him/ for he loved vs first. Yf a  
man saie/ I love god/ and yet hate his brother  
he is a lyar. For how can he yloveth not his  
brother whom he hath sene/ love god whom  
he hath not sene? And this commaundemēt  
haue we of him: that he which loveth God/  
shuld love his brother also. &

The. v. Chapter.

Whosoe.

Of S. Iohn. fo. cccc. viii.

Whosoever beleueth that Jesus is  
Christ/ is borne of god. And every o-  
ne y loveth him which begat/ loveth  
him also which was begottē of him. In this  
we knowe y we love the children of god/ whē  
we love god/ & kepe his cōmaundementē.  
This is y love of god/ y we kepe his cōmaundemē-  
tes/ & his cōmaundementes are not grevous  
\* for all that is borne of god/ overcometh  
the worlde. And this is the victorie that over-  
cometh the worlde/ even oure \* fayth. Who  
is it that overcometh the worlde: but he  
which beleueth that Jesus is y sonne of god? \* fayth  
is oure  
Victorie.

This Jesus Christ is he that cā by water  
and bloud/ not by water only: but by water &  
bloud. And it is the sprete that beareth wit-  
nes/ because the sprete ys trueth. (for there are  
thre which beare recorde in heuen/ the father/  
the worde/ and the wholy goost. And these  
thre are one) for there are thre which beare re-  
corde (in erth:) the sprete/ & water/ and bloud:  
and these thre are one. Yf we receave the wit-  
nes of men/ the witnes of god is greater. for  
this is the witnes of god/ which he testified  
of his sonne. He that beleueth on the sonne of  
god/ hath the witnes in him selfe. & he that  
beleueth not God/ hath made him a lyar/ be-  
cause he beleved not the recorde that god ga-  
ue of his sonne. And this ys that recorde/ how  
that god hath geuen vnto vs eternall lyfe/ In christ  
and this lyfe is in his sonne. He that hath the  
sonne/ hath lyfe: and he that hath not the  
sonne of god/ hath not lyfe.

These



## The fyrst epistle

These thynges have I written vnto you that beleve on the name of the sonne of God/that ye maye knowe howe that ye have eternall lyfe/and that ye maye beleve on the name of the sonne of god. And this is the trust that we have in him: that yf we aye eny thynge accorde to his will he heareth vs. And yf we knowe that he heare vs what soever we aye/ we knowe that we shall have the petitions that we desyre of him.

Synne  
vnto de-  
eth.

Yf eny man se his brother synne a synne that is not vnto deeth/ let him aye/ and he shall geve him lyfe for them that synne not vnto deeth. Ther is a synne vnto deeth/ for which saye I not that a man shuld praye. All vnrighthewesnes is synne/ and ther is synne not vnto deeth.

He that  
is borne  
of God  
synneth  
not.

We knowe that whosoever is borne of god/ synneth not: but he that is begotten of god kepeth him selfe/ and that wicked toucheth him not. We knowe that we are of god/ and that the worlde is altogether set on wickednes. We knowe that the sonne of God is come/ and hath geven vs a mynde to knowe him which is true: and we are in him that is true/ through his sonne Iesu Christ.

This same is very god/ and eternall lyfe. Babes kepe youre selves from ymages.  
Amen.

fo. ccccxxv.

## The seconde pistle of S. Iohn.



2

He elder to the electe lady and her chyldezen which I love in the trueth: and not I only/ but also all that have knowen the trueth/ for the truthe sake/ which dwelleth in vs/ and shall be in vs for ever.

With you be grace/ mercy/ and peace from God y father/ and from the Lorde Iesus Christ the sonne of the father/ in trueth and love.

I reioysed greatly / that I founde of thy chylde walkinge in trouthe/ as we have receaved a commaundement of the father. And now we beseeche I the lady/ not as though I wrote a newe commaundement vnto the/ but that same which we had fro the begynninge / that we shuld \*love one another. And this is the love / that we shulde walke after his commaundementes.

\*This is  
the fyrst  
commaun-  
dement.

This commaundement is (that as ye have hearde from the begynninge) ye shuld walke in it. For many deceavers are entred in to the worlde / which confesse not that Iesus Christ is come in the fleshe. This is a deceiver and an Antichrist. Loke on youre selves/ that we loose not that we have wrought: but that we maye have a full rewarde. Whosoever transgresseth and bydeth not in the doctrine of Christ/ hath not God. He y endureth in the do-



### The.iii. epistle

the doctrine of Christ/hath bothe the father and the sonne.

¶ If ther come any vnto you & bringe not this learninge/ him receave not to house:ne- ther bid him God spede. For he that biddeth him God spede/ is parttaker of his evyll de- des. I had many thinges to wyte vnto you/ neverthelesse I wolde not wyte with paper and ynke:but I trust to come vnto you/& spea- ke with you mouth to mouth /that oure ioye maye be full. The sonnes of thy electe syster grete the. Amen.

### The.iii. pistle of S. Iohn.



The Elder Vnto the Belov-  
den Gaius/whom I love in  
y truethe. Beloved/ I wissh  
in all thinges that thou pro-  
speredest and faredest well  
evn as thy soule prospereth.  
I reioysed greatly when the brethren came/  
and testified of the truethe that is in the/ how  
thou walkest in trouthe. I have no greater  
ioye then for to heare howe that my sonnes  
walke in veritie.

Beloved/thou doest faythfully what soc-  
ver thou doest to the brethren/ and to strann-  
gers/which bare witness of thy love before all  
the congregacion. Which brethren whē thou  
bryngeest forwardes on their iorney (as it bese-  
meth god) thou shalt do well: because that  
for his names sake they went forth/and toke  
nothinge of the gentyls. We therfore ought  
to re-

### Of S. Iohn. fo.cccxxvi.

to receave soche / that we also myght be hel-  
pers to the truethe.

I wrote vnto the congregaciō:but Diotre-  
phes which loveth to have the preeminence  
amonge them/receaveth vs not. Wherfore yf  
I come/ I will declare his dedes which he  
doeth/ie stinge on vs with malicious wordes/  
neither is therewith content. But only he him-  
self receaveth not the brethren: but also he for-  
biddeth them that wolde/and thrusteth them  
out of the congregacion.

Beloved / folowe not that which is evyll/  
but that which is good. He that doeth well is  
of God:but he y doeth evyll seith not God.  
Demetrius hath good reporte of all men/and  
of the truethe:ye and we oure selves also beare  
recorde/& ye knowe that oure recorde is true.  
I have many thinges to wyte:but I will not  
with ynke and penne wyte vnto the. For I  
trust I shall shortly se the/and we shall spea-  
ke mouth to mouth. Peace be with the. The  
lovers salute the. Grete the lovers by name.

### The Prologe to the epistle of S. Paul to the Hebrewes.



Woute this visile hathruer be-  
noche doutynge and that and  
tegent learned mē who shuld  
be the auctor therof:diuerse af-  
firminge that it was not Dau-  
les partye because the stile so  
disagreceth & is so vnlyk: his  
other epistles/ & partye because it stondeth in  
the



## The prologe vpon the pistle

the seconde Chapter/this learninge was con-  
fyrmed to vs ward: that is to saye taught vs  
by them that heard it them selues of the Word.  
Now pause testifieth Gala. i. that he receaued  
not his gospell of man ner by man But ymme-  
diatlye of Christ & that by reuelacion. Wherefo-  
re saye they/scinge this mā confesseth that he  
receaued his doctryne of the Apostles. it cannot  
be pauls/ But some disciple of the Apostles.  
Now whether it were pauls or no I saye not/  
But permyt it to other menues iudgementes/ne-  
ther thinke I it to be an article of anye manner  
fayth/ But that a man maye doute of the auctoz.

Moreouer/manye there hath been which not  
onlye haue denyed this pistle to haue been wryt-  
ten by anye of the Apostles/ But haue also refu-  
sed yt altogether as no catholick or godlye pist-  
le/because of certen textes wrytten therein. For  
first it sayth in the scote: it is impossible that  
they which were once syghed/ & haue tasted of  
the heuently gyfte & were become partakers of  
the holy goost/& haue tasted of the good worde  
of God & of the power of the worlde to come. if  
they fall/shuld be renewed agayne to repentance  
or conuersion. And in the ieth it sayeth/if we  
synne wyllinglye after we haue receaued the  
knowledge of the truth/ there remaineth no  
more sacrifice for synnes/But a fearfull loyn-  
ge for iudgement & vpylent fyre which shal de-  
stroye the aduersaries. And in the. xlii. it sayeth  
that Esau founde no waye to repentance or co-  
uersyon/no though he sought it with teares.  
Which textes saye they/sounde that if a mā syn-  
ne anye more after he is once baptised / he can  
be no more forgiven/ and that is contrary to all  
the scripture/and therfore to be refused to be  
catholick and godlye.

Vnto which I answer: yf we shuld denie this  
pistle for those textes sake/so shuld we denye  
first Mathew which in his. xlii. chap. affirmeth  
that

## To the Hebrewes Fo. cccc. xxi

that he which blasphemeth the holy goost/shall  
neither be forgiven here ner in y worlde to come.  
And then Marke which in his. iij. chap. sayeth  
that he that blasphemeth the holy goost/shall  
neuer haue forgiveness/But shal be in danger of  
eternall danarid. And thysdly Luke whi. h sayth  
there shal be no remissid to hi that blasphemeth  
the spirite of God. Moreouer John in his. i. pist-  
le. sayth theris a synne vnto deeth/ for which  
a mā shuld not praye. And. iij. Pet. ii. sayth: yf a  
mā be fled fro the uncleannes of the worlde thro-  
row the knowledge of the sauyour Jesus Christ/  
and then be waapt in agayne/his ende is worse  
then the begynninge & that it had bene better for  
him neuer to haue knowen the truth. And paul  
ij. timo. iiij. curseth Alexander the coper smith/  
despyng the Worde to rewarde him accordinge  
to his deues. Which is a signe that ether the pist-  
le shuld not be good/ or that Alexander had syn-  
ned past forgiveness/no more to be prayed for.  
Wherefore scinge no scripture is of priuat inter-  
pretaciō: But must be expounded accordinge to  
the generall articles of oure fayth & agreeable  
to other op & euident textes/ & confirmed or cop-  
ied to syke sentēces/why shuld we not vnderstō-  
de these places with syke reuerence as we do the  
other/namely when all the remnant of the pist-  
le is so godlye and of so great learninge.

The first place in the. vi. Chapter will no  
more then that they which knowe the truth/&  
yet willinglye refuse the light/and chose rather  
to dwell in darkness & refuse Christ & make a  
mocke of him (as the pharisees which when they  
were overcome with scripture & myracles that  
Christ was the verye Messias/. yet had soche  
lust in iniquite that they forsoke him/ persecu-  
ted him slew him & did all the shame that coul-  
de be imagined to him) cannot be renewed (eis Me-  
tano iam) sayth the Breke/ to be conuerted:

t. ij. that



## The prologe vpon the pistle

that is to saye / soche malycious vnhypndnes which is none no: her then the blaspheminge of the holy ghooft/ deserueth that the spirite shall neuer come moze at them to conuert th: / which I beleue to be as true as eny other tepte in all the scripture.

And what is meant by that place in the tenth chapter where he sayth / yf we synne willingly after we haue receaued the knowlodge of the trueth / there remaineth no moze sacrifice for synne / is declared vnderstande after. For he maketh a comparyson betwene Moses & Christ / sayenge: if he which despised Moses lawe dyed without mercie how moche worse punishment is he worthy of / that treadeth the sonne of God vnder fote & counteth the bloude of the couenant / by which bloude he was sanctified / as an vnholy thinge & blasphemeth the spirite of grace. By which wordes it is manifest that he meaneth none other by the fore wordes / then the synne of blasphemye of the spirite.

For them that synne of ignorance or infirmitie / there is remedie / but for him that knoweth the trouthe / & yet willingly yeldeth himselfe to synne / and consenteth vnto the lyfe of synne with soule and bodye / and had leue lye in synne then haue his paysoned nature healed by the helpe of the spirite of grace / & malycious lye persecuteth the trueth: for him I saye there is no remedie the waye to mercie is locked vp & the spirite is taken frō him for his vnthankfulnes sake: no moze to be geuen him. Trowthe it is yf a man can tourne to God and beleue in Christ / he must be forgoen how depe soeuer he hath synned: but that wyll not be without the spirite / & soche blasphemers shall no moze haue the spirite offered them. Let cury mā: herfoze feare God & beware that he yelde not him selfe to serue synne / but how ofte soeuer he synne let

him

## To the Hebrews. Jo. cccc. xxiij.

him begynne agayne & fyght afreshe / & no doubt he shall at the last ouercome / & in the meane tyme yet be vnder mercie for Christes sake. Because his harte worketh and wolde fayne be loosd from vnder the bondage of synne.

And that it sayeth in the. xiiij. Esau founde no waye (eis Metanono iam) to be conuerted & reced ciled vnto God & restored into his byrthright agayne / though he sought it with teares / that text must haue a spirituall eye. For Esau in sellynge his byrthright despised not only that it was all promociō / that he should haue been lord ouer all his brethren & kynge of that countre: but he also refused the grace & mercie of God & the spirituall blessinges of Abraham & Isaac & all the mercie that is promised vs in Christ which should haue been his seed. Of this ye see that this epistle ought no moze to be refused for holpe / godlye & catholike then the other authenticke scriptures.

Now therfore to come to our purpose agayne / though this epistle (as it sayth in the synode) laye not the grounde of the fayth of Christ / yet it buyldeth conynglye thereon pure golde / syluer & precious stones / & proueth the presthode of Christ with scriptures ineuitable. Moreover ther is no worke in all the scripture that so playnlye declareth the meanings & significacions of the sacrifices / ceremonies & fygures of the old testament / as this pistle: in so moche that if wilfull blindness and malitious malycie were not the cause / this epistle onelye were ynough to worde oute of the heartes of the papilles that cankred heresye of iustifyinge of workes / concerninge our sacramentes / ceremonies and all maner tradicions of their awne inuencion.

And finallye in that ye see in the tenth that he had bene in bondes and payson for Christes sake and in that he so myghtelye dyueth all to

t. iij.

Christ



## The pistle of S. Paul

Christ to be saved thozow him/and so cared for the flocke of Christ that he bothe wrote & sent/ where he harde that they begonne to faynte/to comforte/courage and strength them with the worde of God/and in that also that he sent Timothe Pauls disciple both vertuous/well learned and had in great reuerence/it is easie to see that he was a faythfull seruant of Christes & of the same doctrine that Timothe was of/ye and paul himselfe was/and that he was an Apostle or in the Apostles tyme or nere therunto. And scinge the pistle agreeth to all the rest of the scripture/ys it be indifferentlye looked on/ how shuld it not be of auctorite and taken for hollye scripture?

## The pistle of S. Paul vnto the Hebrues.

### The first Chapter. ✱



And in tyme past diversly and many wayes/spake vnto the fathers by prophete: but in these last dayes he hath spoken vnto vs by his sonne/whom he hath made heyre of all thinges: by whō also he made the worlde. Whiche sonne beynge the brightnes of his glorie/a very ymage of his substance/ bearinge vp all thinges with the worde of his power/hath in his owne person purged oure synnes/ & is sitten on the

## To the Hebrues fo. cccc. xliii.

In the right honde of the maiestie an hye/and is more excellent then the angels/in as muche as he hath by inheritaunce obtayned an excellent name then have they. Christ hath purged oure synnes.

For vnto which of the angels sayde he at any tyme: Thou arte my sonne/ this daye begate I thee? And agayne: I will be his father/ and he shall be my sonne. And agayne whē he bringeth in the fyrst begotten sonne in to the worlde/he sayth: And all the angels of God shall worshippe him. And of the angels he sayth: He maketh his angels spretes/and his ministres flammies of fyre. But vnto the sonne he sayth: God thy seate shall be forever and ever. The cepter of thy kyngdome is a right cepter. Thou hast loved rightewesnes & hated iniquyte. Wherefore God which is thy God/hath anoynted the with y oyle of gladnes above thy felowes. psal. ij. B. ij. reg. vij. psal. xvj. di. psal. ciiij. psal. xliij. oyle of gladnes is the holy ghost.

And thou Lord in the begynninge hast layde the foundation of the erth. And the hevenes are the workes of thy handes. They shall perishe/but thou shalt endure. They all shall be as doth a garment: and as a vesture shalt thou chaunge them/ and they shall be chaunged. But thou arte all wayes/ and thy yerres shall not fayle. & vnto which of the angels sayde he at any tyme? Sit on my ryght honde/ tyll I make thyne enemyes thy fote stole. Are they not all mynistringe spretes/ sent to minister for their sakes which shall be heyres of saluacion?

### The. ii. Chapter.

t. iiii. Wherefore



## The pistle of S. Paul

If the  
despiers  
of Moses  
were so  
greuous  
in pur-  
suing  
him: wh-  
at shall  
be our  
of them  
that  
make a  
nooke of  
Christ.

\* Mira-  
cles are  
called sig-  
nes becau-  
se they be  
a sygne to  
ken & an e-  
uident  
proffeth  
at the thi-  
ng that is  
preached  
is Goddes  
worde.

**W**herfore we ought to geve y more he-  
de to y thinge we have herde lest we  
peryshe. For yf the worde which  
was spokē by angels was stedfast: so y every  
transgressiō & disobediēce receaved a iust recō-  
pēce to reward: how shall we escape / yf we  
despyse so great saluaciō which at y fyrst be-  
gā to be preached of y lordē him silfe / & after-  
ward was cōfermed vnto vs wardē by thē y  
hearde it / god bearynge witnes thereto / bothe  
with sygnes and wonders also / and with di-  
uers \* miracles / & gyftes of the holy gooste /  
accordynge to his awne will.

He hath not vnto the angels put in subiec-  
tion the worlde to come / where of we speake.  
But one in a certayne place witnessed / sayin-  
ge. What is man / that thou arte myndfull of  
him? After thou haddest for a frason made  
him lower then the angels: thou crownedst  
him with honour and glozy / and hast set him  
above the workes of thy hondes. Then hast  
put all thynges in subieccion vnder his fete.  
In that he put all thynges vnder him / he left  
nothyng that is not put vnder him. Never-  
theless we yet se not all thynges subdued but  
him y was made lesse thē y angelles: we se  
that it was Iesus which is crowned with glo-  
ry and honour for the sufferinge of death: that  
he by the grace of god / Mulde tast of death for  
all men.

For it becam him / for whom are all thynges  
& by whom are all thynges / after that he had  
brought many sonnes vnto glozy / that he  
Mulde

## To the Hebrewes. Jo. ccccxxxv

Mulde make the lordē of their saluacion per-  
fect thorow sufferynge. For he that sancti-  
fieh / and they which are sanctified / are all of  
one / for which causes sake / he is not a shān  
de to call thē brethren sayinge: I will declare  
thy name vnto my brethren / and in the myd-  
des of the congregaciō will I prayse the. And  
agayne: I will put my trust in him. And agay-  
ne. Beholde here am I and the children which  
god hath geuen me.

For as moche then as the children were  
parte takers of fleshe and bloud / he also him  
silfelyke wyse toke parte with them / for to  
put doune thorow deeth / him that had lord-  
shippe over deeth / that is to save the devyll / &  
y he myght delyver thē which thorow feare  
of deeth were all their lyfe tyme in dailger of  
bondage. For he in no place taketh on him the  
angels: but the seede of Abraham taketh he  
on him. Wherefore in all thynges it became  
him to be made lyke vnto his brethren / that he  
myght be mercifull and a faythfull hys pre-  
st in thynges concernynge god / for to pource  
the peoples synnes. For in that he him silfe  
suffered and was tempted / he is able to sucke  
them that are tempted.

### The. iii. Chapter.

**W**herfore holy brethren / partakers of  
the celestiaall callinge / cōsyder the em-  
basseatour and hys prest of oure pro-  
fession / Christ Iesus which was faythfull to  
him that made him / even as was Moses in  
all his housse. And this man was counted  
t.v. worthy



## The pistle of S. Paul

worthy of more glory then Moses: In as moche as he which hath prepared the housse hath most honoure in the housse. Every housse is prepared of some man. But he that ordeyned all thinges is god. And Moses verely was faythfull in all his housse as a minister / to beare witnes of tho thinges which shuld be spoken afterwarde. But Christ as a sonne hath rule over the housse / whose housse are we / so that we hold fast the confydence & the reioysynge of that hope / vnto the ende.

psal. xliij. Wherfore as the holy goost sayth: to daye if ye shall heare his voyce / harden not youre hertes / after the rebellyon in the daye of temptation in the wilderness / where youre fathers tempted me / proued me / and sawe my workes xl. yere longe. Wherfore I was greued w<sup>th</sup> y<sup>e</sup> generaciō & sayde. They erre ever in their hertes: they verely haue not knowen my wayes / so that I swaie in my wrath / that they shuld not enter into my rest. Take hede brethren that ther be in none of you an euyl herte in vnbeleue / that he shuld departe from y<sup>e</sup> lyvynge god: but exhorte one another dayly / whill it is called to daye / lest eny of you wepe harde herted thowow y<sup>e</sup> deceptfullnesse of sinne

first substance is fayth. We are partetakers of Christ yf we kepe sure vnto the ende the first substance / so longe as it is sayd: to daye yf ye heare his voyce / harden not youre hertes / as when ye rebelled. For some / whē they hearde / rebelled: how be it not all y<sup>e</sup> cā out of Egypt vnder Moses. But with whō was he displeased. xl. yeres: was

## To the Hebrewes. Jo. ccccxxvi.

Was he not displeased with them that synned: whose carcases were overthowen in the desert: To whom swaie he that they shuld not enter into his rest: but vnto them that beleved not: And we se that they coulde not enter in / because of vnbeleue.

The. iiii. Chapter.

Let vs feare therfore lest eny of vs forsakynge the promes of entrynge into his rest / shulde seme to come behinde. For vnto vs was it declared / as well as vnto them. But it proffited not them that they heard the worde / because they which heard it / coupled it not with fayth. But we which haue beleved / do enter into his rest / as contrary wyse he sayde to the other: I haue sworn in my wrath / they shall not enter into my rest. And that spake he verely longe after that the workes were made & the foundaciō of y<sup>e</sup> worlde layde. For he spake in a certayne place of v<sup>e</sup> seventh daye / on this wyse: And god did rest y<sup>e</sup> seventh daye fro all his worke. And in this place agayne: They shall not come into my rest.

Seynge therfore it foloweth that some muste enter therinto / & they to whō it was first preached / entred not therein for vnbeleue sake. Agayne he apoynteth in David a certayne present daye after so longe a tyme / sayinge as it is rehearsed: this daye if ye heare his voyce / be not harde herted. For if Josue had geuen them rest / then woulde he not afterwarde haue spokē of another daye. There remaineth therefore yet a rest to y<sup>e</sup> people of God. For he y<sup>e</sup> is entred

\* As fayth is the grounde of all graces: even so is vnbeleue the roote of all synne.

psa. xliij.

gene. ij. &



## The pistle of S. Paul

\* Synne is entred into his rest doth \* cease from his  
is our awne workes/as god did from his.  
workes/ from which  
om which all must  
ascend that  
enter into  
the rest of  
a quiet  
science in  
Christ.

Let vs study therfore to entre into that rest/  
lest eny man faule after the same ensample/  
in to vndelete. For the worde of god is quye-  
ke/and myghty in operacion/and Harper then  
eny two edged swerde:and entreteth throughe/  
even vnto the dividynge a sonder of the soule  
and the sprete/and of the ioyntes and the ma-  
ry:and iudgeth the thoughtes and the inten-  
tes of the herte: nether is there eny creature in-  
visible in the sight of it. For all thynges are  
naked and bare vnto the eyes of him/ of whiche  
we speake.

eccl. vii. d  
psalmo.  
xxviii.

### The. v. Chapter.

i. cor. iij. b

**S**ynge then that we have a great hye  
prest whych is entred into heven (I  
meane Iesus the sonne of God) let vs  
holde our profession. For we have not an hye  
prest/whych can not have compassion on our  
infirmities: but was in all payntes tempted/  
lyke as we are: but yet with out synne. Let vs  
therfore goo boldely vnto the seate of grace/  
that we maye receave mercy/ and fynde grace  
to helpe in tyme of nede.

\* For every hye prest that is taken from am-  
gemen/ is ordeyned for men/ in thynges per-  
tayneinge to god: to offer gyftes and sacryfy-  
ses for synne: whych can have compassion on  
the ignorant/ and on them that are out of the  
waye/ because that he him selfe also is compa-  
sed with infirmitie: for the which infirmiti-  
es sake/ he is bounde to offer for synnes/ as  
well for

## To the Hebrnes .ffo. cccc. v. vij.

well for his awne parte/ as for the peoples.  
And noman taketh honour vnto him selfe/ but i. pa. xviii  
he that is called of God/ as was Aaron.

**E**ven so lyke wise/ Christ glorified not him  
selfe/ to be made the hye prest: but he that say-  
de vnto him: thou arte my sonne/ this daye be. psal. ii. b.  
gat I the/ glorified him. As he also in another  
place speaketh: Thou arte a prest for ever af-  
ter the order of Melchisedech. \* Which in psal. cix.  
the dayes of his fleshe/ did offer vp prayers  
and supplications/ with stronge cryinge and  
teares/ vnto him that was able to save him  
from death: and was also hearde/ because of  
his godlines. And though he were Goddes  
sonne/ yet learned he obediēce/ by the thyng  
whych he suffered/ and was made parfaite/ &  
the cause of eternall saluacion vnto all them  
that obey him: and is called of God an hye  
prest/ after the order of Melchisedech.

Wherof we have many thynges to saye  
whych are harde to be vitered: because ye are  
dull of hearinge. For when as cōcerninge v-  
tyme/ ye ought to be teachers/ yet have ye nede  
agayne that we teache you the fyrst principles  
of the worde of god: and are become soche as  
have nede of mylke/ and not of stronge meate:  
For every man that is feed with mylke/ is in-  
experiete in the worde of rightewesnes. For he  
is but a babe. But stronge meate belongeth to  
them that are perfecte whych thorow custo-  
me have their wittes exercised/ to iudge both  
good and evyll also.

### The. vi. Chapter.

Wherfore



## The pistle of S. Paul

**ij. pet. ij. d** **W**herfore let vs leave y doctryne per  
tayninge to the beginnynge of a Chri  
sten man/ & let vs go vnto perfeccid/  
and now no more laye the foundaciō of repen  
taunce from deed workes/ & of fayth toward  
God/ of baptyme/ of doctryne/ & of layinge on  
of bondes/ & of resurreccion from deeth/ & of  
eternall iudgemēt. And so will we do/ yf God  
permitte. For it is not possible y they/ which  
were once lyghed/ and have tasted of the he  
venly gyft/ and were become partetakers of  
the holy goost/ & have tasted of the good wor  
de of God/ & of the power of the worlde to co  
me: yf they faule/ shuld be renued agayne vn  
to repentaunce: for as moche as they have (as  
concerninge them selues) crucified the sonne  
of God a fressh/ makynge a mocke of him.

For that erth which drinketh in the rayne  
which cometh ofte vpon it/ and bringeth forth  
erbes mete for them that dresse it / receaveth  
blessynge of god. But that ground/ which be  
areth thornes & byars/ is reproved/ & is nye  
vnto cursynge: whose ende is to be burned.  
Nevythelasse deare frendes/ we trust to se bet  
ter of you and thynges which accompany sal  
uacion/ though we thus speake. For god is  
not vnrigheteous that he shuld forget youre  
worke and laboure that procedeth of love/  
which love shewed in his name/ which have  
ministred vnto the saynctes/ and yet minister  
Nee/ & we desyre that every one of you shew  
the same diligence/ to the stablyssynge of ho  
pe/ even vnto the ende: that ye faynt not/ but  
folowe

## To the Hebrewes Jo. cccxxviii.

folowe them/ which thow sayth & pacien  
ce inheret the promyses.

For when god made promes to Abraham/  
because he had no greater thinge to sweare by  
he sweare by him silfe sayinge: Surely I will  
blesse the and multiply the in dede. And so af  
ter that he had tarped a longe tyme/ he enioyed  
the promes. When verely sweare by him that  
is greater then them selues/ and an othe to  
confrme the thynges/ ys amonge them an en  
de of all stryfe. So god willynge very aboun  
dantly to shewe vnto the heyres of promes/ the  
stableness of his counsaile/ he added an othe/  
that by two\* immutable thinges (in which it  
was impossible that god shuld lye) we myght  
have perfect consolacion/ which have fled/ for  
to holde fast the hope that is set before vs/  
which hope we have as an ancre of the soule  
both sure and stedfast. Which hope also en  
tred in/ into the thynges which are with in  
the vayle/ whither y fore runner is for vs en  
tred in/ I mea Iesus that is made an hie prest  
for ever/ after the order of Melchisedech.

### The. vii. Chapter.

**T**his Melchisedech kynge of Salem  
(which beinge prest of y most hie god  
met Abraham/ as he returned agayne  
from the slaughter of the kynges/ and blessed  
him: to whom also Abraham gave tythes of  
all thynges) fyrst is by interpretacion kynge of  
rightewesnes: after y he is kynge of Sale/ y  
is to saye kynge of peace/ with out father/ w  
out mother/ with out kynne/ and hath nether  
begyn

\*Two im  
mutable  
thinges:  
the promi  
se & the o  
the.

gen. xliij.



## The pistle of S. Paul

Begynnyng of his tyme/ nether yet ende of his lyfe: but is lykened vnto the sonne of god and cotinucth a preste for ever.

Consyder what a man this was/ vnto whos the patriarke Abraham gave tythes of the spoyle. And verely those children of leuy/ which receave the office of the prestes/ have a commaundement to take a cording; to the lawe/ tythes of the people/ that is to saye/ of their brethren/ yet though they spronge out of the loynes of Abraham. But he whose kynred is not counted amonge them/ receaved tythes of Abraham/ and blessed him that had the promyses. And no man denyeth But that which is lesse/ receaveth blessinge of y<sup>e</sup> which is greater. And here men that dye receave tythes. But there he receaveth tythes of whom it is witnessed/ that he liveth. And to saye the trueth/ leuy him selfe also which receaveth tythes/ payed tythes in Abraham. For he was yet in the loynes of his father Abraham when Melchisedech met him.

If now therfore perfection came by the presthod of the levites (for vnder that presthod the people receaved the lawe) what neded it further more that another prest shuld ryse/ after the order of Melchisedech/ and not after the order of Aaron? Now no doubt/ yf the presthod be translated/ then of necessitie must the lawe be translated also.

For he of whom these thynges are spoken/ pertayneth vnto another trybe/ of which never man served at the aultre. For it is evident that our

## To the Hebrewes Jo. cccviii

that our lord spronge of the trybe of Juda/ of which trybe spake Moses nothyng concerning presthod.

And it is yet a more evident thinge/ yf after the similitude of Melchisedech/ there arise a nother prest/ which is not made after the lawe of the carnall commaundment: but after the power of the endlesse lyfe (for he testifieth: Thou arte a prest forever/ after the order of Melchisedech) They the commaundment that went a fore/ is disannulled/ because of his weaknes and vnprofitableness. For the lawe made nothyng perfecte: but was an introduction of a better hope/ by which hope/ we drawe nye vnto god.

And for this cause it is a better hope/ that it was not promysed with out an othe. Those prestes were made w<sup>th</sup> cut an oth: but this prest with an oth/ by him that saide vnto him The lord swaie/ and will not repent: Thou arte a prest for ever after the order of Melchisedech. And for that cause was Jesus a stablysher of a better testament.

And amonge them many were made prestes/ because they were not suffred to endure by the reason of death. But this man/ because he endureth ever/ hath an everlastinge presthod. Wherefore he is able also ever to save them that come vnto god by him/ seynge he ever lyveth/ to make intercession for vs.

Soche an hie prest it became vs to have/ which is wholy/ harmlesse/ undefyled/ separat from synners/ & made hyer then heven.

v Which

psal. cix.

psal. cxv.



## The pistle of S. Paul

Christ on  
ce sacrifici-  
ced/pur-  
ged all sin-  
nes.

Which nedeth not dayly (as yonder hie pre-  
stres) to offer vp sacrifice/ fyrst for his awne  
synnes/ and then for the peoples synnes. For  
that did he at once for all when he offered vp  
him selfe. For the lawe maketh men prestes/  
which have infirmitie: but the worde of the  
othe that came sence y<sup>e</sup> lawe/ maketh the son  
ne prest/ which is perfecte for ever more.

### The. viii. Chapter

**I**f the thynges which we have spokē/  
this is the pyth: that we have soche  
an hie preste that is sitten on y<sup>e</sup> right  
honde of the seate of maieste in heven/ and is  
a minister of holy thynges/ and of the verry ta-  
bernacle/ which God pyght/ and not mā. For  
every hie preste is ordeyned to offer gyftes and  
sacrifices/ wherfore it is of necessitie/ that  
this man have some what also to offer. For  
he were not a preste/ yf he were on y<sup>e</sup> erth whe-  
re are prestes that acordynge to y<sup>e</sup> lawe/ offer  
giftes/ which prestes serve vnto y<sup>e</sup>nsample &  
shadowe of hevenly thynges: even as the an-  
swere of God was given vnto Moses when  
he was about to fynnishe the tabernacle: Ta-  
ke hede (sayde he) that thou make all thynges  
accordynge to the patrone shewed to the in  
the mount.

Now hath he obtayned a more excellent of-  
fice/ in as moche as he is the mediator of a  
better testament/ which was made for better  
promyses. For yf that fyrst testament had be-  
ne faultlesse: then shuld no place have bene  
sought for the seconde. For in rebukynge the  
he sayth

exo. xxiij.  
act. vij. f.

## To the Hebrewes

Jo. cccv.

he sayth: Beholde the dayes will come (sayth  
the lorde) and I will synup the house of  
Israhel/ and upon the house of Juda/ a  
newe testament: not lyke the testament that  
I made with their fathers at that tyme/ when  
I toke them by the hondes/ to ledethem oute  
of the lande of Egypte/ for they continued  
not in my testament/ and I regarded them  
not sayth the lorde.

For this is the testament that I will make  
with the house of Israhel: After those dayes  
sayth the lorde: I will put my lawes in their  
myndes/ and in their hertes I will wyte the/  
and I wilbe their God/ and they shalbe my  
people. And they shal not teache/ every man  
his neighbour/ and every man his brother/ say-  
inge: knowe the lord: For they shal knowe  
me/ from the lest to the moste of them: For I  
wilbe mercifull over their vnrightheousnes/ &  
on their synnes and on their iniquities. In  
y<sup>e</sup> he sayth a new testament he hath abrogat  
the olde. Now that which is disannulled and  
weyed olde/ is redy to vanyssh awaye.

### The. iij. Chapter.

**T**hat fyrst tabernacle verely had ordina-  
unces/ and servynges of god/ & wordly  
holynes. For there was a fore taber-  
nacle made/ wherein was the candlesticke/ and  
the table/ and the shewe bread/ which is called  
wholy. But with in the secde wayle was ther  
a tabernacle/ which is called holiest of all/  
which had the golden senser/ and the arke of  
v. ii. the



## The pistle of S. Paul

the testamēt overlayde roundabout with golde/ wherein was the golden pot with manna/ and Arons rodde that spronge /and the tables of the testament. Over the arke were the cherubis of glozy shadowynge the seate of grace. Of which thynges/ we wyll not now speake perticularly.

When these thynges were thus ordeyned/ the prestes went all wayes into the fyrst tabernacle & executed the service of god. But into the seconde went the hye prest alone/ once every ycare: and not with out bloud/ which he offered for him selfe/ and for the ignorance of y<sup>e</sup> people. Wherewith y<sup>e</sup> holy goost this signifyng/ y<sup>e</sup> the waye of holy thynges/ was not yet opened/ whill as y<sup>e</sup> fyrst tabernacle was stondynge. Which was a similitude for the tyme then present/ and in which were offered gyftes and sacrifices that coulde not make them that minister perfecte/ as pertaynyng to the conscience/ with only meates & drinckes/ and divers wesshynges and iustifynges of the fleshe/ which were ordeyned untill the tyme of reformation.

\* But Christ beyng an hye prest of good thynges to come/ came by a greater and a more perfecte tabernacle/ not made with handes: that is to saye/ not of this maner bildynge/ nether by the bloud of goates and calves: but by his awne bloud we entred once for all into the holy place/ and founde eternall redemption. & for y<sup>e</sup> bloud of oxen and of goates & the ashes of an heyfer/ wher it was sprynckled

## To the Hebrewes. fo. cccxli.

led / purysied the vncleane / as touchynge the purifyng of the fleshe: How moche more shall the bloud of Christ (which thorough the eternall sperte/ offered him selfe with out spot to God) pouudge youre consciences from deed workes for to serve the livinge god?

And for this cause is he the mediator of y<sup>e</sup> newe testament/ that thorough deeth which chaused for the redemption of those transgressions that were in y<sup>e</sup> fyrst testamēt/ they which were called/ myght receave the promes of eternall inheritaunce. & for wher soever is a testament/ there must also be the deeth of him that maketh the testament. for the testament taketh auctoritie when men are deed: for it is of no value as longe as he that made it is a live. for which cause also/ nether that fyrst testament was ordeyned with out bloud. for when all the commaundementes were redde of Moses unto all the people/ he toke y<sup>e</sup> bloud of calves and of goates/ with water and purple wolle and ysop/ and sprynckled both the booke and all the people/ sayinge: this is the bloud of the testament which god hath apointed unto you. Moreover/ he sprynckled the tabernacle with bloud also/ and all the ministeryng vessels. And almost all thynges/ are by the lawe/ pouged with bloud/ and with out effusion of bloud/ is no remission.

It is then nede that the similitudes of heavenly thynges be purysied with soche thynges: but the heavenly thynges them selves are purysied with better sacrifices then are those.

v.iii. for

i. pet. i. d.  
i. io. i. d.  
apoc. i. d.  
i. pet. iii.  
rom. v. 8.

gala. iii. 8

genesis.  
xliii.



## The pistle of S. Paul

For Christ is not entred into the holy places that are made with handes/ which are but similitudes of true thynges: but is entred into very heven/ for to appere now in the syght of God for us: not to offer him selfe often/as the hye prest entreteth in to y<sup>e</sup> holy place every yere with straunge bloud/ for then must he have often suffered sence the worlde begā. But now in the ende of the worlde/ hath he appered once/ to put synne to flyght/ by the offeringe up of him selfe. And as it is apoynted vnto men that they shall once dye/ and then cometh the iudgement/ even so Christ was once offered to take a waye the synnes of many/ and vnto them that loke for him/ shall he appere agayne without synne/ vnto saluacion.

The .v. Chapter.

**I**n the lawe which hath but the shadowe of good thynges to come/ and not the thynges in their awne fassion/ can never with y<sup>e</sup> sacryfices which they offer yere by yere continually/ make the comers there vnto parfayte. For wolde not then those sacryfices have ceased to have bene offered/ because that the offerers once purged/ shuld have had no moare consciences of synnes. Nevertheless in those sacryfices is ther mencion made of synnes every yere. For it is impossible that the bloud of oxen/ and of goates shuld take awaye synnes.

Wherefore when he cometh into the worlde/ he sayeth: Sacrifice and offeringe thou woldest not have: but a bodie hast thou ordeyned

## To the Hebrues fo. cxxviii.

me. In sacrifices and synneofferynges thou hast no lust. Then I sayde: Lo I come / in the chiefe of the booke it is writen of me/ that I shuld doo thy will/ o god. Above when he had sayed sacrifice and offeringe/ and burnt sacrifices and synneofferynges thou woldest not have/ nether hast allowed (which yet are offered by the lawe) and then sayde: Lo I come to do thy will/ o god: he taketh a waye the fyrst to stablisse the latter. By the which will we are sanctified/ by the offeringe of the body of Jesu Christe once for all.

And every prest is redy dayly ministrynge/ and ofte tymes offereth one maner of offeringe/ which can never take awaye synnes. But this man after he had offered one sacrifice for synnes/ sat him doune for ever on the right honde of god/ and from hence forth tarryeth till his foes be made his fote stole. For with one offeringe hath he made parfekte for ever them y<sup>e</sup> are sanctified. And y<sup>e</sup> holy goost also beareth us recorde of this/ even when he tolde before: This is the testament that I will make vnto them after those dayes sayeth the lord. I will put my lawes in their hertes and in their mynde I will write them/ and their synnes and iniquities will I remember no moare. And where remission of these thynges is/ there is no moare offeringe for synne.

Serue brethren that by the meanes of the bloud of Jesu / we maye be bolde to enter in to that holy place/ by the newe and livinge waye/ which he hath prepared for us/ through the waye.

psalmo. j.

Christe  
es bodye  
is but once  
offered

psa. clix. &  
1. cor. xv.

He. xviij

Here foloweth ou  
redutye /  
if we will  
be partakers  
of y<sup>e</sup>  
mercye he  
foreth  
erced.

rom. viij.  
pet. iij. c

leui. xviij.

psalmo.  
xviij.



## The pistle of S. Paul

the vayle/ that is to saye by his fleshe. And  
seyunge also that we have an hye prest which  
is ruler over y<sup>e</sup> house of god/ let vs drawe nye  
with a true herte in a full fayth/ sprynckled  
in oure hertes from an evyll conscience/ and  
washed in oure bodies with pure water/ and  
let vs kepe the profession of oure hope/ with  
oute waveringe (for he is faythfull that pro-

We ou-  
ght to ca-  
re che-  
for othe-  
r saluaci-  
on/ as we  
shuld yf  
we trulye  
lovede che-  
other.

but. viij.  
mat. viij.  
to. viij. c.  
ij. cor. viij.

du. xxviij  
rom. viij.

myself) & let vs consyder one another to provo-  
ke vnto love/ & to good workes: & let vs not  
forsake the fellowship that we have amōge ou-  
re selves/ as the maner of some is: but let vs  
exhorte one another/ and that so moche the  
more/ because ye se that the daye draweth nye.  
For yf we synne wilkyngly after that we  
have receaved the knowledge of the tructh/  
there remayneth no more sacrifice for synnes  
but a fearful lokyng for iudgement/ and vio-  
lent fyre which shall devoure the adversaries  
he that despiseth Moses lawe/ dyeth with-  
out mercy vnder two or thre witnesses. Of  
how moche sorer punishment suppose ye  
shall he be counted worthy/ which treadeth  
vnder fote the sonne of god: and counteth the  
bloude of the testamēt as an vnholys thynge  
wherewith he was sanctified/ and doth disho-  
noure to the sperte of grace. For we knowe  
him that hath sayde/ vengeance belongeth  
vnto me/ I will recompence sayth the lord.  
And agayne the lord shall iudge his people.  
It is a fearful thynge to faule into the hon-  
des of the livinge God.

Call to remembrance the dayes that are pas-  
sed in

## To the Hebrewes.

Jo. cccxiii

sed in the which after ye had receaved light/  
ye endured a greate fyght in adversities/ part-  
ly whill all men wondered and gased at you  
for the same and tribulacion that was done  
vnto you/ and partly whill ye became compa-  
nyons of the which so passed their tyme. For  
ye suffered also with my bondes/ and toke a  
worth the spoylyng of youre goodes/ & that  
with gladnes/ knowyng in youre selves how  
that ye had in heven a better and an enduryn-  
g substance. Cast not awaye therfore youre  
confidence/ which hath great reward to recd  
pence. For ye have nede of paciēce/ that after  
ye have done y<sup>e</sup> will of god/ ye myght receave  
the pences. For yet a very litle whyle/ and  
he that shall come will come/ and will not ta-  
ry. But the iust shall live by faith. And yf he  
with drawe him selfe/ my soule shall have no  
pleasure in him. We are not which with drawe  
oure selves vnto dampnaciō/ but partayne  
to fayth to the wynnynge of the soule.

### The. xi. Chapter.

**F**ayth is a sure confidence of thynges  
which are hoped for/ and a certayntie  
of thynges which are not sene. By it  
elders were well reported of. Thow sayth  
we understonde that the worlde was ordey-  
ned by the worde of god: and that thynges  
which are sene/ were made of thynges which  
are not sene. By fayth Abell offered vnto god  
a more plenteous sacrifice then Layn: by  
which he obteyned witness that he was righ-  
teous/ god testifyinge of his gyfte: by which  
also

fayth &  
trust in ch-  
rist only/  
is the lyfe  
& quyet-  
nes of the  
conscience:  
& not tru-  
st in wor-  
kes how  
holys so e-  
uer they  
appere.

v.v. also



## The pistle of S. Paul

matthew. also he byynge deed/ yet speaketh.  
xxij. d.

By fayth was Enoch translated y he shuld  
gen. v. c. i not se deeth: nether was he founde: for God  
eccl. xliij had taken him awaye. Before he was taken  
awaye/ he was reported of/ that he had plea- B  
sed God: but with out fayth it is vnpossible  
to please him. For he that commeth to God/  
must beleve that God is/ and that he is a re-  
warder of them that seke him.

By fayth Noe honored God/ after that he  
gen. vi. c. was warned of thinges which were not seene/  
eccl. xliij and prepared the arcke to the savinge of his  
houssholde/ thowowe the which arcke/ he con-  
demned the worlde/ and became heyre of the  
rightewesnes which commeth by fayth.

By fayth Abraham/ wher he was called obey-  
ed/ to goo out into a place/ which he shuld af-  
terwarde receave to inheritaunce / and he went  
out not knowynge whether he shuld goo.

By fayth he removed into the sonde y was  
promysed him/ as into a straunge countre / &  
dwelt in tabernacles: & so dyd Isaac & Jacob  
heyres with him of the same promes. For he  
looked for a citie havinge a foundaciō / whose  
bylder and maker is God.

Thowowe fayth Sara also receaved strengith  
to be with chylde/ & was delivred of a chyl-  
de when she was past age/ because she iudget  
him faythfull which had promysed.

And therfore spronge theroof one (& of one  
gen. xliij which was as good as deed) so many in mul-  
titude/ as the starres of y skye/ & as the sunn  
of the see more which is innumerable.

An

## To the Hebrewes      No. cccxii. i

And they all dyed in fayth / & receaved not  
the promyses: but sawe them a farre off / & be-  
leved them/ and saluted them: and confessed  
that they were straungers and pilgrims on  
the erthe. They that saye soche thinges / de-  
clare that they seke a countre. Also yf they had  
bene myndfull of that countre / from which  
ce they came out/ they had leasure to have re-  
turned agayne. But now they desyre a better/  
that is to saye a heavenly. Wherfore God is  
not ashamed of them even to be called their  
God: for he hath prepared for them a citie.

In fayth Abraham offered up Isaac/ wher  
he was tempted/ & he offered him bringe his  
only begotten sonne/ which had receaved the  
promyses of wher it was sayde/ in Isaac shall  
thy seed be called: for he considered/ that God  
was able to rayse up agayne fro deeth. Wher  
fore receaved he him / for an ensample. In  
fayth Isaac blessed Jacob and Esau / conser-  
vinge thinges to come.

By fayth Jacob when he was a dyinge/  
blessed both the sonnes of Joseph / & bowed  
him selfe towarde the toppe of his cepter.

By fayth Joseph when he dyed/ remembred  
the departinge of the chylde of Israel/ and  
gave commaundment of his bones.

By fayth Moses when he was borne/ was  
hid thre monethes of his father & mother/ be-  
cause they sawe he was a proper chylde: ne-  
ther feared they the kynges commaundment.

By fayth Moses when he was great/ re-  
fused to be called y sonne of Pharaos dought.

ter/ &



## The pistle of S. Paul

ter/a chose rather to suffer adversitie w the people of God/then to enioye the pleasures of synne for a ceason/ and esteemed the rebuke of Christ greater ryches then the treasure of Egypt. for he had a respect vnto y reward.

By fayth he forsoke Egypt/and feared not the scarcenes of the kynge. for he endured/ even as he had sene him which is invisible.

Thozow fayth he ordeyned the ester lambe/and the effusion of bloud/ lest he that destroyed the fyrst borne/shuld touche them.

By fayth they passed thozow the reed see as by drye londe/which when the Egypcians had assayed to do/they were dzou red.

By fayth the walles of Jerico fell doune after they were cōpased about/seven dayes.

By fayth y harlot Raab perished not with the vnbelievers/whē he had receaved the spy es to lodgyng peaseably.

And what shall I more saye/y tyme wold be to Morte for me to tell of Bede/ of Barach a of Samson/a of Jephthar: also of David a Samuel/a of the prophetes: \* which thozow we fayth subdued kyngdomes/wrought righteousnes/obteyned the promyses/stopped the mouthes of lyons/quēched the violence of fyre/escaped the edge of the swearde/ of weake were made strong/wayed valient in fight/tur ned to flyght the armyes of the aliente. And the women receaved their deed ray sed to lyfe agayne.

Other were racked/a wolde not be despyred/that they myght receave a better resurre cion.

## To the Hebrewes. Jfo. cccxlv

Other tasted of mockynges a scourginges/mozover of bondes a prisonmēt: were stoned/were hewen a sunder/were tēpted/we re stayne with swardec/walked vppe a dou ne in shypes skynnes/in gores skynnes/in ne de/tribulaciō/a veraciō/which y wolde was not worthy of: they wādzed in wilderness/in mou tayne/in denres and caves of the erth.

And these all thozow fayth obtayned good reporte And receaved not the promes/God promydinge a better thinge for vs/that they with out vs shuld not be made perfecte.

### The. vii. Chapter.

**W**herfore let vs also (seynge that we are cōpased with so great a multitu de of witnesses) laye a waye all that preffeth doune/a the synne that hāgeth on/a let vs rūne with paciēce vnto the battayle y is set before vs/lokyng vnto Jesus/the auc tor a synnyssher of oure fayth/which for the ioye that was set before him/abode the crosse/ and despyed the shame/a is set doune on the right honde of y trone of God. Consider ther fore how that he endured suche sprakinge a gaynst him of synners/lest ye shuld be verried and faynte in youre myndes. for ye have not yet resisted vnto bloud shedding/stryvinge agaynst synne. And ye have forgotten the con solacion/which speaketh vnto you/as vnto chyldren: My sonne despyse not the chaste nyng of the Lorde/ neither faynt when thou arte rebuked of him: for whom the Lorde loveth/him he chasteneth: yee/a he scourgeth

every

rom. vi. a  
coll. iii. b.  
eph. iii. e  
j. per. ii. a.  
and. iii. a  
We be cal  
led to sofe  
fre. for  
with oute  
sufferinge  
no mā cā  
be the son  
ne of god

If anye  
lowe the  
law of  
god and be  
chastised  
of god it  
is a com  
fort.



# The pistle of S. Paul

For ther  
by he is  
sure that  
god loue  
th him &  
hath cho  
sen him to  
his sonne  
and hepe  
of euery  
syngely  
pe.

Why god  
chastiseth

rom. vii.

gen. xvi  
gen. xvi

every sonne that he receaveth.

If ye endure chastninge/ God offereth him  
selfe vnto you/as vnto sonnes. What sonne  
is that whom the father chasteneth not? If  
ye be not vnder correcciō (where of all are part  
takers) then are ye bastardest and not sonnes.  
Moreover seynge we had fathers of oure fles  
he which corrected vs/ and we gave them re  
uerence: shuld we not moche rather be in sub  
ieccion vnto the father of spirituall gyftes/  
that we myght liue? And they verely for a  
fewe dayes/nurtred vs after their awne plea  
sure: but he learneth vs vnto that which is  
profitable/ that we myght receave of his ho  
nours. No manner chastisyng for the present  
tyme seemeth to be ioyous/ but grevous: ne  
verthelesse afterwarde it bringeth the quyet  
frute of rightwysnes vnto them which are  
therin exercysed.

Stretch forth the therfore agayne the hondes  
which were let doune/ & the weak kneos/ & se  
that ye have strayght steppes vnto your fe  
te/ lest any haltinge turne out of y waye: yee/  
let it rather be healed. Embrace prae with all  
men/ & holynes: with out the which/ no man  
shall se the glorie. And looke to/ that no man  
be destitue of the grace of God/ & that no rote  
of bitternes springe vp & trouble/ & thereby ma  
ny be defiled: and that there be no fornicator/  
or vnclene person/ as Esau/ which for one  
breakfast solde his birthright. Ye knowe  
how that afterwarde when he wolde have in  
herited the blessing/ he was put by/ & he fou  
de no

# To the Hebrewes Ho. ccc. lvi

de no means to come thereby agayne: no  
though he despyed it with teares.

For ye are not come vnto the mounte that  
can be touched/ & vnto burninge fyre/ nor yet  
to myst & darcknes and tempest of wedder/ ne  
ther vnto the founde of a trop & the voyce of  
wordes: which voyce they that hearde it/ wis  
shed awaye/ that the cōmunicacion shuld not  
be spoken to them. For they were not able to  
abide that which was spoken. If a brass had  
touched the mountayne/ it must have bene sto  
ned/ or thrust thorow with a darte: evē so ter  
rible was y sight which appered. Moses say  
de/ I feare & quake. But ye are come vnto the  
mounte Sion/ & to the citie of the livinge god/  
the celestiaall Jerusalem: and to an innumera  
ble sight of angels/ & vnto the congregacion  
of y \*first borne sonnes/ which are writte in  
heaven/ and to God the iudge of all/ and to the  
spretes of iust and perfecte men/ and to Je  
sus the mediator of the newe testament/ & to  
the spryncklynge of bloud that speaketh bet  
ter then the bloud of Abel.

Se that ye despise not him y speaketh. For  
yf they escaped not which refused him that  
spake on erth: moche more shall we not esca  
pe/ yf we turne awaye frō him: y speaketh frō  
heven: whose voyce the world the erth/ & now  
declareth sayinge: yet once more will I shake  
not the erth only/ but also heven. No dout y  
same that he sayth/ yet once more/ signifieth  
the removinge a waye of those thinge which  
are shaken/ as of thinges which have ended  
their

exo. xvi.  
and. xx. c

ex. xvi. c.

\* First  
borne son  
nes / that  
is the sō  
nes of god  
because  
the first  
borne we  
re dedica  
ted vnto  
god.

agge. ii. b



## The pistle of S. Paul

thei: course: that the thynges which are not  
 shaken maye remayne. Wherfore if we recea-  
 ve a kyngdom which is not moved/ we have  
 grace/ wherby we maye serve god and please  
 him with reverence and godly feare. For oure  
 du. iij. d. god is a consumynge fyre.

### The. vii. Chapter.

Our  
 dutye yf  
 we will ha-  
 ve oure  
 part with  
 Christ

iosuc. j. a.  
 psalmo.  
 cxxv.

**L**et brotherly love continue. Be not for-  
 getfull to lodge straungers. For thereby  
 have dyvers receaved angels into their  
 houses unware. Remember them that are in  
 bondes/ even as though ye were bounde with  
 them. Be myndfull of them which are in ad-  
 versitie/ as ye which are yet in youre bodies.  
 Let wedlocke be had in pryce in all poyntes/  
 and let the chamber be undefiled: for whose  
 keepers and advourers god will iudge. Let  
 your conversation be without covetousnes  
 and be content with that ye have all redy. For  
 he verely sayd: I will not fayle the/ neither for-  
 sake the: that we maye boldly saye: the lord  
 is my helper/ and I will not feare what man  
 doeth unto me. Remember them which have  
 the oversight of you/ which have declared un-  
 to you the worde of god. The ende of whose  
 conversation se that ye looke vpon/ and folo-  
 we their sayth.

Jesus Christ yesterdays and to daye/ & the  
 same continueth for ever. Be not carped abou-  
 te with divers and straunge learnynge. For it  
 is a good thyng that the herte be stablified  
 with grace/ and not with meates/ which have  
 not proffeted them that have had their pasty-  
 me in

## To the Hebrewes

ffo. cccc. lvi

me in them. We have an altre wherof they  
 maye not eate which serve in the tabernacle.  
 For y bodies of those beastes whose bloud is  
 brought into the holy place by the hie prest to  
 pourge sinne/ are burnt with out the tentes.  
 Therefore Jesus/ to sanctifye the people with  
 his awne bloud/ suffered with out the gate.  
 Let vs goo forth therfore out of the tentes/ &  
 suffer rebuke with him. For here have we no  
 continuynge citie: but we seeke one to come.  
 num. xij. c.

For by him offer we the sacrifice of laude  
 all wayes to god: that is to saye/ the frute of  
 those lyppes/ which confesse his name. To do  
 good/ and to distribute forget not/ for with su-  
 che sacrifices god is pleased. Obeye the that  
 have the oversight of you/ and submit your  
 selves to them/ for they watch for your sou-  
 les/ even as they that must geve a comptes:  
 that they maye do it with ioye/ and not with  
 greife. For that is an unprofitable thyng for  
 you. Praye for vs. We have confidence becau-  
 se we have a good conscience in all thynges/ &  
 desyre to live honestly. I desire you therfore  
 somewhat the moare abundantly/ that ye so  
 do/ that I maye be restored to you quychly.

The god of peace that brought agayne fro  
 dethe oure lord Jesus/ the gret shepperde of  
 the shepe/ thowhe the bloud of the everlastyn-  
 ge testamēt/ make you perfect in all good wor-  
 kes/ to do his will/ workynge in you y which  
 is pleasur in his syght thowhe Jesus christ  
 To whom be prayse for ever whill the worlde  
 endureth Amen.



## The Prologe Vpon the pistle

I beseeche you brethren / suffice the wordes of exhortaciō: for we have writtē vnto you in fewe wordes: knowe the brother Timo- the / whom we have sent frō vs / with whom (yf he come shortly) I will se you. Salute thē that have the oversight of you / & all the sayn- tes. They of Italy salute you. Grace be with you all. Amen.

Sent from Italy by Timotheus.

## The Prologe Vpon the pistles of S. James and Judas.



Though this epistle were refus- ed in the olde tyme and denyed of manye to be the epistle of a very apostle / and though also it saue not the foundacyon of the fayth of Christ / but spea- keth of a generall fayth in god / neither preacheth his death and resurreccyon / ether the mercye that is layde vpon / store for vs in him / or euerslastyng couenaunt made vs in his bloude / which is the offyce and dutye of a very apostle / as Christ sayeth. Jo. .xv. ye shall testifie of me: yet because yt setteth vpon no mannes doctryne / but cryeth to kepe the lawe of god / and maketh loue which is withoute percalite the fullfillinge of the lawe / as christ and all the apostles dyd / & hath thereto manye good and godly sentēces in it: & hath also no- thinge yf is not agreable to the rest of the scriptu- re: yf it be looked indifferentlye on: me thynketh it ought of ryght to be taken for holye scriptu- re. For as for that place for which haply it was at the begynninge refused of holye men (as it ought / if it had meant as they toke it / and for which place only / for the false vnderstandinge / it hath

## Of S. James

ffo. ccc. v. Bise

it hath been chesely receaued of the papistes) yet if the circumstances be well pondered it will apere that the auctors entent was farre other wise then they tooke him for.

For where he sayth in the .ij. chap. sayth wit- houtē dedes is dead in it selfe / he meaneth none other thinge then all the scripture dothe: how that that fayth which hath no good dedes folo- winge / is a false fayth & none of that fayth iust- ficieth or receaueth forgiuenes of synnes. For God promised the onlie forgiuenes of their syn- nes which turne to god / to kepe his lawes. When fore they that purpouse to cōtinew still in synne haue no parte in that promyse: But deceaue the- selues / if they beleue that God hath forgiue the- their olde synnes for Christs sake. And after whē he sayth that a mā is iustified by dedes & not of fayth onely / he wil no more then that fayth dothe not so iustifie euery where / that nothinge iustifieth saue fayth. For dedes also do iustifie. And as fayth onely iustifieth before God / so do dedes onely iustifie before the worlde / wher of is ynough spoken / partlye in the prologe on pauls to the Romayns / & also in other places. For as paul affirmeth Roma. .iiij. that abra- ham was not iustified by workes afore God / but by fayth onely as Genesis beareth recoorde / so will James that dedes onely iustified him be- fore the worlde / and fayth wrought with his de- des: that is to saye / fayth wherwith he was ryghteous before God in the hert did cause him to worke the will of God outwardlye / wherby he was ryghteous before the worlde / & wher- by the worlde perceaued that he beleued in god loued & feared God. And as Hebre. .xi. the scrip- ture affirmeth that Rahab was iustified before God: how fayth / so doth James affirmeth that thow worke by which she shewed hir fayth / shewas iustified before the worlde / & it is true.

p. ij.

And



## The pistle

And as for the pistle of Judas/though men haue a pet do dout of the auctoure: a though it seme also to be drawen oute of the seconde epistle of S. Peter/and thereto alledgeth scripture that is no where founde/pet seinge the matter is so godly and agreynge to other places of holpe scripture/ I se not but that it ought to haue the auctourite of holpe scripture.

## The pistle of S. James The fyrst Chapter.



**J**ames the seruant of God and of the Lorde Jesus Christ/ sendeth gretinge to y. xii. trybes which are scattered here and there. \* My brethren / count it excedynge ioye when ye faule into diuers temptacions/for as moche as ye knowe how that

the tryinge of poure fayth bringeth pacience: and let pacience haue her perfect worke/that ye maye be perfecte and sounde / lackinge nothinge.

Many of you lacke wysdome/let him aye of God which geueth to all men indifferentlie/and casteth no man in the teth:and it shal be geuen him. But let him aye in fayth a wa-  
ver not. For he that douteth is lyke the waues of the see/tost of the wynde and caried with violence. Nether let that man thinke that he shal receaue eny thyng of the Lorde.

awa

## Of S. James Fo. ccc. liij

**A** waveringe mynded man is vnsable in all his wayes.

Let the brother of lowe degre reioyce in y he is exalted/ a the ryche in that he is made lowe. For evē as y flower of the grasse/shall he vanyssh awaye. The sonne ryseth with heate/ a the grasse wydereth/ a his flower falleth awaye/and the beantie of the fassion of it perissheth: even so shall the ryche man perissh with his aboundance.

Happye is the man that endureth in temptacion/for when he is tryed he shal receaue the crowne of lyfe/which the Lorde hath promysed to them that love him.

Let no man saye when he is tēpted that he is tempted of God. For God tēpteth not vn- to evyll/nether tēpteth he anie mā. But every mā is tēpted/drawne awaye/ a entysed of his awne concupiscēce. Then when lust hath ceaved/the bringeth forth synne/ a synne when it is fynished bringeth forth the deeth.

Erre not my deare brethren. \* Every good gyfte/ a every parfayt gyft/is from above and commeth doune frō the father of light/with whom is no variableness/nether is he chaunged vnto darcknes. Of his awne will begat he vs with the worde of lyfe / that we shuld be the fyrst frutes of his creatures.

Wherefore deare brethren/ let every man be swyfte to heare/ slowe to speake/and slowe to wrath. For the wrath of man worketh not that which is ryghteous before God.

Wherefore laye a parte all fylthynges/all su-  
perfluite

\* In christ we be all lyke god/ a euen seruantes eche to other for christes sake/ curre mā in his office. And he that receiveth more from him than that/ of what soever degree he be of is a false christe a an apostate frō Christ.

rom. v. a.

mat. vij. a

a. vi. c.

mar. vij. c.

luc. vi. b.

io. vij. b.

and. vij. c.



perfluite of maliciousnes/and receave with  
meknes the worde y<sup>e</sup> is grafted in you/ which  
is able to save youre soules &c. \* And se that  
ye be doars of the worde & not hearers onely/  
deceavinge youre awne selves with sophistrie  
For yf eny heare the worde/and do it not/he  
is lyke vnto a man that beholdeth his body  
by face in a glasse. For assone as he hath looked  
on him selfe/he goeth his waye / & forgetteth  
immediatlie what his fassion was. But who  
so loketh in the parfaict lawe of libertie/and  
continueth ther in (yf he be not a forgetfull  
hearer/ but a doar of y<sup>e</sup> worke) the same shall  
be happye in his dede.

Pure de-  
votion.

Yf eny man amonge you seme devoute/  
and refrayne not his tonge: but deceave his  
awne herte/this mannes devocion is in vayne  
Pure devocion and vndefiled before God the  
father/is this: to vpsit the frendlesse and wid-  
owes in their adversite/ and to kepe him selfe  
vnsported of the worlde. &

The.ii. Chapter. \*

\* To wor-  
ke offea-  
re & pul-  
sion is 63  
dage: But  
to loue is  
libertie &  
the fullfil-  
linge of y<sup>e</sup>  
lawe befo-  
re god / &  
maketh

**B**rethren have not the fayth of oure loz  
de Iesus Christ the lord of glory in  
respekte of persons. If ther come into y<sup>e</sup>  
your company a man with a golden rynge  
and in goodly aparell and ther come in also a  
pooze man in vyle rayment/and ye have a res-  
pecte to him that weareth the gaye clothynge  
and saye vnto him. Sit thou here in a good  
place: and saye vnto the pooze / stonde thou  
there or sit here vnder my fote stole: are ye not  
parciass in youre selves/ and have iudged af-  
ter

ter evyll thoughtes?

Harken my deare beloved brethren. Hath  
not God chosen the pooze of this worlde/  
which are ryche in fayth/ and heyes of the  
kyngdom which he promysed to them that lo-  
ve him? But ye have despised the pooze. Are  
not the ryche they which opresse you: and they  
which drawe you before iudges? Do not they  
speake evyll of that good name after which  
ye be named.

If ye fulfill the royall lawe accordynge to  
the scripture which sayeth. Thou shalt love  
thyne neighbour as thy selfe/ ye do well. But  
yf ye regarde one person more then another/  
ye commit synne/and are rebuked of the lawe  
as transgressours. Whosoever shall kepe the  
whole lawe/ and yet fayle in one poynt/ he is  
gyltie in all. For he that sayd. Thou shalt  
not commit adulterie/ sayed also: thou shalt  
not kyll. Though thou do none adulterie/ yet  
yf thou kyll/ thou arte a transgressor of the la-  
we. So speake ye/and so do as they that shall  
be iudged by the lawe of libertie. For ther  
shall be iudgement merciles to him that shal-  
l weith no mercy/ and mercy reioyseth agaynst  
indgement: &

**W**hat a vayleth it my brethren/ though a  
man saye he hath fayth/ when he hath no de-  
des? Can fayth save him? If a brother or a  
sister be naked or destitute of dayly fode/ and  
one of you saye vnto them: Departe in peace/  
God sende you warmnes & fode: not withstou-  
dynge ye geve the not the thyng which are

and mer-  
ciful  
to worke  
of his aw-  
ne accorde  
And to the  
merciful  
hath God  
bound him  
selfe to shew  
mercie  
And con-  
trary vnto  
the vncir-  
merciful  
he threat-  
neth iud-  
gement  
without  
mercie.  
And mer-  
cie reioy-  
seth and  
trumpeth  
thou over iu-  
dgement.  
For when  
mercy  
is/ there  
hath danna-  
cion no pl-  
acc by go-  
des promi-  
se. God ha-  
th promy-  
sed all me-  
rcie to the  
merciful  
onlye.



## The pistle

Now yf a  
nye that  
is not in  
cyfull be-  
leue to  
haue mer-  
cy of god  
he decea-  
ueth him  
selfe: beca-  
use he ha-  
th no Go-  
des wo-  
de for him-  
selfe: go-  
des pro-  
mise par-  
tarneth  
to pmer-  
ciful on-  
lye: a true  
faith ther-  
fore is  
known  
by hirde-  
des.  
Iosu. ij. e.

nedfull to the body: what helpeth it ther? Eue  
so faith/ys it have no dedes/is deed in it selfe.

Ye a man myght saye: Thou hast faith/  
and I have dedes: Shewe me thy faith by  
thy dedes: and I will shewe the my faith by  
my dedes. Beleuest thou y ther is one God?  
Thou doest well. The devyls also beleve  
and tremble.

Wilt thou vnderstonde o thou wayne man/  
that faith with out dedes is deed? Was not  
Abraham oure father iustified thozow wo-  
rkes when he offered Isaac his sonne vpo the aul-  
tre? Thou seist how that faith wrought  
with his dedes / and thzough the dedes was  
the faith made perfect: a y scripture was ful-  
filled which sayth: Abraham beleved God/a  
it was reputed vnto him for rightewesnes: a  
he was called the frende of God. \* Ye se then  
how that of dedes a man is iustified/a not of  
faith only. Lyke wyse also was not Raab the  
harlot iustified thozow wo-  
rkes/when she re-  
ceaved the messengers/a sent the out another  
waye? For as the body/with out the sprete  
is deed/eue so faith with out dedes is deed \*

The. iii. Chapter.

\* He that  
taketh au-  
topte to  
rebuke o-  
ther of  
that wher-  
in he sin-  
neth him-  
selfe/the

**M** Brethren / be not every mā a \* ma-  
ster/remembre how that we shall  
receave the moze damnacion: for in  
many thinges we synne all. Yf a man synne  
not in worde/the same is a perfecte mā/a able  
to tame all the body. Beholde we put bittes  
into y horses mouthes that they shuld obeye  
vs/a we turne aboute all the body. Beholde  
also

## Of S. James.

Jo. cccli.

also the Myppes / which though they be so  
gret/and are dryven of scarce windees/ yet are  
they turned about with a very smale helme/  
whither soever the violence of the governer  
wyl. Even so the tonge is a lyttell member/  
and bosteth great thinges.

Beholde how gret a thinge a lyttell fyre  
kynndeth/a the tonge is fyre/and a worlde of  
wyckednes. So is the tonge set amonge oure  
members/that it defileth the whole body / a  
setteth a fyre all that we have of nature / and  
is it selfe set a fyre even of hell.

**B** All the natures of beastes/a of byrdes/and  
of serpentes/and thinges of y see/ are mcked  
a tamed of the nature of man. But the tonge  
can no man tame. It is an vntuely evyll full  
of deadly popson. Therwith blesse we God  
the father/and therwith curse we mē which  
are made after the similitude of God. Out of  
one mouth proceedeth blessinge and cursyn-  
ge. My Brethren these thinges ought not so  
to be. Woth a fountayne sende forth at one  
place swete water and bytter also? Can the  
fygge tree/my Brethren/bear olive beries: o-  
ther a vyne beare fygges? So can no fountay-  
ne geve bothe salt water and freshe also. If  
enyman be wyse and endued with learnynge  
amonge you let him shewe the wo-  
rkes of his good conversaciō in meknes that ys coupled  
with \* wisdom.

But Yf ye have bitter envyinge and stryfe  
in youre hertes/reioyce not: kether be lyars  
agaynst the tructh. This wisdom descendeth

q.v. not from

same sha-  
ll have the  
greater  
damnaciō  
he must  
be witho-  
ut synne  
that will  
cast y fyre  
ste stone.

\* wisdom  
me: All  
meknes  
and obed-  
ence must  
be accord-  
ge to the  
wisdomes  
a worde  
of god.



## The pistle of S. James.

Naturall that is all that a man both with out the spirite of god. Godly wisdom is in it is in owen. Strife/ whence it cometh. Why men obtayne not. He that is loued of the world is hated of god. \* Christ is spirit (which is in all that be his ro. diis.) resisteth hate enuie and all synne. Whose mercy if we solo

not from a bone: but is earthly/ and \* naturall/ and diuylishe. For where envyinge & stryfe is/ there is stableness & all manner of evyll works. But the wisdom that is from above/ is fyrst pure/ then peaceable/ gentle/ and easy to be entreated/ full of mercy and good frutes/ without iudgyng/ and without simulacris: yee/ and the frute of rightewesnes is sowne in peace/ of them that mayntene peace.

The.iiii. Chapter.

**F**rom whence cometh warre & fight/ synge amonge you: come they not here hence? even of youre voluptuousnes that rayne in youre members. Ye lust/ and have not. Ye envie & have indignacion/ and cannot obtayne. Ye fight and warre & have not/ because ye aye not. Ye aye and receave not/ because ye aye a mysse: even to consume it apon youre voluptuousnes. Ye advouterars/ & women that breke matrimonie: knowe ye not how y the frendshippe of y worlde is ennimite to godwarde? Whosoever wil be a frende of the worlde/ is made the enemye of god. Either do ye thinke that the scripture sayth in vayne? The \* sprite that dwelleth in you/ lusteth evr contrary to envie: but giveth more grace.

Submit youre selves to god/ and resist the devyll/ and he will flye from you. Drawe nye to god & he will drawe nye to you. Cense youre hondes ye synners/ and pourdge youre hertes ye waveringe mynded. Suffre afflictions: forowe ye and wepe. Let youre laughter be turned to mornyng/ and youre ioye to hevynnes.

## Of S. Judas. Jo. ccclii.

nes. Last donne youre selves before the lord/ and he shall lift you up. Backbyte not one another/ brethren. Be that \* backbyter hys brother/ and he that iudgeth his brother/ backbyter the lawe/ and iudgeth the lawe. But and yf thou iudge the lawe/ thou art not an observer of y lawe: but a iudge. Ther is one lawe geve/ which is able to save and to dystrope. What art thou that iudgest a nother man?

Go to now ye that saye: to daye & to morow let us go into soche a citie and continue there a yere & bye and sell/ and wyne: and yet cannot tell what shall happen to morowe. For what synge is youre lyfel? It is even a vapoure that apereth for a lytell tyme/ and then vanysseth awaye: for that ye ought to saye: yf the lord will and yf we live/ let us do this or that. But now ye reioyce in youre bostinges. All soche reioysynge is evyll. Therefore to him that knoweth how to do good/ and doth it not/ to him it is synne.

### The.v. Chapter.

**G**o to now ye ryche men. Wepe/ and howle on youre wretchednes that shall come apon you. Your riches is corrupte/ youre garmentes are motheaten. Your golde and your silver are cankered/ and the rust of them shall be a witnes vnto you/ & shall ate youre fleshe/ as it were fyre. Ye have heaped treasure togedder in youre last dayes: Beholde the hyre of y labourers which have reped donne youre felde (which hyre is of you kept backe by fraude) cryeth: & y cries of them

we/ grace increaseth in us and lustes mynyshe: and therefore he sayth Submitte your selves to god &c.

\* He that backbysseth or subgeth his brother dothe indge the lawe to be euell for y lawe for a biddeth to do so.

He that knoweth and yet doth not/ is without excuse. For God hath promised no mercie: but to him that wyll do his good wyl.



## The pistle

\* Slaug- ther: as whē men kyl best es to ma- he chere with all / and as the Jewes did in their thake of- feringes / & frewill offerin- ges &c. (Two spe- ciall ray- nes) haue they / the one at so- wege ty- me / & the- oter at bl- ominge ty- me: of wh- ich if they lacke et h- er / all is frutelesse

them which have reped / are entred into the ca- rres of the lordes Sabaoth. Ye have lived in ple- asure on the erth and in wantannes. Ye have norysshed youre herte / as in a dape of \* slaugh- ter. Ye have condempned and have killed the iust / and he hath not resisted you. \* Be pacient therfore brethzen / vnto the com- mynge of the lordes. Beholde the husbunde man wayteth for the precious frute of the erth / and hath longe pacience ther vppon / vntill he receave (the erly and the latter rayne.) Be ye also pacient therfore / and settle youre hertes / for y commynge of the lordes draweth nye. Brodge not one agaynst another brethzen / lest ye be dāpned. Beholde the iudge stondeth before the dore. Take (my brethzen) the prophettes for an ensample of sufferynge / aduer- sitie / and of longe pacience / which spake in the name of the lordes. \* Beholde we counte them happy which endure. Ye have hearde of the pacience of Job / & have knowen what ende the lordes made. For the lordes is very pi- tisfull and mercifull.

But above all thynges my brethzen / sweare not / nether by heven / nether by erth / nether by eny othe. Let youra \* ye be ye / and youre maye naye: lest ye faule into yporrecy. If eny of you be evyll veyed / let him praye. If eny of you be mercy / let him singe psalmes. If eny be diseased amonge you / let him call for the elders of the congregacion / and let the praye over him / and anoynte him with oyle in the name of the lordes: and the prayer of sayth

## Of S. Judas. ffo. cccliii.

shall save the sicke / and the lordes shall rayse ther in the him vp : and yf he have committed synnes / mouth or they shal be forgeuen him. dede / in de

\* knowledge youre fautes one to another: & sturc: it is praye one for another / that ye maye be healed. ypocrysie The prayer of a ryghteous mā awayleth mo- or dissim- che / yf it be fervēt. Helias was a man mortall ulacion. even as we are / and he prayed in his prayer / that it myght not rayne: and it rayned not on the erth by the space of thre yeaeres and fyve monethes. And he prayed agayne / & the heve gave rayne & the erth brought forth her frute.

Brethzen yf eny of you erre from the trueth mat. xliij. and a nother convert him / let the same knowe that he which converted the synner frō goyn gra strape out of his waye / shall save a soule frō deeth / & shall hyde y multitude of synnes.

The ende of the pistle of Saynct James.

## The pistle of saynct Judas.



Judas the serbaunt of Jes- sus Christ / the brother of Ja- mes. To them which are cal- & sanctified in god the father / and preserved in Jesu Christ. Mercy vnto you / and peace & love be multiplied.

Beloved / when I gave all diligence to wri- te vnto you of the comen saluacion: it was nedfull for me to wypte vnto you / to exhorte you / that ye shuld continually labour in the sayth which was once geve vnto the sayntes



## The pistle

For ther are certayne craftely crept in / of which it was writen afore tyme vnto soche iudgemēt. They are vngodly & turne the grace of oure God vnto wantannes / & denye God the only Lord / and oure Lord Iesus Christ.

My mynde is therfore to put you in remembrance / for as moche as ye once knowe this / how that the Lord (after that he had deliuered the people out of Egypt) destroyed them which afterwarde beleved not. The angels also which kept not their fyrst estate: but left their awne habitation / he hath reserved in everlastinge chaynes vnder darcknes vnto y iudgemēt of the greate daye: erē as Sodom & Gomor / & the cities aboute them (which in lyke maner defiled them selves with fornicaciō and folowed strange fleshe) are set forth for an ensample / and suffre the vengeance of eternall fyre. By wyse these dremers despyse the fleshe / despyse rulers and speake exyll of them that are in auctoritie.

Yet Michael the archangel when he strove agaynst the devyll / & disputed about the body of Moses / durst not geve raylinge sentēce / but sayde: the Lord rebuke y. But these speake exyll of those thinges which they knowe not: & what thinges they knowe naturally / as beastes which are without reason / in tho thinges they corrupte them selves. Wo be vnto them / for they have folowed y waye of Cayn / and are vtterly geuen to the erreure of Balam for lukers sake / and peryshe in the traason of Core.

These

## Of S. Judas.

Jo. cccliiii.

These are spotttes which of youre kindnes feast to gedder / with out feare / fedynge them selves. Cloudes they are with outen water / carried about of wyndes / and trees with out fruit. They gadringe tyme / twyse deed and plucked vp by the rotes. They are the ragynge waves of y see / fominge out their awne shame. They are wandrynge starrs to whom is reserved the myst of darcknes for ever.

Enoch the seventh from Adam prophesied before of suche / saying: Beholde / y lord shall come with thousande of sayntes / to geve iudgement agaynst all men / & to rebuke all that are vngodly amonge them / of all their vngodly dedes / which they have vngodly comitted / and of all their cruell speakynges / which vngodly sinners have spoken agaynst him.

These are murmurers / complainers / walkynge after their awne lustes / whose mouthes speake proude thynges. They have men in greate reverence be cause of a vauntage. But ye beloved / remember the wordes which were spoken before of the Apostles of oure lord Iesus Christ / how that they tolde you that ther shulde be begylers in the last tyme / which shuld walke after ther awne vngodly lustes. These are makers of sectes fleshlye / havynge no sprete.

But ye derlye beloved / edyfie youre selves in youre most holy sayth / prayinge in the holy goost / and kepe youre selves in the love of God / lokinge for y mercy of oure lord Iesus Christ / vnto eternall lyfe. And have compas-

sion on

num. xlii

gen. xlv.

\* Strange fleshe that is turninge the naturall use vnto the unnatural.

gene. lii. nu. xlv. a nu. xlii

ij. pet. ij.

apoc. i. 6.

j. timo. iiii.

ij. tim. ii.

ij. pet. ii.



## The pistle of S. Judas.

tion on some/separatynge them: & other save with feare/pullinge them out of the tyre/and hate the fylthy vesture of the flesshe.

Unto him that is able to kepe you that ye faule not/ & to present you faultlesse before the presence of his glozy with ioye / y is to saye/ to God oure saviour which only is wyse / be glozy/maiestie/dominion/and power / now & for ever. Amen.

After foloweth the Apocalyps.



## The reuelacion of S. Iohn the divine.

The fyrst Chapter.



The reuelacion of Iesus Christe/ which god gave vnto him/ for to shewe vnto his seruautes thinge which muste shortly come to passe. And he sent and shewed by his angell vnto his seruant Iohn/ which bare recorde of the worde of god/ and of the testimony of Iesus Christe/ and of all thinges y he sawe. Happy is he that redith/ & they that heare the wordes of the prophesy / and kepe thoo thinges which are written therein. For the tyme is at hande.

Iohn to the. vii. congregacions in Asia. Grace be with you and peace/ from him which is and which was/ and which is to come/ & from the. vii. spretes which are present before his throne/ & from Iesus Christ which is a faythfull witnes/ & fyrst begottē of the deed: & for. coll. j. e. de over the kinges of the erth. Vnto him that loved vs & wesshed vs frō synnes in his awne bloud/ & made vs kinges & prestes vnto God his father/ be glozy / & dominion for ever more. Amen. Beholde he cometh with cloudes/ & all eyes shall se him: & they also which peerced him. And all kinredes of y erth shall wayle. Even so. Amen. I am Alpha and Omega/ the begynninge and the endinge/ sayth the Lord almyghty/ which is & which was and which is to come.

The seven churches in Asia.



# The Reuelacion

Path.  
mos.

Sondaye

I Iohn youre brother & companyon in tri-  
bulacion/ & in the kyngdom & pacience which  
is in Jesu Chyste/ was in the yle of Path-  
mos for the worde of god/ & for y<sup>e</sup> witnessynge  
of Jesu Chyste. I was in the sprete on a son-  
daye/ and herde besynde me/ a gret voyce/ as it  
had bene of a trompe sayinge: I am Alpha &  
Omega / the fyrst and the laste. That thou se  
ist write in a boke/ and sende it vnto the con-  
gregacions which are in Asia/ vnto Ephesus  
and vnto Smyrna/ and vnto Pargamos/ and  
vnto Thiatira/ and vnto Sardis/ & vnto Phi-  
ladelphia/ and vnto Laodicia.

The fyr-  
st figure.  
Seven gol-  
den candel-  
stickes.

And I turned backe to se the voyce that spa-  
ke to me. And when I was turned: I sawe. vii.  
golden candelstickes/ & in the mydde of the ca-  
delstickes/ one lyke vnto y<sup>e</sup> sone of ma<sup>r</sup>clo: shed  
with a lynnyng garment dune to the ground/ &  
gyrd aboute the pappes with a golden gyrdle  
his heed/ & his heares were whyte/ as whyte  
wool/ & as snowe: and his eyes were as a flame  
of fyre: & his fete lyke vnto brasse/ as though  
they brent in a fornace: and his voyce as the  
founde of many waters. And he had in his  
right honde vii. starres. And out of his mouth  
went a sharpe twoo edged swearde. And his  
face shone ev<sup>e</sup> as the sonne in his strength.

Seven  
starres.

And when I sawe him/ I fell at his fete/ &  
ven as deed. And he layde hys ryght honde a-  
pon me/ sayinge vnto me: feare not. I am the  
fyrst/ and the laste/ and am a lyve/ and was  
deed. And beholde I am a lyve for ever more/  
& have the keyes of hell and of deeth. wy-  
tethir

esa. xli. 8  
& pliss.

Of S. Iohn.

ffo. cccc. vii.



The fyr-  
st figure.

te therfore the thynges which thou haste se-  
ne/ and the thynges which are/ and the thyng-  
ges which shalbe fulfyllid here after: and y<sup>e</sup>  
mystery of the vii. starres which thou sawest  
in my ryght honde / & the vii. golden candel-  
stickes. The vii. starres are the messengers of  
the vii. congregacions: And the vii. candlestickes  
which thou sawest are the vii. congrega-  
cions.

The seconde Chapter.

p. ii.

Vnto



## The Reuelacion

Messen-  
ger is the  
preacher  
of the con-  
gregaciō.

**U**nto the messenger of the congregaci-  
on of Ephesus wyte: These thynges  
sayth he that holdeth the vii. starres  
in his right honde/ and walketh in the myd-  
des of the vii. golden candlestyckes. I knowe  
thy workes/ and thy labour/ and thy patience/  
a howe thou cannest not forbear the which  
are evyll: and examinedst them which saye  
they are Apostles/ a are not: and hast founde  
them lyars and dydest wasshe thy self. And  
hast patience: and for my names sake hast la-  
bored and hast not faynted. Neverthelesse I  
have sumwhat agaynst the/ for thou hast lef-  
te thy fyrst love. Remember therfore from  
whence thou art fallen/ and repent/ and do the  
fyrst workes. Or elles I wyll come vnto the  
Mortly/ and will remove thy candlestykke out  
of his place/ excepte thou repent. But this  
thou haste because thou hatest y dedes of the  
Nicolaitans / which dedes I also hate. Lett  
him y hath eares heare/ what y sperte sayth  
vnto the congregacions. To him that overco-  
meth/ will I geve to eate of the tree of lyfe/  
which is in the myddes of y paradise of god.

The con-  
gregaciō  
of Smyr-  
na.

And vnto the angel of the congregacion of  
Smyrna wyte: These thynges sayth he that  
is fyrst/ and the laste/ which was deed and is  
alive. I knowe thy workes and tribulacion/ a  
poverte/ but thou art ryche: And I knowe the  
blasphemy of them which call them selves Je-  
wes and are not: but are the congregaciō of sa-  
than. feare none of thoo thynges which thou  
wilt soffre. Beholde/ the devyll shall caste of  
you in

Of S. John.

ffo. cccclvii.

you into prison/ to tempte you/ and ye shall  
have tribulacion. v. dayes. Be faythfull vnto  
the deeth and I will geve the a crowne of lyfe.  
Let him that hath eares heare/ what the sperte  
sayth to the congregacions: He that over-  
cometh shall not be hurte of the seconde deeth.

And to the messenger of the congregacion  
in Pergamos wyte: This sayth he which  
hath y sharpe swearde with two edges. I kno  
we thy workes a where thou dwellest/ evyn  
where Sathans seat ys/ and thou kepst my  
name and hast not denyed my sayth. And in  
my dayes Antipas was a faythfull witnes  
of myne/ which was slayne amonge you whe-  
re sathan dwelleth. But I have a fewe thyn-  
ges agaynst the: y thou hast there/ they that  
mayntayne the doctryne of Balam which  
taught in Balake/ to put occasion of syn before  
the chylde of Israhell/ that they shulde ea  
te of meate dedicat vnto ydoles/ a to commyt  
fornicacion. Even so hast thou them that  
mayntayne the doctryne of the Nicolaitans/  
which thynges I hate. But be converted or el-  
les I will come vnto the Mortly/ a will fyght  
agaynst the with the swearde of my mouth  
Lett him that hath eares heare what the sperte  
sayth vnto the congregaciōs: To him that  
overcommeth will I geve to eate manna that  
is hyd/ and will geve him a whyte stone / a in  
the stone a newe name wypten / which no mā  
knoweth/ savinge he that receaveth it.

The con-  
gregaciō  
of Perga-  
mos.

nu. xliii

The con-  
gregaciō  
of Thra-  
cia.

And vnto the messenger of the congregaci-  
on of Thracia wyte: This sayth the sonne

y.iii. of god



## The Reuelacion

of god/ which hath his eyes lyke vnto a flame of fyre/ whose fete are like brasse: I knowe thy workes & thy love/ service/ and fayth/ and thy paciēce/ & thy dedes/ which are mo at the last then at the fyrste. Notwithstandinge I have a fewe thynges agaynst the/ that thou foffereest that woman Iesabell/ which called her sylfe a prophete to teache and to deceave my seruautes/ to make them commyt fornicacion/ & to eat meate offered vppe vnto ydoles. And I gave her space to repent of her fornicacion & she repented not. Beholde I will caste her into a beed/ & them y commyt fornicacion wch into gret aduersite/ excepte they tourne fro their deades. And I will kyll her children with deeth. And all the congregacions shall knowe that I am he which searcheth y reynes and hertes. And I will geve vnto evere one of you accordynge vnto youre workes.

Fornicacion is a synne abhominable

Jeremy  
v. 21. d

Vnto you I saye/ & vnto other of them of Thiatyra as many as have not this letninge & which have not knowen the depues of Sathā (as they saye) I will put apd you none other burthē/ but y which ye have alreddy. Holde fast tyll I come/ & whosoever overcometh and kepeth my worke vnto the ende/ to hym will I geve power over nacids/ & he shall rule them with a rodde of yron: & as the vessels of a potter/ shall he breake them to shewers. Evē as I receaved of my father/ evē so will I geve him y moornyng starre. Let him y hath eares heare what the sprete sayth to the congregacions. **The. iii. Chapter.**

And

Of S. John.

ffo. cccviii

**A**nd wryte vnto the messenger of the congregacion of Sardis: this sayth he that hath the sprete of god/ and the vii. starres. I knowe thy workes/ thou haste a name that thou lovest/ and thou art deed. Be awake and strength the thynges which remayne/ that are redy to dye. For I have not founde thy workes perfaycte before god. Remember therfore how thou hast receaved and heard/ and hold fast/ & repēt. If thou shalt not watch/ I will come on y as a thefe/ & thou shalt not knowe what houre I wyll come upon the. Thou haste a fewe names in Sardis/ which have not despyled their garmentes: & they shall walke with me in whyte/ for they are worthy. He that overcometh shall be clothed in whyte araye/ & I will not put out his name out of the booke of lyfe/ and I will confesse his name before my father/ and before his angelles. Let him that hath eares heare what the sprete sayth vnto the congregacions.

The congregacion of Sardis

i. thes. v. a  
ii. pe. iii. e

**B** And wryte vnto y tydinge bringer of y congregacion of Philadelphia: this sayth he y is holy & true/ which hath y keye of David: which openyth & nomā putteth/ & putteth & nomā openeth. I knowe thy workes. Beholde I have set before the an open doore/ and no man can shut it/ for thou haste a lyttell strengthe and haste kept my sayinges: and haste not denyed my name. Beholde I make them of the congregacion of Sathan/ which call themselves Jewes and are not/ but do lye: Beholde: I will make them that they shall come y. liii. and

esa. xlii. f. and Job xli. 8.

The congregacion of Philadelphia.



## The Reuelacion

and worshipping before thy feet: and shall know that I love thee.

Because thou hast kept my wordes of my patience: therefore I will keep thee from the hour of temptation which will come upon all the world: to tempt them that dwell upon the earth. Behold I come shortly. Hold that which thou hast: that no man take away thy crown. Him that overcometh: will I make a pillar in the temple of my God: and he shall go no more out. And I will write upon him the name of my God: and the name of the city of my God: new Jerusalem: which cometh down out of heaven from my God: and I will write upon him my new name. Let him that hath ears hear: what the spirit sayth unto the congregations.

The congregacion  
of Laodicia.

And unto the messenger of the congregacion which is in Laodicia wrote: This sayth (amen) the faithful and true witness: the beginning of the creatures of God. I know thy works: thou art neither cold nor hot: I would thou were cold or hot. So then because thou art between both: and neither cold nor hot: I will spew thee out of my mouth: because thou sayst thou art rich: and increased with goods: and hast need of nothing: and knowest not how thou art wretched and miserable: poor: blind: and naked. I counsel thee to buy of me gold: that thou mayest be rich:

and whiterayment: that thou mayest be clothed: that thy filthy nakedness do not appear: and annoynt thine eyes with eye salve: that thou mayest see.

As many as I love: I rebuke and chasten: Be fervent

Of S. John.

Jo. cccliij.

Be fervent therefore and repent. Behold I stand at the door and knocke. If any man hear my voice and open the door: I will come in unto him and will suppe with him: and he with me. To him that overcometh will I graunte to sitt with me in my seate: even as I overcame: and have sitten with my father in his seate. Let him that hath ears hear: what the spirit sayth unto the congregations.

The. iiii. Chapter.





# The Benefactor

**A**fter this I looked / and beholde a doore  
was open in heven / and the fyrste voy-  
ce which I harde / was as it were of a  
trompet talkinge with me / which said: come  
vp hydder / & I will shewe the thynges which  
must be fulfilled here after. And immediatly  
I was in the sprete: and beholde a seate was  
put in heven and one sate on the seate. And he  
that sat was to loke apd like vnto a iaspar sto-  
ne / and a sardyne stone: And there was a ray-  
ne bowe aboute the seate / in syght lyke to an  
Emeralde. And aboute the seate were. **xviii.**  
seates. And vpon the seates. **xviii.** elders  
syttinge clothed in whyte rayment / and had  
on their heddes crownes of gold.

And out of the seate proceded lightnynges/  
and thundrynges/and voyces/ and there wer  
vii. lampes of fyre/ burninge before y<sup>e</sup> seate/  
which are the vii. sprettes of God. And befo-  
re the seate there was a see of glasse lyke vnto  
cristall/and in the myddes of the seate/and ro-  
unde aboute the seate/were iiii. bestes full of  
eyes before and behynde . And the fyrste best  
was lyke a lion/the seconde best lyke a calfe/  
a y<sup>e</sup> thyrde beste had a face as a man and the  
fourthe beste was like a flyinge eagle. And the  
iiii. bestes had eche one of them vi. wynges  
aboute him/ and they were full of eyes with  
in. And they had noo reste daye nether nyght  
sayinge: holy/holy/holy/lorde god almyghty/  
which was/and is/and is to come.

And when those beestes gave glory and ho  
nour and thanks to him that sat on the seate  
which

Of S. John. . . . . fo.cccly.

which lyveth for ever & ever: the viiij. elders  
fell doune before him that sat on the trone /  
and worshipped him that lyveth for ever /  
and caste their crounes before the trone say-  
inge: thou arte worthy lorde to receave glory /  
& honoure / and power / for thou haste created  
all thynges / and for thy wylls sake they are /  
and were created.

## The. v. Chapter.

**A**nd I sawe in the right honde of him/  
that sat in y<sup>e</sup> trone/a boke witten with  
in and on the backside/sealyd with vit.  
scales. And I sawe a stronge angel which  
cryed with a loude voyce: Who is worthy to  
open the boke/and to loose the scales ther of.  
And no man in heven ner in erth/ nether vn-  
der the erth/was able to open the boke/nether  
to loke thereon. And I wepte moche / because  
no man was founde worthy to open and to re-  
de the boke/nether to loke thereon.

**B** And one of the elders sayde vnto me: wepe not: Beholde a lion beinge of the tribe of Iuda/the rote of Dauid/ hath obtayned to open the booke/ and to lose the vii. seales ther of. And I behelde/and loo/ in the myddes of the seate/and of the.iiii. bestes/and in the myddes of the elders/ stode a lambe as though he had bene kylled/ which had nii. hornes and vii. eyes/ which are the sprytes of God/ sent into all the worlde. And he cam and toke the booke oute of the right honde of him that sate upon the seate.

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## The Reuelacion

And when he had take the boke/the. iiii. bestes and xiiii. elders fell doune before the Lamb/ havinge harpes & golden vialles full of odoures which are the prayers of saynctes & they songe a newe songe saynge: thou art worthy to take y<sup>e</sup> boke & to open y<sup>e</sup> seales therof: for thou wast kylled & haste redeemed vs by thy blood / out of all kynnedes / and tonges / and people / and nacions / and haste made vs vnto oure god / kynges and prestes and we shall raygne on the erth.

dan. vii. c

And I behelde/and I herd the voyce of many angylles aboute the trone / and about the bestes and the elders/ and I herde thousand thousandes/ saynge w<sup>th</sup> a lowde voyce: Worthy is the lambe that was killed to receave power/and riches and wisdom/ and strenghte/ and honoure and glozy/ and blyssynge. And all creatures/ which are in heven/ and on the erth/ and vnder the erth/ and in the see/ and all that are in them herd I sayinge: blyssinge/ honout/ glozy/ and power/ be vnto hym/ that sitteth upon the seate/ and vnto the lambe for ever more. And the. iiii. bestes sayd: Amen. And the. xiiii. elders fell upon their faces/ and worshypped him that lyveth for ever more.

### The. vi. Chapter.

The lambe opened the seales

**A**nd I sawe when the lambe openyd one of the seales/ and I herde one of the. iiii. bestes saye/ as it were the noyse of thonder/ come and se. And I sawe/ and beholde there was a whyte horse / and he that sat on him had a bowe/ and a crowne was gyven vnto

Of S. Iohn.

ffo. cccclxi

vnto him/ and he went forth conqueringe and forto overcome. And when he opened the secōde seale/ I herde the second best saye: come and se. And there went out another horse that was red/ and power was given to him that satte there on/ to take peace from the erth/ and that they shulde kyl one another. And there was given vnto him a gret swearde.

**B** And when he opened y<sup>e</sup> thyrde seale/ I herde the thyrde best saye: come and se. And I behelde/ and loo/ a blacke horse; and he that satte on him/ had a payre of balances in his honde. And I herd a voyce in the myddes of the. iiii. bestes saye: a measure of whete for a peny/ and iii. measures of barley for a peny: and oyle and wyne se thou hurte not.

**E** And when he opened the fourth seale / I herde the voyce of the fourth best saye: come and se. And I looked/ and beholde a grene horse/ and his name that sat on him was deeth/ and he followed after him/ and power was given vnto them over the fourth parte of the erth/ to kyl with swearde/ and with hunger/ and with deeth/ that cometh of vermen of the erth.

**D** And when he opened the fyfte seale/ I sawe vnder the aultre/ the soules of them that were kylled for the worde of God/ and for the testymony which they had/ and they cryed with a lowde voyce sayinge: How longe tariest thou lord holy and true/ to iudge and to avenge oure blood on them that dwell on the erth/ And longe whyte garmentes were geven vnto every



The thyr  
de figure



isa.ij.B.  
ozce.v.B.  
luc.xviii  
The.x. fi  
gure.

every one of them. And it was sayde vnto them that they shulde reste for a lyttle season vntyll the nomber of their felowes/ and brethren/ and of them that shulde bekyllled as they were/ were fulfyllled.

And I behelde when he opened the sixte seale/ and loo there was a grett erth quake and the sunne was as blacke as sacke clothe made of beare. And the mone weped even as bloud: and



The four  
th figure

and the starres of heven fell vnto the erth/ even as a fygge tree castith from her her fygges/ when she is shaken of a myghty wynde. And heven vanysshed awaye/ as a scroll wh2 it is rolled togedder. And all mountayns and yles/ were moved oute of their places. And the kynge of the erth/ & the gret men/ & the ryche men/ and the chiefe cap tayne/ & the myghty





esā. ij. 8.  
ozee. p. 8.  
luc. p. liij

myghty men/ and every bond man/ and every free man/ hyd them selves in denues/ and in rockes of the hylls/ and sayde to the hylls/ and rockes: fall on vs / and hyde vs from the presence of him that sitteth on the seate/ and from the wrath of the lambe/ for the grete da- pe of hys wrath ys come/ And who can endu- re it.

The. vii. Chapter.

And



The. vi.  
figure.

And after that I sawe. iiii. angels stonde on the iiii. corners of y<sup>e</sup> erth/ holdynge y<sup>e</sup> iiii. wyndes of the erth/ that y<sup>e</sup> wyndes shulde not blowe on the erthe / nether on the see/ nether on eny tree. \* And I sawe another angell ascende from the rysynge of the sunne: which had the seale of the lvyng god / and he cryed with a loude voyce to the iiii. angelle (to whom power was geven to hurt the erth and the

Angell to a greke worde & signifieth a messen- ger. And all the an- gelles are called mes- sengers &



## The Revelation

because they are sent so of te from god to mā on inessa- ge: euen so prophet- es/ pre- chers and the prela- tes of the church- re called angelles: that is to saye mes- sengers/ because th- eir offyce is to brin ge themef sage of god vnto the people. The good angelles here in th- is booke are the tr- ue bysho- pes and p- reachers/ and the e- uell angel- les are th- e heretyc- kes and

and the see) saying: Hurt not the erth nether the see/nether the trees/ tyll we have sealed y- seruautes of oure god in their forheddes.

And I herde the nombze of them which we re sealed/ & there were sealed an L. and xliiii. B. of all the trybes of the chyl dren of Isra- hell. Of the trybe of Iuda were sealed vii. M. Of the trybe of Ruben were sealed vii. M. Of the trybe of Gad were sealed vii. M. Of the trybe of Asser were sealed vii. M. Of the trybe of Neptalym were sealed vii. M. Of the trybe of Manasses were sealed vii. M. Of y- trybe of Symeō were sealed vii. M. Of y- trybe of Leuy were sealed vii. M. Of y- trybe of Issa- car were sealed vii. M. Of the trybe of Zabul- on were sealed vii. M. Of the tribe of Joseph were sealed vii. M. Of the trybe of Benjamin were sealed vii. thousande.

After this I behelde/ and lo a gret multitu- de (which nomā coulde nombze) of all nacids and people/ and tonges/ stode before the seate/ and before the lambe/ clothed with longe why- te garmentes/ and palmes in there hondes/ & cryed with a lowde voyce/ sayinge: saluacion be ascribed to him that sittith apou the siate of oure god/ and vnto the lambe. And all the angelles stode in the compase of the frate/ & of the elders and of the liii. bestes/ and fel be- fore the seat on their faces/ and worshipped god/ sayinge/ amen: Blessynge and glory/ wis- dome and thanks/ and honour/ & power and myght/ be vnto oure god for evermore Amen.

And one of the elders answered/ sayinge vnto

Of S. John

fo. ccclvi

vnto me: what are these which are arrayed in longe whyte garmentes/ & whence cam they? And I sayde vnto him: lorde thou wottest. And he sayde vnto me: these are they which cam oute of gret tribulacion & made their gar- mētes large & made them whyte in the bloud of the lambe: therfore are they in the presence of the seate of God & serue him daye & nyght in hys temple/ and he that sitteth in the seate wyl dwell amonge them. They shall hunger no more nether thyrst/ nether shall the sunne lyght on them/ nether eny heate: for the lam- be which ys in the myddes of the seate shall fede them/ and shall ledde them vnto fountay- nes of lyuynge water/ and god shall wype a- waye all teares from their eyes.

False pre- chers wh- ich euer falslye gods wor- de/ with- which the church- of Christ- shall be th- us misera- blye pla- ged vnto the ende of the wo- rld/ as is paynted in these sy- gures.

The. viii. Chapter.

And when he had opened the seventh seale/ there was silence in heven aboute the space of halfe an houre. And I sawe angelles stondynge before god/ and to them were given vii. trompettes. And another an- gell cam & stode before the aultre havynge a golden senser/ and moche of odoures was ge- ven vnto him/ that he shulde offre of the pra- yers of all saynctes apou the golden aultre/ which was before y- seate. And y- smoke of the odoures which came of y- prayers of all sayn- ctes/ ascended vppe before god out of y- angel- les honde. And y- angell toke the senser & fyl- led it with fyre of the aultre & caste it into the erth/ and voyces were made/ and thondrynge- and lighnynges/ and erth quake.

The. vii. figure.

3.ii.

And



## The Reuelacion

The .vii.  
fygure.



And the .vii. angels which had the .vii. tro-  
pettes prepared them selves to blowe. The  
fyrst angel blew and there was made hay-  
le and fyre/which were myngled with bloud/  
and they were caste into y<sup>e</sup> erth: and the thyrde  
parte of trees was burnt / & all grene grasse  
was brent. And y<sup>e</sup> seconde angel blew: & as  
it were a gret mountayne: burnynge w<sup>th</sup> fyre  
was caste in to the see / & the thyrde parte of  
the see

Of S. Iohn. Ho. ccc. lxxv

see tourned to bloud / and the thyrde parte of  
the creatures which had lyfe / dyed / & the thyr-  
de part of shippes were destroyed.

And the thyrde angel blew / & ther fell a  
grett starre from heven burnynge as it were a  
lampe / & it fell into the thyrde parte of the ry-  
vers / & into fountaynes of waters / and the  
name of the starre is called wormwood. And  
y<sup>e</sup> thyrde part was turned to wormwood. And  
many mē dyed of the waters because they we-  
re made bytter. And the fourth angel blew /  
and the thyrde parte of the sunne was smyt-  
ten / & the thyrde parte of the mone / & y<sup>e</sup> thyr-  
de part of starres: so that the thyrde parte of  
them was darckned. And the daye was smyt-  
ten that the thyrde part of it shulde not shy-  
ne / & lyke wyse y<sup>e</sup> nyght. And I behelde and  
herd an angel flynge thorowe the myddes of  
heven / sayinge with a lowde voyce: Woe / wo  
to the inhabiteres of the erth because of the  
royces to come of the trompe of the .iii. an-  
gells which were yet to blowe.

The .ix. Chapter.

And the fyfte angel blew / and I sawe  
a stare fall from heven vnto the erth. And to him was geuen the keye of the  
bottomlesse pytt. And he opened the botomles-  
se pytt / and there arose the smoke of a grett for-  
nace. And the sunne / and the ayer were dark-  
ned by the reason of the smoke of the pytt.  
And there cam out of the smoke locustes vpo  
the erth: and vnto them was geue power as  
the scorpions of the erth have power. And it  
hurt

The .viii.  
fygure.



# The Revelacion

The. viii  
fygure.



Hurt y grasse of the erth: nether eny grene thinge: nether eny tree: but only those mē which have not y scale in their forhede/ & to the was cōmaunded y they shulde not kyll the/ but y they shulde be vexed v monethes/ & their payne was as the payne y cōmeth of a scorpion/ whē he hath stōge a mā. And in those dayes shall men see deeth/ & shall not fynde it/ and shall

esai. li. b.

ezec. p. 8.

luc. xlii

sapi. p. vii.

Of S. John

Jo. cccxviii

shall desyre to dye/ & deeth shall flye frō the. And the similitude of the locusts was lyke vnto horses prepared vnto battayll/ and on their heddes were as it were crownes/ lyke vnto golde: and their faces were as it had bene the faces of men. And they had heare as the heare of women. And their tethe were as the tethe of lyons. And they had habbergions/ as it were habbergions of pron. And the sounde of their wynges/ was as the sounde of charrettes when many horses runne to gedder to battayle. And they had tayles lyke vnto scorpions/ and there were stinges in their tayles. And their power was to hurt men v. monethes. And they had a kynge over them/ which is the angell of the bottomlesse pytt/ whose name in the hebrew tonge/ is Abaddon: but in the greke tonge/ Apollyon. One woo is past/ and beholde two woos come after this.

Abaddon  
is as mo  
che to say  
e as a dest  
royer.

And the sixte. angell blewe / and I herd a voyce from the iiii. corners of the golden altre which is before god/ saying to the sixte angell/ which had the trompe: Loose the iiii. angelles / which are bounde in the grett ryver Eufrates. And the iiii. angelles were loosed which wer prepared for an houre/ for a daye/ for a moneth/ and for a ycare / for to sleethe thyrde part of mē. And the nombze of horses of warre/ were twenty tymes xiiii. And I herd the nombze of them. And thus I sawe the horses in a vision/ & them y sate on the havynge fyer habbergions of a Jacyncte coloure/ & byrmstony/ and the heeddes of y horses werre

The. ix.  
fygure.

3. iiii. as the



# The Revelation



The.iiij.  
figure.

as the heeddes of lyons. And out of their mouthes went forth fyre and smoke/and brymstone. And of these iiii. was the thyrde parte of men kylled: that is to saye/ of fyre/ smoke/ and brymstone/ which proceded out of the mouthes of them: for their power was in their mouthes and in their tayles: for their tayles were lyke vnto serpyntes/ and had heeddes/ and with them they dyd hurt. And the remnaunt of the

Of S. Iohn.

ffo. ccclo. vii

of the mē which were not kylled by these plagges/ repented not of the dedes of their hondes that they shulde not worshyppe devyls/ and ymages of golde/ and sylver/ and brasse/ and stone/ and of wood / which nether can se/ nether heare/ nether goo. Also they repented not of their murther/ and of their sorcery nether of their fornicacion nether of their thefte.

The. v. Chapter.



The.v.  
figure.

3.v. And



## The Reuelacion

The. v.  
figure.

**A**nd I sawe another myghtye angell come doune from heven/ clothed with a cloude/ and the rayne bowe upon his heed. And hys face as it were the sunne/ and his fete as yt were pyllars of fyre and he had in his honde a lytell boke oppyn: and he put his ryght fote upon the see/ and his lyfte fote on the erth. And cryed with a lowde voyce/ as when a lyon roareth. And when he had cryed/ seven thondres spake their voyces. And when the vii. thondres had spoken their voyces/ I was aboute to wyte. And I herde a voyce from heven sayinge vnto me/ seale vp thoo thynges which the vii. thondres spake/ and write them not.

**And** the angell which I sawe stonde upon the see/ and upon the erth/ lyfte vpp his honde to heven/ and swoore by him that liveth for ever more/ which created heven/ and the thynges that ther in are/ and the see/ and the thynges which ther in are: that there shulde be no longer tyme: but in the dayes of the voyce of the seventh angell/ when he shall begyn to blowe: evn the mistery of god shall be fynished as he preached by his servaunte y prophete.

**And** the voyce which I herde from heven spake vnto me agayne/ and sayde: goo and take the lytle boke which ys open in the honde of the angell/ which stondeth upon the see/ and upon the erth. And I went vnto the angell/ and sayde to him: geve me the lytle boke/ and he sayd vnto me: take it/ and ate it vp/ and it shall make thy belly blytter/ but it shall be in thy mouth

Of S. Iohn. fo. ccc. lxxv

**mouth** as swete as honny. and I toke the lytle boke out of his honde/ and ate it vp/ and it was in my mouth as swete as honny/ and as so ne as I had eat it/ my belly was blytter. And he sayde vnto me: thou muste prophesy agayne amonge the people/ and nacions/ and tonges/ and to many kynges.

The. vi. Chapter.



The. vi.  
figure.

And



## The Revelacon

The. vi.  
fygure.

**A**nd then was geven me a rede lyke vnto a rodd/and it was sayd vntome: Ryse and mete the temple of god/ & the altre/and them that worshippe therin and the guyze which is within the temple cast oute and mete it not: for it is geuyn vnto the gentyles and the holy cite shall they treade vnder fote. xlii. monethes. And I will geve power vnto my two wytnesses / and they shall prophesy. xlii. & lxx. dayes / clothed in sacke cloth. These are two olyue trees / and two candlestyckes / standinge before y god of y erth.

And if eny man will hurt them / fyre shall procede out of their mouthes / and consume their ennemyes. And yf eny man will hurt thez this wyse muste he be kylled. These have power to shut heven / that it rayne not in the dayes of their prophesyinge: and have power o ver waters to turne them to bloud / & to smyte the erth w almaner plages / as often as they will.

And when they have fynysshed their testimony / the beste that cam oute of the bottomlesse pytt shall make warre agaynst them and shall overcome them / and kyll them. And theiir boddys shall lye in the stretes of the grea te cite / which sprituallly is called zodom and Egypte / where oure lorde was crucified. And they of the people and kynredes / & tonges / & they of the nacions / shall se their boddys. xlii. dayes and an halfe / and shall not suffre theiir boddys to be put in graves. And they that dwell

Of S. Iohn.

ffo. ccc. lxxv

dwell upon the erth / shall reioyce over them & be glad / and shall send gyftes one to another for these two prophetes vexed them y dwell on the erth.

And after. xlii. dayes and an halffe the spere of lyfe from god / entred into thez. And they stode vp apd their fete: and grea te feare came upon thez which sawe them. And they herde a grea te voyce from heven / saying vnto thez. Come vp hider. And they ascended vp into heven in a cloude / & their ennemyes sawe thez. And y same houre was ther a gret erth quake. And the tenth parte of the cite fell / and in the erth quake were slayne names of men seven. And the remnaunt were feared / & ga ve glozy to god of heven. The seconde woo is past / & beholde y thyrde woo wyll come and

And the seventh angell blew / and ther were made great voyces in heven / sayinge: the kyngdoms of this worlde are oure lordes & his christes / & he shall raygne for ever more. And the. xlii. elders / which sytt before god on their seates / fell upon their faces / and worshipped God sayinge: we geve the thankes lorde God allmyghte: which arte and wast / and arte to come / for thou haste receaved thy grea te myght / and hast raygned. And the nacions were angry / and thy wrath is come / and the tyme of y dred that they shuld be iudged & that thou shuldest geve rewarde vnto thy seruautes the prophettes and saynctes / and to them that feare thy name small and great and shuldest destroye them / which destroye y erth.



## The Reuelacion

erth. And the temple of God was openyd in  
heven / & there was fene in his temple / the arcke  
of his testamēt: and ther folowed lyghtnynges  
and voyces / and thondrynges & erth qua-  
ke / and moche haple. **C. The. vii. Chapter**



The. vii.  
figure.

The. vii.  
figure.

**A**nd ther appered a gret wonder in heven  
A woman clothed with the sunne / and  
the mone vnder her fete / and upon her  
head a crowne of .xii. starres. And she was  
with chylde

## Of S. John

## ffo. cccc. lxxviii

chylde and cryed travayllinge in byrth / & pay-  
ned redy to be delyvered. And ther appered a  
nother wonder in heven / for beholde a gret  
red dragō / havynge .vii. heddes / & ten hornes  
and crounes vpon his heddes: & his tayle drue  
the thyrde parte of the starres / and cast them  
to the erth.

**A**nd the dragon stode before the woman  
which was redy to be delyvered: for to de-  
voure her chylde as sone as it were borne.  
And she brought forth a man chylde / which  
shulde rule all nacions with a rode of yron.  
And her soune was taken vp vnto God / and  
to his seate. And the woman fled into wyl-  
dernes / where she had a place / prepared of  
god / that they shulde fede her there a .xii. C.  
and lxx. dayes.

And ther was grett battayll in heven / Mi-  
chael & his angelles fought with the dragon  
and the dragon fought with his angelles / and  
prevaylled not: nether was their place foun-  
de any more in heven. And the grett dragon /  
that olde serpent called the devyll and Satha-  
nas was cast out. Which descaveth all the  
worlde. And he was cast into the erth / & his  
angelles were cast out also.

And I harde a lowdevoyce sayinge: in heven  
is now made salvaciō & strengthe & y kyng-  
dome of our God / & the power of his Christ  
for he is cast doune which accused them be-  
fore god daye and nyght. And they over-  
came him by the bloude of the lambe / and  
by the worde of their testimony / and they lo-  
ved



ved not their lyues vnto the deeth. Therefore reioyce heuens / and ye that dwell in them. Woe to the inhabitants of the erth / and of the see: for ydevyll is come doune vnto you which hath greet wrath / because he knoweth that he hath but a short tyme.

And when the dragon sawe / that he was caste vnto the erth / he persecuted the woman which brought forth the man chylde. And to the woman were given two wynges of a great eagle / that she myght flye into the wyldernes / into her place / where she is nourished for a tyme / tymes / and halffe a tyme / from the presence of the serpent. And the dragon cast out of his mouth water after the woman as it had bene a ryver because she hulde have bene caught of the floud. And the erth holpe the woman / and the erth opened her mouth / and swallowed vp the river which the dragon cast out of his mouth. And the dragon was wroth with the woman: and went and made warre with the remnaunt of hys sede / which kepe the commaundmentes of god / and have the testimony of Iesus Christe. And I stode on the see sonde.

The. viii. Chapter.

**A**nd I sawe a best rise out of the see / havinge vii. heddes / and x. hornes / and upon his hornes x. crownes / and upon his heed / the name of blasphemy. And the beast which I sawe / was lyke a catt of the mountayne / and his fete were as the fete of a bear / and his mouth as the mouth of a lyon. And the dragon

The. viii  
fygure.



The. viii  
fygure.

dragon gave him his power and his seate / a grett auctorite: and I sawe one of his heedes as it were wounded to deeth / and his deadly wound was healed. And all the worlde wondered at the beast / and they worshipped y dragon which gave power vnto the beast / and they worshipped the beast sayinge: who is lyke vnto the beast / who is able to warre with him?

Ala

And



## The Revelation

And ther was a mouth geve vnto him that spake great thinges and blasphemies/and power was geve vnto him/to do xlii. monethes And he opened his mouth vnto blasphemy agaynst God/to blaspheme his name/and his tabernacle and them that dwell in heven. And it was geven vnto him to make warre with the sayntes/ & to overcome them. And power was geven him over all kynred/tonge/ and nacion: and all that dwell upon the erth worshipt him: whose names are not written in the booke of lyfe of the lambe/ which was kylled from the begynnyng of the worlde. If any man have an eare/ lett him heare. He that leadeth into captivite/ shall goo into captivite: he that kylleth with a swerde/ must be kylled with a swerde. Here is the pacience/ and the fayth of the sayntes.

Ben. ix. a  
matthew  
xxv.

And I behelde another best commynge up oute of the erth/and he had two hornes like a lambe/and he spake as dyd the dragon. And he dyd all that the fyrste best coude do in his presence / and he caused the erth / and them which dwell therein / to worshippe the fyrst best/whose dedly wounde was healed. And he dyd grett wonders/so that he made fyre come doune from heven in the syght of men. And deceaved them that dwell on the erth by the meanes of those signes which he had power to doo in the sight of the best/ sayinge to the that dwell on the erth: that they shuld make an ymage vnto the best/which had the wounde of a swerde/and dyd lyve.

And

Of S. John

ffo. ccc. lxxviii.

And he had power to geve a sprete vnto the ymage of the best/and that the ymage of the best shuld speake / and shuld cause that as many as wolde not worshippe the ymage of the best/shuld be kylled. And he made all both the finale and grett/ ryche and poore/ fre and bond/to receave a marke in their right hondres/ or in their forheddes. And that no man myghte by or sell/ save he that had the marke/ or the name of the best/ other the nombze of his name. Here is wisdom. Let him that hath wyte count the nombze of the best. For it is the nombze of a man/and his nombze is fyve hundred/threescore and fyve.

¶ The. viii. Chapter. \*

And I looked/ and loo a lambe stode on the mount Syon/and with him C. and xliiii. thousande havynge his fathers name written in their forheddes. And I herde a voyce from heven/ as the sounde of many waters/ and as the voyce of a gret thoundze/ And I herde the voyce of harpers harpyng with their harpes. And they songe as it were a newe songe/ before the scate / and before the foure bestes/ and the elders / and no man coude learne that songe / but the hundred and xliiii. M. which were redeemed from the erth. These are they/ which were not defyled with women/ for they are virgyns. These folowe the lambe whithersoever he goeth. These were redeemed from men beynge the fyrste frutes vnto God and to the lambe/ & in their mouthes was foude no gyle. For they

the. viii.  
figure.

Al. ii. are





The.iiii  
figure.

are with outē spott before the trone of god. R

And I sawe an angell flye in the myddes of  
heven havyng an everlastynge gospell / to  
preache vnto them that sytt and dwell on the  
erth / and to all nacions / kinredde / and tonge  
and people sayinge with a lowde voyce: feare  
god and geve honour to him / for the houre of  
his iudgement is come: and worshyppe him /  
psal. xlviii. that made heven and erth / & the see / and foun-  
taynes

taines of water. And there folowed another  
angell / sayinge: Babilon is fallen is fallen  
that gret cite / for she made all nacions drynke  
of the wyne of hyr fornicacion. esai. xvi.  
hie. i. a

And the thyrde angell folowed them sayin  
ge with aloudē voyce: If eny man worshippe  
the best and his ymage / and receave his mar  
kein his forehead / or on his honde / the same  
shall drynke of the wyne of the wrath of God  
which is powred in the cuppe of his wrath.  
And he shall be punnysshed in fyre and brim  
stone / before the holy Angels / and before the  
lambe.

And the smoke of their turment ascendeth  
vp evermore. And they have no rest daye ner  
nyght / which worshippe y beast and his yma  
ge / and whosoever receaveth the prynt of his  
name. Here is the pacience of sayntes. Here  
are they that kepe the commaundmentes and  
the sayth of Iesu.

And I herdea voyce from heven sayinge  
vnto me: wyte. Blessed are the deed / which he  
re after dye in the lorde / even soo sayth the spre  
te: that they maye rest fro their laboures / but  
their workes shall folowe them. And I looked  
and beholde a whyte clowde / and upon the  
clowde one syttinge lyke vnto the sonne of  
man / havyng on his heed a goldē crowne / &  
in his honde a sharpe sykle. And another an  
gell came oute of the temple / cryinge with a  
lowde voyce to him that sat on the clowde.  
Thruste in thy sykle and reape: for the tyme is  
come to reape / for the corne of the erth is ripe. The. v.  
figure.

Joel. iii. c  
And



# The Reuelacion

The.vv.  
fygure.



And he that sate on the clowde thrust in his sykle on the erth/and the erth was reped.

And another angell came oute of the temple/which is in heven/ havyng also a sharpe sykle. And another angell came oute from y austre/ which had power over fyre/and cryed with a lowde crye to him that had the sharpe sykle/and sayde:thrust in thy sharpe sykle / & gaddre the clusters of the erth for her grapes are

Of S. Iohy. fo.cccxviii.

are ripe. And the angell thrust in his sykle on the erth/and cut doune the grapes of the vyneyarde of the erth:and cast them into the gret wynefat of the wrath of god/and the wynefat was trodden with out the cite/& bloud came oute of the fat/evē vnto the hors bydes by the space of a thorsande and. vi. l. furlonges. ¶ The.vv. Chapter.

**A**nd I sawe another signe in heve grett The.vvi  
& mervellous .vii.angells havyng the fygure.  
seven lasse plages/for in the is fulfyl-  
led y wrath of god. And I sawe as it were a  
glassye see/mingled with fyre/& the that had  
gotten victory of the beest/& of his ymage/&  
of his marke/& of the nombre of his name stode  
on the glassye see/havyng y harpes of god  
and they songe the songe of Moses the serva-  
unt of god/and the songe of the lambe/sayin-  
ge. Bret and marvellous are thy workes For-  
de god almyghty/iuste & true are thy wayes/  
kyng of saynctes. Who shall not feare o lord  
and glozify thy name: for thou only arte  
holy/& all gentylls shall come and worship. Here.v.  
pe before the / for thy iudgmentes are made  
manifeste.

And after that/I loked/and beholde y tem-  
ple of the tabernacle of testimony was opyn  
in heven / and the seven angells cam out of  
the temple/which had the seven plages/ clo-  
thed in pure & bryght lynnen / and havyng  
their brestes gyrded with golden girdelles .  
And one of the fowre beestes gave vnto y se-  
ven angells .vii. golden viasses/full of y wrath  
Aa.iiii. of God



## The Reuelacion

of God which lyveth for ever more. And the temple was full of the smoke of the glory of God/and of his power/and no man was able to entre into the temple/ tyll the seven plage of the seven angels were fulfilled.

The. vii. Chapter.



The. vii.  
figure.

**A**nd I herde a great voyce out of y<sup>e</sup> tem-  
ple sayinge to the seven angels: goo ye  
ure wayes / poure out youre vialles of

Of S. Iohy. No. ccc. lxxv

wrath upon the erth. And the fyrst went/and  
poured out his viall ap<sup>o</sup> the erth/ & there fell  
anoyson and a soze botche ap<sup>o</sup> the m<sup>e</sup> which  
had the marke of the best/ & ap<sup>o</sup> the which  
worshipped his ymage. And the seconde an-  
gell shed out his viall ap<sup>o</sup> y<sup>e</sup> see/ & it turned  
as it were into the bloud of a deed m<sup>a</sup>: & every  
lyvinge thyng dyed in the see. And y<sup>e</sup> thyrde  
angell shed out his viall ap<sup>o</sup> the ryvers and  
fountaynes of waters/ & they turned to bloud.  
And I herde an angell saye: lorde which arte  
and wast/ thou arte ryghteous & holy / becau-  
se thou hast geve soche iudgmentes/ for they  
shed out the bloude of sayntes/ and prophete-  
tes/ & therfore hast thou geven them bloud to  
drynke: for they are worthy. And I herde ano-  
ther out of the aultre saye: even soo lorde god  
almighty / true and righteous are thy iudge-  
mentes.

And the fourth angell poured out his viall  
on the sunne/and power was geve vnto him  
to veve men with heate of fyre. And the men  
raged in gret heate/and spake cvyll of the na-  
me of God which had power over those pla-  
ges/and they repented not/to geve him glory.  
And the fyfte angell poured out his viall a-  
pon the scate of the beste/ and his kyngdome  
weved derke/and they gnawe their tonge for  
sorowe/and blasphemed the god of heven for  
sorowe/and payne of their sores/and repented  
not of their dedes.

And the sixte angell poured out his viall  
ap<sup>o</sup> the gret ryver Euphrates / and the wa-

Ala. v. ter



# The Reuelacion

ter dzyed vp/ that the wayes of the kynge of  
the este shulde be prepared. And I sawe  
thre vnclene sprettes lyke frogges come out  
of the mouth of the dragon/ and out of the  
mouth of the beeste/ and out of the mouth of  
the false prophett. For they are the sprettes  
of devyls workynge myracles/ to go out vnto  
the kynge of the erth and of the whole worl  
de to gadder them to the battayle of that gret  
daye of God almyghty. Beholde I come as  
a thefe. Happy is he that watcheth and ke-  
peth his garmentes/ lest he be founde naked/  
and men se his filthynes. And he gaddered  
them togedder into a place called in the he-  
brewe tonge Armagedon.

Matthew  
xviii. lu  
ke. xij. c.  
i. cor. v. a

And the seventh angel poured out his vi-  
all in to the ayre. And there came a voyce out  
of heven from the seate/ sayinge: it is done.  
And there folowed voyces/ thondrynges/ and  
lightnynges/ and there was a grett erthqua-  
ke/ soche as was not sence men were ap on the  
erth/ so myghty an erthquake and so grett.  
And the greate cite was devyded into thre par-  
ties/ And the cities of nacions fell. And grett  
Babylon came in remembraunce before God/  
to geve vnto hyr the cuppe of wyne of the fe-  
arcenes of his wrathe. Every yle fled awaye/  
and the mountaynes were not founde. And  
ther fell a gret hayle/ as it had bene talentes/  
out of heven ap on the men/ and the men blas-  
phemed God/ be cause of the plague of the hay-  
le/ for it was grett and the plague of it sore.

The. vii. Chapter.

And

Of S. Iohn

fo. cclxxv



the. vii.  
figure.

And there cam one of the seven angels/  
which had the seven vialles/ and talked  
with me/ sayinge vnto me: come I will  
shewe the the iudgment of the grett whore  
that sitteth ap on many waters/ with whome  
have comytted fornicacion the kynge of the  
erth/ so that the inhabitants of the erth/ are drin-  
ken with the wyne of her fornicacion. And he  
carried me a waye into the wilderness in the  
spete.



## The Reuelacion

the. vii.  
figure.

spete. And I sawe a woman sytt apou a rose colored best full of names of blasphe mie which had ten hornes. And the woman was arayed in purple and rose color/and decked with golde/precious stone/and pearles /and had a cup of golde in her honde/full of a hominations and fylthynes of her forny cacion. And in her forhed was a name wyrtten/a mistery / gret Babylon the mother of whordome/ and abominacions of the erth. And I sawe the wyfe dronke with the bloud of saynctes/ and with the bloud of the witnesses of Iesu. And when I sawe her/I wondred with grett mervayle.

And the angell sayde vnto me: wherfore mervayllst thou? I wyll shewe the .y. mistery of the woman/ and of the best that berith her/which hath seven heddes/and ten hornes. The best that thou seest/was/ and is not/and shall ascende out of the bottomlesse pytt/and shall goo into perdition/and they that dwell on the erth shall wondre (whose names are not wyrtten in the boke of lyfe from y begynnyng of the worlde) when they beholde the best that was/and ys nott. And here ys a mynde that hath wysdome.

The seven heddes are seven mountaynes/ on which the woman sytteth: they are also seven kynge. fyve are fallen/ and on ys/ and onother is not yet come. Whē he cometh he muste contynue a space. And the beste that was/and ys not/is even the ayght/and ys one of the seven/and shall goo into destruccion. And the ten hornes which thou seist/ are ten kynge

Of S. Iohn

ffo. cccc. lxxviii

kynge/which have receaved no kyngdome/ but shall receave power as kynge at one houre with the best. These have one mynde/ and shall geve their power and strenghte vnto y beste. These shall fyght with the lambe/ and the lambe shall overcome them: for he is lord of lordes/and kynge of kynge: and they that are on hys syde / are called /and chosen and faythfull.

And he sayde vnto me: the waters which thou sawest/where the whore syttith/are people/and folke/and nacions/ and tonges. And the ten hornes/which thou sawest apou the best/are they that shall hate the whore / and shall make her desolate/ and naked/ and shall eat their fleshe/ & burne her with fyre. For God hath put in their hertes/ to fulfyll hys wyll/ and to do with one consent/ for to geve hir kyngdom vnto the beast/untill the worde of God be fulfyllled. And the woman which thou sawest / ys that gret cyte / which raigeth over the kynge of the erth.

The. viii. Chapter.

And after that I sawe another angell come from heven/havinge gret power/ and the erth was lyghtned with hys byghnes. And he cryed myghtyly with a stronge voyce sayinge: Great Babilon is fallen/ys fallen/and ys become the habitation of devils/and the holde of all fowle sprettes/ and a cage of all unclene and hatefull byrdes for all nacions have dronken of the wyne of the wrath of her forny cacion. And the kyn-

The. xv.  
figure

ges



will-  
gare.



ges of the erth have committed fornicacion with her / and her marchauntes are weped & ryche of the abundance of her pleasures.

And I herde another voyce from heven sa-  
ye: come a waye from her my people / that ye  
be not parttakers in her synnes / that ye recea-  
ve not of her plages. For her synnes are gon  
up to heven / and God hath remembred her  
wycked-

wyckednes. Rewarde her even as she rewar-  
ded you / and geve her dubble accordynge to  
her workes. And poure in dubble to her in the  
same cuppe which she fylled vnto you. And  
as moche as she glorified her selfe and lyved  
wantonly / so moche poure ye in for her of pu-  
nysshment / and sorowe / for she sayde in her  
herte: I sytt beinge a quene and am no wyd-  
dowe and shall see no sorowe. Therefore shall  
her plages come at one daye / deeth / and sorow.  
we / and hunger / and she shall be bzent with  
fyre: for stronge ys the lorde god which iud-  
geth her.

And the kynge of the erth shall wepe her  
and wayle over her / which have committed  
fornicacion with her / and have lyved wantan-  
ly with her / when they shall see the smoke of  
her burnynge / and shall stonde a farr off / for  
feare of her punnysshment / sayinge: Alas / A-  
las / that gret cite Babilon / that myghty cite:  
for at won houre is her iudgment come.  
And the marchauntes of the erth shall wepe  
and wayle in them selves / for no man wyll  
bye their ware any moze / the ware of golde / &  
silver / & precious stones / nether of pearle / and  
raynes / and purple / & skarlet / and all thyng  
wodde / and al manner vessels of yvery / and al  
manner vessels of most precious wodde / and  
of bzaasse / and of yron / and synamon / and o-  
dours / and oynmentes / and frankynsence /  
and wyne / and oyle / and fyne floure / and whea-  
te / bestes / and shepe / and horsys / and charret-  
tes / and boddys and soules of men.

And



And the apples that thy soule lusted after / are departed fro the. And all thynges which were deyntie / and had in pryce are departed fro the / and thou shalt fynde them no more. The marchailntes of these thynges which were weped ryche shall stonde a farre of from her / for feare of the punysshment of her / wepyng and waylyng / and saying: alas alas / that grett cite / that was clothed in raynes / and purple / and scarlett / and decked with golde / and precious stone / and pearles: for at one houre so great ryches ys come to nought

And every shippe governer / and all they that occupied shippes / and shippmen which worke in the see / stode a farre of / and cryed / when they sawe the smoke of her burnynge / sayinge what cite is lyke vnto this grett cite? And they cast dust on their heddes / and cryed wepyng / and waylyng / and sayed: Alas Alas y greate cite wherin were made ryche all that had shippes in the see / by the reason of her costlynnes for at one houre is she made desolate

Reioyce over her thou heven / and ye holy Apostles / and prophetes: for god hath geven youre iudgment on her. And a myghty angell toke vp a stone lyke a grett mylstone / and cast it into the see / sayinge: with suche violence shall that gret cite Babilon be cast / and shall be founde no more. And the voyce of harpers / and musicions / and of pypers / and trompetters / shall be herde no more in the: and no craftes man / of whatsoever craft he be / shall be founde any more in the. and the soule of a myl shall be

shall be herde no more in the / at the voyce of the byrd crome and of the byrd / shall be herde no more in the: for thy marchauntes were y grett men of y erth. And with thyne inchantment were deceaved all nacions: and in her was founde the bloude of the prophettes / and of y sayntes and of all that were slayne upon y erth.

The. xiv. Chapter.

**A**nd after y / I herde y voyce of moche people in heven sayinge: Alleluia. Salvation & glozy and honour / and power be ascribed to y lord our god / for true & ryghteous are his iudgements / for he hath iudged y grett whore / which did corrupt the erth with her fornicacion / and hath avenged the bloud of his servauntes of her hond. And agayne they said: Alleluia. And smoke rose vp for evermore. And the xiiii. elders / and the iii. bestes fell downe / and worshypped god that sate on the seate sayinge: Amen Alleluia. And a voyce cam out of the seate / sayinge: prayse our lord god all ye that are his servauntes / and ye that feare him both small and grett.

And I herde the voyce of moche people / even as the voyce of many waters / and as the voyce of stronge thondrynges / sayinge: Alleluia / for god omnipotent raigneth. Let vs be glad and reioyce and geve honour to him: for the mariage of the lambe is come / and hys wyffe made her sylfe redde. And to her was graunted / that she shulde be arrayed with pure and goodly raynes. For the raynes is the ryghte wesnes of sayntes. And he sayde vnto me: Be happy





The. viij  
figure.

mat. x. xij  
Luc. xiiij • happy are they which are called vnto the La-  
bes supper. And he sayde vnto me: these are  
the true sayinges of God. And I fell at his  
fete/to worshyppe him. And he sayde vnto me  
se thou do it not. For I am thy felloweserua-  
unt/and one of thy brethren/and of them that  
have the testimony of Jesus. Worshyppe  
God. For the testimony of Jesus ys the spere  
te of prophesy. And I sawe heven open/ and  
besol

Beholde a whyte horffe: and he that sat upon The. viij  
him was faythfull and true: & in ryghtewes- figure.  
nes dyd iudge and make battayle. His eyes  
were as a flame of fyre: and on his heed were esai. l. viii.  
many crounes: and he had a name written/ y  
noman knewe but him sylfe. And he was clo-  
thed with a vesture dypt in bloud/and hys na-  
me ys called the worde of God. And the war-  
riers which were in heven/ folowed him upon  
whyte horffes/ clothed with whyte and pure  
raynes: and out of his mouth he went out a  
sharpe swerde /that with yt he shuld smyte  
the hethen. And he shall rule them with a rod  
de of yron /and he trode the wynefatt of fe-  
arres & wrath of almyghty god. And hath  
on his vesture and on his thygh a name writ- j. tin. viij.  
ten: kynge of kynnes/ and lord of lordes.

And I sawe an angell stonde in the sunne/  
and he cryed with a lowde voyce/ sayinge to  
all the fowles that flye by y myddes of heve  
come and gaddre youre selves to gedder vnto  
the supper of the gret god/ that ye maye eat  
the fleshe of kynnes/ and of hys captaynes/  
and the fleshe of myghty men /and the fles-  
he of horffes/ and of them that sytt on them/  
and the fleshe of all free men and bond men/  
and of small and gret. And I sawe the beste  
and the kynnes of the erth/ and their warriors  
gaddred to gedder to make battayle agaynst  
him that satt on the horffe and agaynst his  
sowdiers.

And the beste was take/ and with him that  
falce prophett that wrought myracles before  
Bb. ii. him



## The Reuelacion

him/with which he desceaved the that recea-  
ved y bceste's marke/a them that worshipped  
his ymage. These both were cast into a p'de  
of fyre burnyge with bymstone: a y remna-  
unte were slayne with y swearde of him that  
sat apon the horffe/ which swearde proceded  
out of his mouth/and all the foules were ful  
filled with their flesshe.

The. xv. Chapter.

The. xv.  
figure.



And

Of S. John

Ho. ccc. lxxv.

**A**nd I sawe an angell come doune from The. xv.  
heren/ havinge the keye of the bottom figure.  
lesse pyt/ a gret chayne in his honde.  
And he toke the dragō that olde scrpet/ which  
is the devyll and Satanas/ a he bounde him  
a thousand yeaeres: and cast him into the bot-  
tomlesse pit/ and he bounde him/ and set a sea-  
le on him / y he shuld desceave the people no  
moare/ tyll the. M. yeaeres were fulfilled. And  
after y he muste be loosed for a litell season.

And I sawe seatte / a they sat apon them/ a  
iudgement was geven vnto them: and I sa-  
we the soulcs of them that were beheaded for  
the witnes of Jesu/ a for the worde of God:  
which had not worshipped the best/ nether  
his ymage/ nether had taken his marke vpon  
their forheddes/ or on their hondcs: and they  
lyved/ and raygned with Christ a. M. yere:  
**B**ut the wother of the deed men lyved not  
agayne/ vntyll the. M. yere were fynished.  
This is that fyrst resurreccion. Blessed and  
holy is he that hath parte in the fyrst resur-  
reccion. For on suche shall the seconde death  
have no power/ for they shall be the prestes of  
God and of Christ / and shall raygne with  
him a. M. yere.

And when the. M. yeaeres are experied / Sa-  
tan shall be loosed out of his prson/ and shall czechle.  
goe oute to deceave the people which are in xxxviii.  
the fonte quarters of the erth Babel and Ma- c. xxxix.  
gog/ to gadder them to gedder to batayle/ who  
senombre is as the sonde of the see: and they  
went vp on the playne of the erth/ and compa-  
Bb. lii. sed the



## The Reuelacion

fed the tentes of the saynctes about / & the be-  
loved cite. And fyre cam doune from God / out  
of heven / & devoured them: & the devyll that  
desceaved them / was cast into a lake of fyre &  
syrnystone / where the beest and the falce pro-  
phet were and shalbe tormented daye and  
nyght for ever more.

And I sawe a grett whyte scate and him  
that sate on it / from whose face fled awaye  
both the erth and heave / and their place was  
no more founde. And I sawe the deed / both  
grett and small stonde before God: And the  
boke were opened and another boke was ope-  
ned / which is the boke of lyfe / and the dred  
were iudged of thoo thynges which were  
wrytten in the boke accordinge to their de-  
des: and the see gave up her deed / which were  
in her / and detly & hell delpyered up the deed /  
which were in them: and they were iudged  
every man accordinge to his dedes. And detly  
and hell were cast into the lake of fyre. This  
is that second deeth. And whosoever was  
not founde wrytten in the boke of lyfe / was  
cast into the lake of fyre.

### The .vii. Chapter.

isa. lxv. c  
and. lxvi  
ij. pet. iiij.  
**A**nd I sawe a newe heven & a newe erth  
for the fyrst heven / and the fyrst erth /  
were vanysshed awaye / and there was  
no more see. \* And I Ihd sawe that holy cite  
newe Jerusalem come doune from God oute  
of heven prepared as a bryde garnysshed for  
her husband. And I herde a grett voyce out  
of heaven sayinge: beholde / the tabernacle  
of God

Of S. Iohn

ffo. ccclyviii



The .vii.  
figure.

of God is with men / & he will dwell with the  
And they shalbe his people / & God him sylffe  
shalbe with the & be their god. And God shall  
 wype awaye all teares fro their eyes. And the  
re shalbe no more deeth / nether sorowe nether  
cryinge / nether shall there be any more payne /  
for the olde thynges are gone. And he that  
sate upon the seate / sayde: Behold I make  
all thynges newe. \* And he sayde unto me: isa. xliiij  
ij. cor. v.  
Blessed. wryte



## The Revelation

wryte/ for these wordes are faythfull & true.

And he sayde vnto me: it is done/ I am Alpha and Omega/ the begynnyng/ and the ende. I will geve to him y<sup>e</sup> is a thyrst of the well of the water of lyfe fre. He that overcometh shall inheret all thynges/ & I will be his God/ and he shall be my sonne. But the fearefull & vnbeleuyng/ and the abhominable/ and murderers/ & whormongers/ & sozcerers/ and ydolaters/ and all lyars shall have their parte in the lake which burnyth with fyre and brym. **L** stone/ which is the seconde deth.

And there cam vnto me one of the vii. angels which had the vii. vials full of the vii. laste plagues: and talked with me sayinge: come hydder/ I will shewe the the byrde/ the lambes wyfe. And he carryed me awaye in the spyre to a grett and an hye mountayne/ and he shewed me the grett cite/ holy Jerusalem descending out of heven fro God/ havinge the brightnes of God. And her shynynge was lyke vnto a stone moste precious/ even a jaspar **D** cleare as cristall: and had wallis grett & hye/ and had xii gates/ and at the gates vii. angels: and names wzitten/ which are the vii. trybes of Israll: on the est parte iii gates/ & on the north syde iii gates/ and to wardes the south iii gates/ and from the west iii gates: & the wall of the cite had vii foundations/ & in them the names of the lambes. vii. Apostles.

And he that talked with me/ had a golden reade to measure the cite with all and the gates therof and the wall therof. And the cite was bylt

Of S. John

ffo. cccclxxviii.

bylt iiij. square/ and the length was as large as the bredth of it/ and he measured the cite with the rede. vii M. fur longes: & the length and the bredth/ and y<sup>e</sup> heyth of it/ were equall. **E** And he measured the wall therof. an c liii. cubittes: the measure that y<sup>e</sup> angel had was after the measure that man vseth. And the byldinge of the wall of it was of iaspar. And the cite was pure gold lyke vnto cleare glasse & the foundations of the wall of y<sup>e</sup> cite was garnished with all maner of precious stones. The fyrste foundation was iaspar/ the seconde saphyre/ the thyrde a calcedony/ the fourth an emeralde: the fyft sardonix: the sixt sardios: the seventh crysolite/ the ayght berall: the nynt a topas: the tenth a crysoprasos: the eleventh a iacynthe: the twelfe an amatist.

The vii. gates were vii pearles/ every gate was of one pearle/ and the strete of the cite was pure golde/ as thozowe shynynge glasse. And there was no temple therein. For the lord god almyghty and the lambe are the temple of it/ and the cite hath no nede of the sonne ne ther of the mone to lyghten it. For the byghtnes of God dyd light it: and the lambe was the light of it. And the people which are saved shall walke in the light of it: and the kyn ges of the erth shall bynge their gloxy vnto it. And y<sup>e</sup> gates of it are not shut by daye. For there shall be no nyght there. And there shall entre into it none vnclene thyng: ne ther what so ever worketh abhominacion: or maketh lyes: but they only which are wrytten in **W** B. v. the lam.



# The Revelacion

the lames boke of lyfe.

The. xvii. Chapter.

**A**nd he shewed me a pure ryver of water of lyfe clere as cristall: procedynge oute of the scate of God and of the lambe. In the myddes of the strete of it. and of ether syde of y ryver was there wode of lyfe: which bare vii maner of frutes: & gave frute every moneth: and the leves of the wode served to heale the people with all. And there shalbe no more curse: but the seate of god and the lambe shalbe in it: and his servauntes shall serve him: And shall se his face/ and his name shalbe in their foreheades. And there shall be no nyght there/ and they nede no candle/ nether light of the sunne: for the lorde God geveith them light/ and they shall raygne for evermore.

esa. lx. d.

And he sayde vnto me: these sayinges are faythfull / and true. And the lorde god of sayntes and prophetes sent his angell to shewe vnto his servauntes/ the thynges which muste shortly be fulfilled. Beholde I come shortly. Happy is he that kepeth the sayinge of y prophesy of this boke. I am Iohn which sawe these thynges & herde them. And when I had herde and sene/ I fell doune/ to worshippinge before the fete of the angell which shewed me these thynges. And he sayd vnto me: se thou do it not/ for I am thy feloweservant and the feloweservant of thy brethren the prophettes and of them which kepe the sayinges of this boke. But worshippe God.

And

Of S. Iohy.

Jo. cccclxxviii.

And he sayde vnto me: seale not the sayinges of prophesy of this boke. for the tyme is at hande. He that doth evyl/ let him do evyl still: and he which is fylthy/ let him be fylthy still: and he that is righteous/ let him be more righteous: and he that is holy/ let him be more holy. And behold I come shortly/ and my reward with me/ to geve every man accordynge as his dedes shalbe. I am Alpha & Omega/ the begynninge and the ende: the fyrst and the last. Blessed are they that do hys commandmentes/ that their power maye be in the tree of lyfe/ and maye entre in thorow the gates into the cite. For without shalbe dogges and inchailters/ and whoremongers/ and murderers/ and ydolaters/ and whosoever loveth or maketh lesynges.

esa. xli. 8  
and. xliii

I Iesus sent myne angell/ to testyfye vnto you these thynges in the congregacions. I am the rote and the generacion of David and the bright mornynge starre. And the spiete and the bryde sayde come. And let him that heareth: saye also come. And let him that is athyrst come. And let whosoever wyll/ take of the water of lyfe fre.

esa. lv. a.

I testifie vnto every man that heareth the wordes of prophesy of this boke. yf any man shall adde vnto these thynges/ god shall adde vnto him the plagues that are wyrtten in this boke. And yf any man shall mynysh of the wordes of y boke of this prophesy/ god shall take awaye his parte out of the boke of lyfe/ & oute of y holy cite / & fro thoo thynges which are writ.



## The Pistles of the

are written in this booke. He which testifieth  
these thinges sayth: Be it / I come quykly/  
Amen. Even soo: come lord Iesu. The grace  
of our lord Iesu Christ be with you all.  
Amen.

## The ende of the newe testament.

**These are the Epistles ta-**  
ken oute of the olde testament/which a-  
re red in the church after the vse of Sal-  
burie vpon certen dayes of the yere.

## The fyrst frydaye in Aduent / the Epistle.

isa. li.

**H**erken vnto me / ye that folowe rygh-  
teousnes and seke the lord. Looke vn-  
to the rocke ye were cut oute / and to  
the caue and pit ye were digged oute. Look vn-  
to Abraham youre father and vnto Sara that  
bare you: how I called him on ye / and blessed  
him and multiplied him. For the lord hath  
compassion on Sion and hath compassion on  
all that is decayed therin / and will make his  
wildernes as paradise / and his deserte as the  
garden of the lord. Joye and gladnes shalbe  
founde therin / with thankesgeyunge and the  
voyce of prayse. Herken vnto me my people / &  
turne youre eares to me my folke. Ther shal  
a lawe go oute from me / and my iudgement  
will I stablishe to be a light vnto nacions.  
My ryghteousnes is nye / and my saluacyon  
shal

## Olde Testament. fo. ccc. lxxv.

shal go oute / and myne armes shal iudge na-  
cions / and yllondes shal lye for me & shal  
tarye after myne arme. Lyste vp youre eyes to  
heauen and beholde the erth beneth. For he-  
auen shal vanyshe awaye as smoke / and the  
erth shal weare awaye as a vesture / and the  
inhabitors therof shal perishe awaye after  
the same maner / but my saluacion shal endu-  
re euer / & my ryghteousnes shal not perishe.  
Herken vnto me ye that knowe righteousnes  
and so let the people that have my lawe in  
their hertes. Feare not the rebukes of man ne  
ther faynte for their blasphemyes. For wor-  
mes shal eate them as a garment / and mo-  
thes shal deuoure them as it were woolle.  
But my ryghteousnes shal contynue ever /  
and my saluacion from generation to genera-  
cion.

## The wensdaye in the seconde weke of Aduent The epistle.

**T**hus sayth the lord: I will retorne to  
Syon and will dwell in the myddle of  
Jerusalem. And Jerusalem shalbe cal-  
led the citie of trouthe and the hill of the lord  
de Sabaoth and an holy hill. Thus sayth the  
lord Sabaoth: yet there shal syt bothe olde  
men and olde women in the stretes of Jerusa-  
lem and men with staves in their handes for  
the multitude of dayes. And the stretes of the  
citie shalbe filled with boyes and wenches  
playenge in the stretes therof. Thus sayth  
the lord Sabaoth / though it seme harde in the  
eyes of the remmanant of this pepole / shal  
it seme



## The Pistles of the

it seme harde in myne eyes sayth the lord zabaoth. Thus sayth the lord zabaoth: Beholde I will deliuer my people from the east contre and from the lande of the goynge downe of the sonne/ and wyl brynge them that they shall dwell in the myddes of Ierusalem. And they shall be my people/ and I wil be their God in truthe and righteousness.

The frydaye next folowynge The Epistle.

esa. lxiij.

**T**his sayth the lord: vpon the walles of Ierusalem / I have set keepers which shall never craze / neither by daye nor yet by nyght. And ye that steepe vpon the remembrance of the lord / se that ye pause not / neither let him have rest vntill he have prepared and made Ierusalem glorious in the earth. The lord hath sworn by his right honde and by his stronge arme / that he will not geue thy corne anye moare to be eaten of thynne enemies: and that alyentes shall not drynke thy new wyne wherfore thou hast laboured. But they that made it shall eate it and shall praye the lord: & they that gathered it / shall drynke it in the courte of my hollye temple. So from gate to gate / and prepare the waye for the people / cast vp gravayle and make the waye hye and clense it of stones / and set vp a baner for the people. Beholde the lord will make it known vnto the endes of the worlde. And saye ye vnto the daughter of Zion: Beholde he that is thy sauoure cometh and his rewarde with him and his worke before him. And they shall be called a people of holynes redeemed of the

## Olde Testament. So. ccc. lxxviii

of the lord. And thou shalt be called an haunted citie and not forsaken.

The frydaye in y. lii. weke of Adwent. y. pist.

**T**here shall come a rodde oute of the stocke of Jesse / and a braunch shall sprynge oute of his rote. And on him shall lyght the spirite of the lord: the spirite of counsel and of vnderstandynge / the spirite of counsell and of strength / the spirite of knowledge and of reuerence / and it shall make him fauer of the feare of the lord. And he shall not iudge after the syght of his eyes: neither shall rebuke after the hearynge of his eares. But he shall iudge the causes of the poore w righteousnes / & shall rebuke with equitie for y vnable of y erthe. And he shall synne y erthe with the rodde of his mouth / & with y brette of his lippes shall slewe the wycked. And righteousness shall be the gyrdle of his loynes / and fayth fullnes the gyrdle of his raynes.

On the wensdaye in the thirde weke of aduent. The Epistle.

**T**he worde that Esaias the sonne of Amos saw in a vision / concerning Iuda and Ierusalem. It shall come to passe in the last dayes that the mount of the house of the lord / shall be set in the tope of the mountaynes / and shall be lyfte vp above the hilles: and all nacions shall resorte therto. And moche people shall go and saye: come and let vs go vp to the hill of the lord and vnto the house of the God of Iacob: that he maye teache vs his wayes / and that we maye walke



## The Pistles of the

walke in his pathes. For oute of Sion shall come the lawe/ and the worde of God oute of Jerusalem. And he shall be iudge amonge the hethen and tell manye nations their fautes. and they shall tourne their swerdes into mattocks and their speares into sythes. One nation shall not lyfte vp a swerde agaynst another/ neither shall they teache to warre anye moare. O house of Jacob come & let vs walke in the lyght of the lord.

The wensdaye in the fourtheweke of aduent  
The Epistle.

Joel. ii.

**T**his sayth the lord. Children of Sion be glad and reioyse in the lord your God. For he hath geuen you a teacher of righteousness/ and will make descende vnto you the syrst raine and the later/ as at the begynnyng. And the barnes shall be full of corne/ and the wyne presses flowe with wyne & oyle. And I will restore you agayne with my great power which I haue sent vnto you/ the yeres which the locustes and caterpillers haue deuoured. And ye shall eate & haue ynough and prayse the name of the lord your God/ which hath wrought wonders with you. And my people shall not be in shame for ever. And ye shall knowe that I am in the myddes of Israel/ and that I am the lord your God/ & that there is no moo. And my people shall not be in shame for ever. And ye shall knowe yf the lord your God/ dwell in Syon my holy mounte. And Jerusalem shall be holy/ and there shall no straunger passe thorow thre anye

Joel. iii.

## The Testament ffo. ccc. lxxviii.

anye moare. And at that daye the mountaynes shall droppe swete wyne/ and the hilles shall flowe with mylke/ and all the brookes of Iuda shall runne with water. And a fountayne shall go oute of the house of the lord and water the cyuer of Sittim. Egypt shall goo to tynne/ and Edom shall be a desert and a wyldernes/ which oppressed the chyl dren of Israel/ and which shed ynnocent bloude in their lande. And Iuda shall contynue euer/ and Jerusalem from generacion to generacion. And I will cleanse their bloude which I haue not cleansed. And the lord shall dwell in Sion. The frydaye in y iiiii weke of aduent The Epistle.

**S**houe and be glad daughter of Syon zacha. li. for behold I come and dwell in the myddes of the sayth the lord. And manye nations shall cleaue vnto the lord at that daye and shall be my people. And I will dwell in the myddle of the/ and thou shalt knowe that the lord Sabaoth hath sent me vnto the. And the lord shall inheret Iuda which is his parte in the holye grounde/ and he shall chose Jerusalem yet agayne. Let all fleshe holde their peace before the lord: for he is rylen oute of his holye temple.

On saynt Iohn the euangelistes daye The  
epistle.

**H**e that feareth God/ will do good: & he that kepeth the lawe shall obtaine ecclesiasti. wisdom: and he will come agaynst ci. p. v. him as an honorable mother: as a woman  
Ec yet



The pistles of the

yet a virgen shall she receaue him. She shall fede him with the bredde of lyfe and vnderston-  
dunge: & the water of wholsome wysdome she  
shall geue him to drynke. And she shall exalt  
him amonge his neybours: and shall open his  
mouth eue in ythyckest of the congregaciō.  
And she shall fyll him w the spirite of wisdo-  
me & vnderstondunge / & with the garment of  
gloze shall apparell him. She shall make  
him ryche w ioye and gladnes and shall enhe-  
ret him of an euerlastyng name.

The xii. daye. The epistle.

isa. lvi.

**A**nd receaue lyght Jerusalem: for  
thy lyght is come / and the gloze of  
the lorde is vpon the. For beholde  
darknes shall couer the erth / and a thicke mist  
the nacions. But y lorde shall ryse as the son-  
ne ouer the / & his glorie shall be sene vpon the  
And the hethen shall walke in thy lyght / and  
the kynges in the bryghtnes that is rysen  
ouer the. Lyfte vp thyne eyes rounde aboute  
and se. All these are gathered together and are  
come vnto the. Thy sonnes shall come from  
farre / and thy daughters shall be euer by thy  
syde. Then thou shalt se / and shalt have plen-  
ty: thyne harte shall wonder and breake oute  
in ioye / when the myltitude of the see are  
turned to the / and the armyes of the hethen  
are come vnto the. The aboundaunce of Ca-  
melles shall couer the / and the dromadaries  
of Madian and Ephra shall come all of them  
from Saba / and brynge golde and frankyn-  
sence / & shall preache the prayse of the lorde.

The

Olde Testament ffo. ccc. lxxviii.

The next sondaye after the. vii. daye The  
Epistle.

**I** will prayse the O lorde / that though  
thou were angrie with me / yet thyne an-  
ger is turned / and thou hast comforte  
me. Beholde God is my saluacion: I will be  
bolde therfore and not feare. For the lorde  
God is my strength and my prayse wherof  
I synge: and is become my saypoure. And ye  
shall drawe water in gladnes oute of the wel-  
les of saluacion. And ye shall saye in that da-  
ye: geue thanks vnto the lorde: call on his na-  
me: make his dedes knowne amonge the he-  
then: remember that his name is hie. Lyfte  
vp. Synge vnto the lorde / for he hath done  
excellentlye / and that is knowne thorow ou-  
te all the worlde. Crye and howte thou in-  
habiter of Sion / for great amonge you is the  
holpe of Israel.

On Aſſerwensdaye the  
Epistle.

**A**nd now therfore sayth the lorde. Turne  
to me with all youre hartes / in fa-  
stinge and lamentacyō. And teare you-  
re hartes and not youre garmentes / and turne  
vnto the lorde youre God. For he is full of  
mercie and compassion / longe yer he be an-  
grye / and great in mercie and repenteth when  
he is at the poynte to punyssh. Who can tell  
whether the lorde will turne and have com-  
passion and shall leave after him a blessing  
Sacrifice & drynk offerynge vnto y lorde you-  
re God. Blowe a trompet in Sion / proclayme  
Lc. ii. fastyng



## The Pistles of the

fastynge and call a congregacion. Gather the people together / brynge the elders to one place / gather the younge children and they that sucke the brestes / together. Let the byrdgrome come oute of his chamber and the byrde oute of his parloure. Let the prestes that mynister vnto the lord / wepe betwene the porche and the alter / and saye: spare (lorde) thy people & deliuer not thyne enheritaunce vnto rebuke that the hethen shuld raygne over the. Why shuld they saye: amonge the nacids / where is their god. And the lord envyed for his lodes sake and had compassion on his people. And the lord answered and sayde vnto his people Beholde / I sent you corne / new wyne and oyle / that ye shalbe satisfied therewith. Mither will I deliuer you anye moare vnto y hethen

¶ On the frydaye next folowynge.

### The Epistle.

isa. lvi. **L**ype with the throte and spare not. Lyfte vp thy voyce as a trompet / and tell my people their offences and the house of Jacob their synnes. For me they seke daye by daye / and will knowe my wayes / as a people that doth ryghteousnes / and hath not forsaken the equitie of their God. They seke of me ryghteous iudgements / and will drawe nye vnto God. Why have we fasted and thou hast not looked vpon it / have vmbled oure soules / & thou woldest not wytte it. Beholde when ye fast / ye can synde youre awne lustes / and can call cruellye on all youre detters. Ye fast to lawe and streyve and to smyte with fyre wyckedly

## Olde Testament. Jo. cccxxxix

wyckedlye. Fast not as ye now do / to make youre voyce to be harde vp on hie. Shuld it be soche a maner of fast that I shuld chose / a daye that a man shuld hurte his soule in? Or to bowe downe his heed lyke a bullrushie? Or to sprede sack cloth and ashyes vnder him? Shuldest thou call this a fast / and a daye acceptable vnto the lord? Or is not this rather y fast y I have chosen? To lose wycked boddes & to vnsynde bondylles of oppression? And to let the brused go fre? And that ye shuld breake all maner yokes? ye and to breake the breed to the hungrye / & to brynge the pooze that are harbourlesse vnto house / & when thou seest a naked / that thou cloth him and y thou shuldest withdrawe thy selfe frō helpynge thyne awne fleshe? Then shuld y lyght break oute as dothe y daye sprynge / & then healtly shulde mortye bud cutte. And thy righteousnes shal go before the / and the glorie of the lord wolde come apon the. Then shuldest thou call / & the lord shuld answer: then shuldest thou crye / and he shal saye / lo here am I. For I the lord thy God am mercifull.

¶ On the wensdaye after the fyrst sondaye in lent / the Epistle.

**A**nd the lord sayde vnto Mosco: come vp to me into the hill / and be there / and I will geue the tables of stone and a lawe and commaundementes / which I have wyrtten to teache them. Then Moses rose vp and his mynister Josue / and Moses went vp into the hill of God / & sayde vnto the elders: Ec. iii. tarye



## The Pistles of the

tarpe ye here/vntill we come agayne vnto you:  
 & beholde here is Aaron & Hur with you. If  
 anye man haue anye matters to do/let him co-  
 me to them. When Moses was come vp in-  
 to the mounte/a cloude covered the hill/ and  
 the gloze of the Lorde abode vpon mounte  
 Sina/& the Lorde covered it.vi.dayes.And y  
 seventh daye he called vnto Moses oute of  
 the cloude. And the fassion of the glorie of y  
 Lorde was lyke consuminge fyre on the tope  
 of the hill in the sight of the chyl dren of Is-  
 rael. And Moses went into the mountayne.  
 And Moses was in the mountayne fourtye  
 dayes and fourtye nyghtes.

Another for the same daye.

The epistle.

iii. regum  
 .xix.

**I**n those dayes came Elias to Barsabe/  
 that is in Iuda/and lefte his lad there.  
 And he wēt into the wildernes a dayes  
 iorneye/and came & sat vnder a genaper tree/&  
 wysshed to his soule that he myght dye/ and  
 sayed:yt is now ynough Lorde/ take my sou-  
 le/ for I am not better then my fathers. And  
 as he laye and slepte vnder a genaper tree: be-  
 holde/an angell touched him/and sayde thus:  
 vp and eate. And he loked vp:and beholde the  
 re was at his heed a cake baken on the coles  
 and a cruse of water. And he ate and dranke  
 and layde him doune agayne. And the angell  
 of the Lorde came agayne the seconde tyme  
 and touched him/and sayde: vp and eate: for  
 thou hast a great waye to goo. And he arose  
 and ate and dranke and walked thorow the  
 strength

## Olde Testament. ffo.cccv.

strength of that meate fourtye dayes and four-  
 tye nyghtes/ euen vnto the mounie of God  
 Horeb.

The frydaye next folowinge.

The epistle.

**T**his sayth the Lorde. The soule that  
 sinneth/He shall dye. The sonne shall  
 not beare parte of the fathers wycked. eze. x. vili  
 nes. The ryghteousnes of the ryght shall be  
 vpon him/and the wyckednes of the wycked  
 shall be on him. And yet the wycked if he tur-  
 ne from all his synnes which he dyd/ and ke-  
 pe all myne ordinaunces/ and do iustlie and  
 ryghteouslye/ he shall live & not dye. None of  
 the synnes that he hath done shall be reconed  
 vnto him: In the ryghteousnes that he hath  
 done/ he shall lyue. For I desier not the deeth  
 of a synner (sayth the Lorde Iehovah) but ra-  
 ther that he shuld tourne from his waye/ and  
 lyue. And so yf a ryghteous tourne from his  
 ryghteousnes and do wyckednes/ and shall do  
 lyke vnto all the abhominacyons whych a  
 wycked doth/ shall he lyue? No/ none of tho-  
 se ryghteousnes that he dyd shall be remem-  
 bred. But in the wyckednes which he wo-  
 ught/ & in the synne which he dyd/ in them  
 shall he dye. But you wyll saye/ the waye of  
 the Lorde is not equall. Here I praye you ye  
 House of Israel. Is not my waye equall?  
 Is a ryghteous tourne from his ryghte ouer-  
 nes and do wyckedlye / and dye therfore:  
 in the wyckednes which he dyd he shall  
 dye. And when a wycked turneth from his  
 wycked

Le. iiii.



## The Pistles of the

wyckednes and doth iustlye and ryghteous-  
lye/he shall saue his soule: because he feared  
and turned from all his wyckednes which he  
dyd/he shall lyue and not dye/ sayth the lord  
allmyghtie.

The wensdaye after the seconde sondaye in  
lent. the epistle.

**I**n the dayes of hester / Merdocheus  
prayed the lord / beyng myndfull of  
all his workes & sayde lord / lord kyn-  
ge allmyghtie: for in thy power all thynges a-  
re put / nether is there anye that can resist thy  
wyll / if thou have determyned to saue Israel.  
Thou madest heauen and erth / and what soe-  
uer is contayned within the compasse of hea-  
uen: thou art lord of all / nether is there anye  
that can resist thy maiestie. Thou knowest all  
thynges / & wottest y it was not of pryde oz of  
spyte / oz anye desyre of glorie y I dyd not wor-  
ship moost proude Amon : for I wolde have  
been readye / and that gladlye (for the sauynge  
of Israel) to have kyft even the steppes of his  
fete. But I feared lest I shuld tourne y glo-  
rye of my God vnto a man / and feared to wor-  
ship anye man saue my God. And now lord  
kyng and God of Abraham have mercie on  
thy people for oure enemyes are mynded to de-  
stroye vs & to brynge thyne inheritaunce vt-  
terly to naught. Despise not y porcion which  
thou deliueredest for thy selfe oute of Egypt.  
Heare my prayer & be mercifull vnto the parte  
and inheritaunce / and tourne oure sorow into  
Joye: that we maye lyue and prayse thy name

Wor-

## Worde Testament. fo. cccvii

Worde / and stoppe not the mouthes of them  
that prayse the. And all Israel with lyke  
mynde & prayer / cryed vnto the lord / because  
that present death was not farre from them.

The frydaye next folowynge. The epistle.

**A**t that tyme Joseph sayde vnto his  
brother. Heare I praye you a dreame  
that I dreamed. Beholde we were ma-  
kyng of sheues in the feld: and se / my sheue  
arose and stode vpright / and youre sheues sto-  
de rounde aboute & made an obepsance vnto  
my sheue. Then sayde his brethren vnto him  
what shalt thou be oure kyng / oz shalt thou  
raynge ouer vs? And they hated him the mo-  
re for his dreame and for his wordes. And he  
dreamed yet another dreame and tolde it his  
brethren. And he sayd: beholde / I dreamed yet  
another dreame / the thought the sonne and  
the mone and eleuen starres dyd worship me.  
And when he had tolde it his father and his  
brethren / his father rebuked him and sayde  
vnto him: what meaneth this dreame which  
thou hast dreamed? Shall I come and thy mo-  
ther and thy brethren and fall before the on  
the grounder? And though his brethren hated  
him: yet his father kept the thyng in mynde.  
And when his brethren were gone to pasture  
their fathes shepe at Sichem / Israel sayde  
to Joseph: do not thy brethren fede the shepe  
at Sichem? come that I maye sende y to the  
And he sayde: here am I. And he sayde: go go-  
od sonne and se whether it be well with thy  
brethren and with the shepe / and brynge me

genesis.  
xxxvii.

Ec. v. worde



## The Pistles of the

worde agayne. And he sent him oute of the valeye of hebron for to goo to Sichem. And a man founde him wāderynge in y<sup>e</sup> felde & ayed him sayenge: what sekest thou? And he sayde: I seke my brethren: tell me I praye y<sup>e</sup>/where fe de they? And the man sayde: they are departed hēce. For I harde thē saye: let vs go to dothā And when they sawe him a farre of/ and yet he dūe nye them /they contrived to sle him And they sayd one to another: beholde/ this dreamer cometh. But now come & let vs kyll him and cast him into a sand pitte/ & saye some cruell beast hath deuoured him/and let vs se wherto his dreames will come. When Ruben harde that/ he wolde have ryd him oute of their handes/and sayed: let vs not kill him.

And Ruben sayed moreouer/ shed no bloude/ but cast him into yonder pit y<sup>e</sup> is in the wyldernes and laye no hondes vpon him: for he wolde have ryd him oute of their handes and deliuered him to his father agayne.

**The wensdaye** / ver the thyrd sondaye in lerr. The Epistle.

**Exodi. pp** **T**hus sayth y<sup>e</sup> lord God. Honour thy father and mother/ that thy dayes maye be prolonged in the lande which thy lord God geueth the. Thou shalt not kyll. Thou shalt not breake wedlocke. Thou shalt not steale. Thou shalt beare no false wytnes agaynst thy neybour. Thou shalt not couet thy neybores house: nether shalt thou couet thy neybores wyfes/ his manservant/ his mayde/ his oxe/ his asse or ought that is his. And

## Olde Testament Jo. cccc. ci

And all the people sawe the thunderinge and the lyghtenynge and the noyes of the hornes/ and how the mountayne smoked. And when the people sawe it/ they remoued & stode a farre of and sayde to Moses: talke thou with vs and we will heare: but let not God talke with vs least we dye. And Moses sayde vnto y<sup>e</sup> people/ feare not. For God is come to proue you and that his feare maye be amonge you/ that ye synne not. And the people stode a farre of/ and Moses went into the clowde where god was. And y<sup>e</sup> lord sayd vnto moyses: thus thou shalt saye vnto the chyl dren of Israel. We haue sene how I haue talked w<sup>th</sup> you oute of heuen. We shall not make therfore w<sup>th</sup> me/ Gods of golde: in no wyse shall ye do yt. An alter of crt.) shalt thou make vnto me/ & there offer thy burnt offerings & thy peace offerings/ & thy shepe & thyne oxen. And vnto all places where I shall put y<sup>e</sup> remembraunce of my name/ thither will I come vnto the & blesse the.

**The frydaye** next folowynge. Epistle.

**I**n these dayes when there was no water for the multitude / they gathered them selues together agaynst Moses & agaynst Aaron. And the people dyd chydē w<sup>th</sup> Moses & spake sayēge: wolde god we had perished whē oure brethren perished before the lord. Why haue ye brought y<sup>e</sup> cōgregacyō of y<sup>e</sup> lord into this wildernes/ y<sup>e</sup> bothe we & oure catell? Wuld dye here: wherfore leed ye vs oute of Egypt to bringe vs vnto this vngacious place/ which no place of seed ner of fygge ner vynes

nume. pp



## The Pistles of the

vyues her of pomegarnardes / nether is there  
 anye water to drynk? And moyses and Aaron  
 went from the congregacion vnto the doore of  
 the tabernacle of wytnes / and fell on their  
 faces: and the gloxie of the lorde appered vnto  
 the. And the lorde spake vnto Moyses sayin  
 ge: take the staffe / and gather / thou and thy  
 brother Aaron the congregacion to gether / &  
 saye vnto the rock before their eyes / that he  
 geue forth his water. And thou shalt brynge  
 them water oute of the rocke / and shalt geue  
 the compayne drynke / and their bestes also.  
 And Moyses tooke the staffe from before the  
 lorde as he commaunded him. And Moyses &  
 Aaron gathered the congregacion together  
 before the rocke / and he sayde vnto them / hea-  
 re ye rebellious / must we fet you water oute  
 of this rocke? And Moyses lyfte vp his hand  
 with his staffe and smote the rock two tymes  
 and the water came oute abundantlye / and  
 the multitude dranke / and their bestes also.  
 And the lorde spake vnto Moyses and Aaron /  
 because ye beleued me not / to sanctifie me in  
 the eyes of the children of Israel / therfore ye  
 shall not brynge this congregacion into the  
 lande which I have geuen them. This is the  
 water of strife / because ychilde of Israel stro-  
 ue w<sup>th</sup> y<sup>e</sup> lorde / & he was sanctified vpon them.

The wensdaye after the iiii. sondaye in  
 lent. The Epistle.

esai. i.

**T**his sayth the lorde God. Washe &  
 be cleane: put awaye the wyckednes of  
 youre ymaginacions oute of my syght  
 Cease

## Olde Testament. ffo. cccc. xlii.

Cease to do euell and learne to do well. Sto-  
 dye to do ryghteouslye and helpe the oppres-  
 sed. Aduenge the fatherlesse and defende the  
 cause of wydowes. Come let vs shewe eche his  
 grefe to other and make an atonement sayth  
 the lorde. And so though youre synnes be ly-  
 ke to purple / they shall be made as whyt as  
 snow / and though they be as reed as skarlet /  
 they shall be made lyke whyte woll. If ye  
 wyll agree and hearken / ye shall eate the best  
 of the lande sayth the lorde God.

Another for the same daye.

**T**hus sayth the lorde. I will sanctifie  
 my name that is defyled amonge the ezecchiel.  
xxviii.  
 hethen. Which ye have defyled amon-  
 ge them: that the hethen maye knowe that I  
 am the lorde (sayth the lorde Iehouah) when  
 I am sanctified vpon you in their syght. And  
 I will take you from the hethen / and will ga-  
 ther you oute from all landes and will bryn-  
 ge you oute of youre awne contre. And I will  
 poure pure water vpon you / and ye shall be clen-  
 sed from all vnclennes / and from all youre ydo-  
 les. I will clense you. And I will geue you a  
 new harte / and will put a new spirite in you.  
 And will take awaye that stonye harte oute of  
 youre flessh / & geue you a flesshie heart. And  
 I will put my spirite in you / and will make  
 that ye shall walke in myne ordinaunces and  
 kepe my lawes & do them. And ye shall dwell  
 in the lande which I gaue youre fathers. And  
 ye shall be my people / and I will be youre God.  
 The frydaye after the iiii. sondaye in lent  
 The



## The Pistles of the

### The epistle.

iii. regum  
p vii.

**I**n those dayes it chaunced that the sonne of the wyfe of the house was sycke / & the sycknes was so great that there remayned no bryeth in him. Then he sayde to Helias / what have I to do with the / thou ma of god? Wydest thou come to me / that my synne shuld be kepte in mynde & to sle my sonne? And he sayde vnto hir / geve me thy sonne / & he tooke him oute of hir lappe and caried him vp into an hye chamber / where he hym selfe dwelt / & layde him on the bed. And he called vnto the Lorde & sayde: O Lorde my god / hast thou dealt so cruelly with the wydowe with whome I dwell / as to kylle hir sonne? And he measured the chylde .iii. tymes / & called vnto the Lorde & sayde: Lorde my God / let this chyldees soule come agayne into him. And the Lorde herkened vnto the voyce of Helias / & this chyldees soule came agayne vnto him / and he reuived. And Helias toke the chylde and caried him doune oute of the chamber into the housse / & delyvered him to his mother. And Helias sayd: se / thy sonne is alyue. Then sayde the woman to Helias: now I knowe that thou arte a man of God / & that the worde of the Lorde is trulye in thy mouth.

The wensdaye after the .v. sondaye in lent The epistle.

lent. xlv.

**A**t that tyme the Lorde spake to Moyses sayinge: speake vnto the hole multitude of the chyl dren of Israel / & saye to

## Olde Testament. Jo. cccc. xlii.

to them: I am the Lorde your God. Ye shall not steale ner lye / ner deale falsly one with another. Ye shall not sweare by my name falsly / & thou desyle not the name of thy god: I am the Lorde. Thou shalt not begyle thy neybour with cavillaciōs / ner robbe him violently: nether shalt the workmans laboure abyde with the vntill y morninge. Thou shalt not curse the desse / ner put a stomblinge blocke before the blinde / but shalt feare thy God. I am the Lorde. Ye shall do none vntygheousnes in iudgemēt. Thou shalt not faver y poore ner honoure the myghtie / but shalt iudge thy neybour ryghteously. Thou shalt not go vp & doune a false prync accusar amonge the people / nether shalt thou helpe to shed y bloude of thy neybour. I am y Lorde. Thou shalt not hate thy brother in thyne harte / but shalt in anye wyse rebuke thyne neybour / & thou beare no synne for his sake. Thou shalt not advenge thy selfe ner beare hate in minde agaynst the chyl dren of thy people / but shalt love thyne neybour even as thy selfe. I am the Lorde. Myne ordinaunces shall you kepe / sayth the Lorde almyghtie.

The friday after y. v. sonday in lent. y. pist. iere. p vii.

**E**remyas sayde: Lorde all y forsake y / I shalbe ashamed. And they y departe from the shalbe wyrtten in y ertth. For they have lost the Lorde y is the fountayne of the water of lyfe. Heale me Lorde / & I shalbe whole: save me Lorde / and I shalbe safe / for thou art he that I prayse. Beholde they saye vnto



## The Pistles of the

unto me: where is the worde of the lord? Let it come to passe/ and I enforced not to be a Me-  
parde that shuld not followe the: and the daye  
of destruction have I not despyred/ thou knowest.  
And y<sup>e</sup> proccaded oute of my mouth was  
ryght in thy syght. Be not terribble vnto me  
lorde: for thou art my trust in y<sup>e</sup> euell daye. Let  
th<sup>e</sup> y<sup>e</sup> persecute me be cōfounded/ & let not me  
be cōfounded. Let their hartes fayle them/ and  
not myne harte fayle. Brynge vpon them an  
euell daye/ & bruse them agayne and agayne.

¶ The wensdaye after palme sondaye The  
Epistle.

esai. liii.

**E**saie sayde/ lorde/ who beleneth oure  
sayinge/ & the arme of y<sup>e</sup> lorde/ to whome  
is it opened? He came vp as a sparrow be-  
fore him/ & as a rote oute of a drye lande. There  
was nether fassyon oz beuetic on him. And  
when we looked on him/ there was no godly-  
nes y<sup>e</sup> we shuld lust after him. He was despi-  
sed & cast oute of mennes cōpanye/ & one that  
had suffered sorowe/ & had epperynce of infir-  
mitie: & we were as one that had hid his face  
from him. He was so despisable/ that we este-  
med him not. Truly he tooke vpon him oure  
deseases/ & bare oure sorowes. And yet we coun-  
ted him plagued/ & beaten & humbled of God.  
He was wounded for oure transgression/ and  
brused for oure iniquities. The correcciō that  
brought vs peace was on him/ & with his stry-  
pes we were healed. And we went astraye as  
shepe/ and turned euery man his waye: and  
the lorde put on him the wyckednes of vs all  
He.

## Olde Testament Jo. cccc. v.

He suffered wronge & was euell entreated/ &  
yet opened not his mouth: he was as a shepe  
ledde to be slayne: & as a lambe before his she-  
ter/ he was donne & opened not his mouth.  
By y<sup>e</sup> reason of y<sup>e</sup> afflyccion/ he was not este-  
med: & yet his generaciō who can nōbre? Wh<sup>e</sup>n  
he is taken from y<sup>e</sup> erth of lyuynge mē: for my  
peoples transgression he was plag. d. He put  
his sepulchre w<sup>th</sup> the wycked/ & with y<sup>e</sup> ryche  
in his deth: because he dyd none iniquitie/ ne-  
ther was gyle founde in his mouth. And yet  
the lorde determyned to bruse him w<sup>th</sup> infirmi-  
ties. His soule geuynge h<sup>i</sup>s selfe for transgres-  
sion/ he shall se seed of longe cōtinuance/ and  
the will of y<sup>e</sup> lorde shall prosper in his hande.  
Because of y<sup>e</sup> laboure of his soule/ he shall se  
& be satisfied. With his knowledge/ he beyu-  
ge iust/ shall iustifie my seruantes & that a  
great nōbre: & he shall beate their iniquities.  
Therefore I will geue him his parte in many  
& the spoyle of y<sup>e</sup> ryche he shall deuyde: becau-  
se he gaue his soule to death/ & was nombred  
with the trespassers/ & he bare the synne of ma-  
ny/ and made intercession for transgressors.

¶ On good frydaye the Epistle.

**A**nd the lorde spake vnto Moses & Aa-  
ron in y<sup>e</sup> lōde of Egypt sayinge: This mo-  
neth shall be y<sup>e</sup> chefe moneth: euen y<sup>e</sup>  
fyrst moneth of the yere shall it be vnto you.  
Speake ye vnto all y<sup>e</sup> felowshipe of Israel say-  
inge: y<sup>e</sup> they take the tēth daye of this moneth  
to euery hōsholde/ & shepe. If y<sup>e</sup> hōsholde  
be to few for a shepe/ then let him & his neybon

exod. vii

Do res



## The Pistles of the

res that is next vnto his house/take accordynge to the nombre of soules/and counte vnto a shepe accordynge to euery mannes eatynge. A shepe without spot & a male of one yere olde shall it be/ & from amonge the lambs & the goates shall ye take yt. And ye shall kepe him in warde vntill y. viii. daye of y. same moneth. And euery man of y. multitude of Israel shall kysse him aboute euē. And they shall take of y. bloude & stryck it on y. ii. syde postes & on the upper doore post of y. house/ wherin they eate him. And they shall eate the fleshe the same nyght/roste w. fyre/ & with vnleueded breade & with foure erbes they shall eate it. Se y. ye eate not therof sode in water/ but rost w. fyre: both heed/fete & purtenaunce together. And se that ye let nothyng of it remayne/ vnto the mornyng: if ought remayne/ burne it w. fyre. Of this maner shall ye eate it: with youre loynes girded/ & shoes on youre fete/ & youre shawes in youre handes. And ye shall eate it in hast/ for it is the lordes passeouer.

**The last sondaye after trynpte sondaye.**  
**The Epistle.**

**Jeremias. x. vii.** **B**ehold/ the dayes will come sayth the lord/ y. I will steepe vnto Dauid a ryghteous braunche/ & he shall raigne a kynge/ & shall be wyse/ & shall do equitie & iustice in the erth. And in his dayes Iuda shall be safe/ & Israel shall dwell without feare. And this is the name that they shall call him the lord our righteousnes. Wherefore the dayes will come sayth y. lord/ that they shall saye

## Olde Testament Jo. ccc. xvi.

saye no more/ y. lord lyueth y. brought y. children of Israel oute of y. lande of Egypt. But the lord lyueth which deliuered & brought y. seed of y. house of Israel/ oute of the lande of the north and from all landes whether I thrust them. And they shall dwell in their owne lande sayth the lord God almyghtie.

**On the wensdaye in the ember weke afore Michelmas.**

**T**hus sayth y. lord God/ behold y. dayes will come sayth the lord/ that the earer shall ouertake y. reaper & the treader of grapes y. sower of seed. And y. mountaynes shall droppe sweetnes/ & the hills shall be herabable. And I will turne y. captiuite of my people Israel: & they shall buyld the cities that are fallen in deceyfe/ and shall in habyt them/ and shall plant vynes/ and drynke wyne/ & shall make gardens & eate the fruite of them. And I will plant them their owne land/ and they shall not be anye more plucked oute of their lande which I have geuen them/ sayth the lord thy God.

**The frydaye in the Ember weke before Michelmas. The Epistle.**

**T**urne Israel vnto the lord thy God: for thou art fallen for thy wyckednes sake. Take wordes with you and turne vnto the lord. And saye vnto him: remyt all wyckednes and geue thynges/ and we will paye the openly that we have promysed with our lippes. Assur shall not saue vs/ nether will we ryde on horses: nether will we saye



## The Pistles of the

saye to y<sup>e</sup> workes of oure awne handes/ye are oure Godes/for thou hast compassion on the frendlesse. I will heale their obedience & will love the of myne awne accorde; for my wrath is crased from them. I wilbe as dew to Isra- el; & he shall flourish as a lylee/ & stretch oute his rotes as Libanon. His braunches shall run- ne oute/ & as an olive tree shall his glorie be/ & his savoure as Liban. They that shall tur- ne & syt in his shadow/ shall lyve with corne/ & flourish as vyues. His renoune shall be as the wyne of Libanon. Ephraim/ what have ye anye moare to do with ydoles? I have hea- led him and loked on him. I wilbe as a great fyre tre/ and of me shall thy frute be founde. Who is wyse to vnderstonde these thinges & hath wyt to perceave them? For the wayes of the Lorde are strayght/ and the righteous shall walke in them; but the wycked shall stumbe in them.

After foloweth the Epistles of the sayntes which are also taken oute of the olde Testament.

On saynt Nicolas daye. The pistle.

cccl. pliii

**B**ehold an excellent preste which in his dayes pleased God/ & was founde righteous/ & in tyme of wrath made an atonement: Lyke to him there is not founde/ that kept the lawe of the moost hpest. And he was in covenaut with him/ & in his flesshe he wrote the covenaut/ & in tyme of tempta- cyon

## Olde Testament fo. cccviii

cyon he was foilde faythfull. Therfore he ma- de him a covenaut with an oth/ that nacions shuld be blessed in his syght/ & that he shuld be multiplied as y<sup>e</sup> dust of the erth. He knew him in his blessings & gave him an inheri- taunce. And he kept him thozow his mercie/ that he founde grace in the eyes of God. An everlastinge covenaut dyd he make him/ & ga- ve him the office of y<sup>e</sup> hie preste. He made him happie in glozve. In fayth & in his softenes/ he made him holy/ & chose him oute of all flesshe. On the concepciō of oure ladye. The pist.

**A** sa vyne/ so brought I forth a savoure ecclesiasti of swetnesse. And my flowres are the ci. xviii. frute of glozie & riches. I am y<sup>e</sup> mother of bewtifull love & of feare/ & of greatnes and of holpe hope. In me is all grace of lyfe & tru- the. And in me is all hope of lyfe & vertue. Co- me vnto me all y<sup>e</sup> desyer me / & be fylled with the frutes that sprynge of me. For my sprite is sweter then honyeor honye combe. The re- membrence of me is for ever & ever. They that eat me/ shall hunger the moare/ and they that drinke me/ shall thirst the moze. He that herkeneth to me/ shall not be ashamed/ and he that worketh by my coucell / shall not synne. And they that bringe into lyght / shall have eternall lyfe.

On candlemas daye. The epistle.

**B**ehold/ I sende my messenger which mala. iii. shall prepare the waye before me. And sodenly shall the Lorde whome ye seke/ come vnto his temple/ & the messenger of the Wd. iii. cove-



# The Pistles of the

cournaunt whome ye desyer. Beholde/ he com  
m:th sayth the lorde Sabaoth. Who shall en  
dure in the daye of his commynge / or who  
shall stonde to beholde him? ffor he is as try  
ingefyer and as the erbe that fullers scour  
withall. And he shall syt tryenge and purgyn  
ge syluer/ and shall purifie the sonnes of leui/  
and shall fyne them as gold and syluer. And  
they shall brynge offerynge vnto the lorde of  
ryghteousnes. And the sacrifice of Iuda and  
of Ierusalem shall be delycious vnto the lorde  
as in the olde tyme and in the yeres that were  
at the begynnynge.

**¶** On the Annunciacion of oure ladye which  
is oure payde daye in Ient/ the Epistle.

ref. 811.

**A**nd the lord spake to Nchaz sayenge.  
Aye y a signe of the lord thy God/ fro  
alowe beneth/ or from any hie aboue. But  
Nchaz answered I will not aye/ neither wyl  
tempte the lord. Wherfore the lord sayde:  
Herken ye of y house of Dauid: Is it so small  
a thyng for you/ to be greuous to men/ but y  
ye shuld also be paynfull vnto God: neuer the  
later yet y lord/ he will geue you a signe. Be-  
holde a vyrgyn shal be w child/ & shal beare a  
sonne/ and shal call his name Emanuel. He  
shal cate butter & honye/ y he maye have vn-  
derstodpunge to refuse y euell & to chose y good  
¶ On saynt Philip & Jacobs daye. i. epistle.

**fapi.8.**

**T**hen shall y<sup>e</sup> ryghteous stonde w<sup>th</sup> great  
constance agaynst them y<sup>e</sup> feared them  
and toke awaye that they had laboured  
for. And then the wycked shall se that they shal  
be troubled

¶ In the Testament ffo. ccccviij.

Be troubled with horrible feare/and shall wonder at the sudden & vnlooked for victorie/ & shall saye in them selues! repentynge & sorrowynge for anguysh of hert. These be they which we sometyme mocked and iested on. We were oute of oure wyttes and thought their spyunge madnes/and their ende to be without honoure. But beholde/ how they are counted amonge the chyldezen of God/and haue their inheritance amonge the sayntes.

On the Nativity of S. John Baptiste day.  
The Epistle.

**T**hus sayth the lord. Herke ye yles vnto me/and geue hede ye people that are as farre. The lord called me out of the wombe and made mencion of my name/when I was in my mothers bowelles. And he made my mouth lyke a sharp swerde. In the shadowe he led me with his hande. And he made me as an excellent arrow/and hid in his quiver. And he sayd to me: thou art my seruant **I**srack/ in whome I wil be glorified. And I sayde: I labour in vayne and spende my strength for nought/and vnproffytably. How be yt my cause I comyt to the lord and my trouble vnto my God. And now sayth y lord that formed me in the wombe/ to be his seruant and to tourne Iacob vnto him. Beholde I have made the a lyght/that thou shouldest be saluacion/euen vnto the ende of the worlde. Kynges shall feare/and rulers shall stande vp & shall worship/ because of the lord which is saythfull/ & the holpe of Israck hath chosen y

Dd.iiii. C.Dn



## The Pistles of the

cantic. ii.

**O**n the visitacion of oure ladye the epistle.

**I** Am the floure of y feldc/ & lylles of the valeyes. As y lylle amonge the thornes so is my loue amonge y daughters. As the appletre amonge the trees of y wood so is my beloued amonge the sonnes/ in his Ma- dow was my desyre to syt/ for his frute was swete to my mouth. He brought me into his wyne seller. and his behauer to mewarde was louely. Beholde my beloued sayde to me: vp & hast my loue/ my doue/ my bewtifull & co me/ for now is wynter gone & rayne departed & past. The floures apere in oure conire & the tyme is come to cut y vynes. The voyce of y turtle doue is harde in oure lande. The fygge tre hath brought forth hit fygges/ & the vyne blossoms geue a sauoure. Up hast my loue/ my doue/ in the holes of the rocke and secret places of the walles. Shewe me thy face and let me here thy voyce/ for thy voyce is swete and thy fassyon bewtifull.

**O**n saynt Marpe Magdalens daye The Epistle.

proverbi. xvi.

**A** Woman of power and verite/ if a man coulde fynde: y valew of hir wete farre a boue perlee. The harte of hir husbād trusteth in hir/ y he nedeth not spoyle. She rendereth him good & not euell all y dayes of hir lyfe. She sought woll & flay & did as hir handes serued hir. She is lyk a marchautes ship y bryngeth hir vitayles from farre. She ryseth yer daye and geueth meate to hir hous- hold/ & fode to hir maydens. She consydred a greunde

## Olde Testament. ffo. cccc. cix.

grounde ond bought yt/ and of the frute of hir handes planted a vyne. She gyde hir loynes with strength & couraged hir armes. She per ceaued that hir huswifrye was proffitable/ & therfore dyd not put oute hir candle by nyght. She set hir fyngers to the spyndle/ and hir handes caught holde on the dysstaffe. She ope ned hir hand to the pooze/ and stretchd oute hir handes to the nedye. She feared not least the colde of snowe wuld hurt hir house/ for all hir housholde were doble clothed. She made hir gaye ornametes/ of byce and purple was hir apparell. Hir husband was had in ho noure in the gates / as he sat with the elders of the lande. She made linen and solde it/ and deliuered agyrdell to the merchaunt. Strength and gloze were hir rayment/ and she laughed in the later dayes. She opened hir mouth with wysdome/ and the lawe of ryghteousnes was on hir tonge. She had an eye to hir housholde and eate not breed ydlye. Hir children arose and blessed hir/ and hir husband commended hir. Many daughters have done excellentlye but thou hast passed them all. ffauoure is a deceauable thynge/ and bewtie is vanytie. But a woman that feareth God/ she shalbe pray- sed. Geue hir of the frute of hir handes/ and let hir woorkes prayse hir in the gates.

**O**n the assumption of oure ladye. y epistle

**I**n all those thinges I sought rest: and in some mannes inheritaunce wolde ha ue dwelt. Then the creator of all thyn- ge commaunded and sayde vnto me: & he that  
ecclesiasti. xliij.  
Wd. v. created



## The Pistles of the

created me dyd set my tabernacle at rest and sayd vnto me/dwell in Iacob and have thynne inheritaunce in Israel/and rote thy selfe and ge myne elect. From the begynnynge and before the worlde was I created /and vnto the worlde to come/ will I not cease: and before him have I mynistred in the hollye habitation And so in Sion was I settled/ & in the hollye citie lykwyse I rested/and in Ierusalem was my power. And I rote my selfe in an honourable people/ which are the lordes parte/ and he their inheritaunce: and amonge the multitude of sayntes I helde me fast. As a Cedar tree was I lyfte vp in libanon/ and as a Eypers tree in mounte Hermon. As a palme tree was I exalted in Cadis/ and as roseplantes in Iericho. As a bewtifull olyue tree in the fel des/ and and as a plantayne tree was I exalted vpon the waters. In y stretes I gaue an odoure as synamon & balme y smelleth well/ & gaue an odoure of swetnes as perfect myrr.

On the Natiuite of oure ladye.

The Epistle as is afore on the conception of oure ladye. Ecclesiastici. p. viii.

On saynt Mathewes daye the apostle the Epistle.

**E**zechie. i. The symylitude of the faces of the foure bestes: the face of a man and the face of a lyon on the ryght hand of y foure of them. And the face of an egle aboue the foure. And their faces and their wynges stretched oute aboue an hie. Eche had two wynges coupled together and two that couered their bodies.

## Olde Testament.

Jo. cccc.

Bodies. And they went all strayght forwarde And whether they had lust to go: whether they went/and turned not back agayne in their goinge. And the symylitude of the bestes and the fassyon of them was as burnynge colles of fyre and as fyre brandes / walkynge betwene the bestes. And the fyre dyd byrne/and oute of the fyre proceded lyghtenynge. And the bestes ranne & returned after y fassyon of lyghtenynge.

On saynt luke

The Epistle as is aboue on S. Mathewes daye the Apostle. Eze. i.

On S. katherynes daye The Epistle.

**I**orde/I dyd lyfte vp my prayr vpon the erth/ and besought to be delyuered from death. I called vpon the lorde y father of my lorde/ that he shuld not leaue me helpless in the daye of my trybulacion/ and in the daye of the proude man. I praysed thy name perpetually /and honoured it with confession/and my prayer was harde. And thou sauredst me that I perished not/and delyueredest me oute of the tyme of vnyghteousnes. Therefore will I confesse and prayse the/and will blesse the name of the Lorde ecclesia. li

Here ende the pistles of the olde Testament.



# **This is the Table/where** re in you shall fynde/the Epistles and the Gospels/after the vse of Salisbury.



**F**or to fynde them the sooner: so shall you seke/after these Capitall letters by name: A. B. C. D. which stande by the syde of this booke/alwayes on/or vnder y letter ther shall you fynde a crosse & where the Pistle or y Gospell begynneth/and where the ende is/there shall you finde an halfe crosse &  
 And the fyrste lyne in this table alwaye is the Pistle/and the seconde lyne is alwaye the Gospell.

**On the fyrst Sondaye in the Advent.**  
**D** This also we knowe. Roma. viii.  
**A** When they drewe nye vnto. Mat. xxi.  
 On the wendsdaye.  
**B** Be pacient therfore bretheren. Iaco. v.  
**A** The beginning of the Gospell. Mar. i  
 On the frydaye.  
**A** Esaye the. li. Chapter.  
**A** In those dayes Ihon. Mat. iii.  
**On the. ii. Sonday in the Advent.**  
**A** Whatsoever thyng is are writen. ro. xv  
**E** And there shalbe sygnes. Luc. xxi.  
**On the Wendsday.**  
**A** zacharie the. viii. Chapter.  
**B** Verely I saye vnto you Mat. xi  
 On the frydaye.  
**E** Esaye the. lvi. Chapter

John

## **The Table.** ffo cccci.

**B** Ihon bare witnes of him Joh. ii  
**On the. iii. Sonday in the Advent.**  
**A** Let men this wyse esteeme vs. i. Coz. iii  
**A** When Ihon beinge in prison Mat. xi.  
 On the wendsdaye.  
**A** Esaye the. ii. Chapter.  
**E** And in the. vi. moneth the. Luke. i.  
 On the frydaye.  
**A** Esaye the. vi. Chapter.  
**D** Mary arose in those dayes. Luke. i.  
**On the. iiii. Sondaye in the Advent.**  
**A** Reioyce in the Lorde all waye. Phil. iiii  
**E** And this is the recorde of Iohn. Joh. i  
 On the wendsdaye.  
**D** Iohel the. ii. and. iii. Chapter.  
**E** And this rumor of him went. Luk. vii  
 On the frydaye.  
**D** zacharie the. ii. Chapter.  
**B** Take hede beware of the leue. Mar. viii  
**On the Christmas even.**  
**A** Paul the seruaut of Iesus. Rom. i.  
**E** When his mother mary was Mat. i  
**On the Christmas nyght at the. i. masse**  
**E** For the grace of God. Tit. ii  
**A** It folowed in those dayes Luke. ii  
 At the. ii. masse.  
**B** But after that the kynednes. Tit. iiii.  
**E** The shepherders sayde One to. Luke. ii  
 At the. iiii. masse.  
**A** God in tyme past diversly. Hebre. i  
**A** In the beginninge was that. Joh. i  
**On saynt Stevens daye.**  
**E** Steven full of fayth & power. Act. vi  
 Where.



## The Table

- D** Wherfore beholde I sende. Mat. xxiii  
**C** On saynt John Evangeliste.  
**A** Ecclesiast. the. xv. Chapter.  
**E** folowe me / Peter turned. Joā. xxi  
**C** On the chyldermasse daye.  
**A** And I loked / also a lambe. Revela. viiii  
**C** To the angel of the Boorde ape. Mat. ii.  
**C** Of the sondaye after crystmasse.  
**A** And I saye that the heyre as. Gala. iiii  
**E** And his father and mother met. Luke. ii  
**C** On the newe yeres daye  
**C** for the grace of God that bring. Tit. ii  
**C** And when the eyght daye was. Luke. ii  
**C** On the thertepn even.  
**C** for the grace of God that bring. Tit. ii  
**D** When Herode was dead. Mat. ii  
**C** On the thertenth daye.  
**A** Esaye the lv. Chapter  
**A** When Jesus was bozne. Matt. ii  
**C** On the fyrst sondaye after the  
 thertenth daye.  
**A** Esaye the. vii. Chapter.  
**D** The nexte daye / John sawe. John. i.  
**C** On the. ii. Sondaye after the  
 thertenth daye.  
**A** I beseeche you therfore brethzen. Ro. vii  
**F** And when he was. vii. yere olde. Lu. ii.  
 On the wendsdave.  
**A** Brethzen my hertes desyre. Rom. p.  
**B** When Jesus had herdethat. Mat. iiii.  
 On the frydave.  
**A** Let every soule submit him Ro. viii  
**B** And Jesus returned by the. Lu. iiii  
**C** On

## The Table.

ffo cccclii

- C** On the. iii. Sondaye after the  
 thertenth daye.  
**B** Seynge that we have divers. Rom. vii  
**A** And the thyrde daye was the. John. ii.  
 On the wendsdave  
**C** This is a true sayinge / and by. i. Tim. i  
**A** And he departed thens: and. Mar. vi  
 On the frydave.  
**C** for I knowe / and surely bele. Rom. viiii  
**E** And cam into Capernaum. Luke. iii.  
**C** On the. iiii. Sondaye after the  
 thertenth daye.  
**D** Be not wyse in youre awne opi. Ro. vii  
**A** When Jesus was come dou. Mat. viii  
 On the wendsdave.  
**B** I beseeche you brethzen for. Rom. xv.  
**A** And he entred agayne into. Mar. iii  
 On the frydave.  
**D** Are ye not ware that ye are. i. Cor. iii  
**D** And Jesus went aboute all. Mat. iiii  
**C** On the. v. Sondaye after the  
 thertenth daye.  
**B** Owe nothinge to eny man. Ro. viii  
**C** And he entred into a shypp. Mat. viii  
 On the wendsdave  
**A** As concerninge the thinges. i. Cor. vii  
**B** It chaunfed as they went on. Luke. ix  
 On the frydave.  
**D** Let every man abyde in the. i. Corin. vii  
**B** And they brought chyl dren. Mar. p  
**C** On the. vi. Sondaye after the  
 thertenth daye.  
**B** Nowe therfore as elect of. Coloss. iii  
 The



## The Table

**D** The kyngdome of heven is. Mat. viii.  
On the wendsdaye

**A** I exhorte therfore that a bove. i. Tim. ii.

**E** A certayne man had two son. Mat. pvi  
When the weddinge goth oute.

**D** Perceave ye not how that. i. Cor. ix  
**A** For the kyngdome of heaven. Mat. xv  
On the wendsdaye.

**A** Ifoure Gospell be yet hyd. ii. Cor. iiii

**E** And they departed thens/and. Mar. ix  
On the frydaye.

**E** Sayinge then that we have. ii. Cor. iiii.

**E** He that ys not with me/ys. Mat. xi  
On the Sondaye. lvi.

**D** For ye suffre folles gladly. ii. Corin. vi.

**A** When moche people were. Lu. viii  
On the wendsdaye.

**A** I call God for a recorde vnto. ii. Cor. ii.

**A** And he began agayne to. Mat. xiii.  
On the frydaye.

**B** Seynge that we knowe. ii. Corin. v.

**E** When he was demaunded. Lu. xxi  
On the Sondaye. l.

**A** Though I speake with the. i. Cor. viii

**F** He toke vnto him the twelve. Luk. xviii  
On the wendsdaye

**E** Jothel the. ii. Chapter

**B** Moreover when ye faste be not. Mat. vi  
On the frydaye.

**A** Esaye the. lviii. Chapter.

**E** Ye have hearde how it is sayde. Mat. v.  
On the. i. Sondaye in lent.

**A** We as helpers therfore. ii. Corin. vi  
Then

## The Table.

**A** Then was Jesus led awaye. Mat. iiii  
On the wendsdaye in the. iiii. tymes.

**E** Exodi the. xviii. chapter. a. ili. Re. vii

**D** Then answered certayne Mat. vii  
On the frydaye.

**E** Ezechiel the. xviii. Chapter

**A** After that there was a feast. Joth. v.  
On the. ii. Sondaye in lent

**A** Furthermore we beseeche i. Tessa. iiii

**E** And Jesus went thence and Mat. xv  
On the wendsdaye.

**E** Hester the. viii. Chapter

**E** And Jesus ascended to Jeru. Mat. xx  
On the frydaye.

**B** Genesis the. xvii. Chapter

**D** Herken another symilitude. Mat. pvi  
On the. iii. Sondaye in lent

**A** Be ye folowers of God Ephe. v

**E** And he was a castinge out Luk. vi  
On the wendsdaye

**E** Exodi the. xv. Chapter

**A** Then came to Jesus the. Mat. xv.  
On the frydaye

**A** Numeri the. xv. Chapter

**A** Then cam he to a cite of Sama. Joth. iiii  
On the. iiii. sondaye half lent.

**E** For it is witten that Abrahā. Gal. iiii

**A** After that went Jesus his. Joth. vi  
On the wendsdaye

**E** Ezechiel the. pvi. Chapter/a Esai. i

**E** And as Jesus passed by/he. Joth. ix  
On the frydaye.

**E** iii. Regum the. xvii. Chapter.  
Le A cere



## The Table

- A** A certayne man was sycke *Ihon. vi*  
**C** On the. v. Sonday in lent  
**E** But christ beyng the hye *Hebre. ix*  
**F** Which of you can rebuke me *Ihon. viii*  
**C** On the wensday  
**E** Leuitici. the. vi. chapter  
**E** It was at Iherusalem the feast *Ihon. p.*  
**C** On the frydaye  
**B** Hieremie the. xvii. Chapter  
**F** Then gathered the hye prestes *Ihon. vi*  
**C** On the Palme Sonday  
**A** Let the same mynde be in you *psi. ii.*  
**A** Ye knowe that after. ii. dayes. *mat. p. vi*  
**C** On the wensday  
**D** Esaye the. liii. Chapter  
**A** The feaste of swete breed drue *Lu. p. vii*  
**C** On the good fryday  
**A** Exodi the. vii. Chapter  
**A** When Iesus had spoken *Ihon. xviii*  
**C** On easteren  
**A** If ye be then rysen agayne *Collos. iii*  
**A** The saboth daye at euen *Mat. p. viii.*  
**C** On ersterday  
**E** Pource therfore the olde leue *i. Cor. v*  
**A** Mary magdalen/and Mary *Mar. p. vi*  
**C** On the Monday  
**F** Which preachynge was pub. *Actu. p.*  
**B** And beholde two of the wet *Lu. p. viii*  
**C** On the Tensday  
**D** Remen and brethren chyl dren. *Actu. p. iii*  
**F** Iesus him sylfe stode in the *Lu. p. viii*  
**C** On the wensday  
**B** Remen of Isral why mar. *Act. iii.*  
**A** After

## The Table.

- A** After that Iesus shewed him. *Ihon. p. vi*  
**C** On the Thorsday  
**E** The angell of the lorde spake *Act. viii*  
**E** Mary stode with out at the *Ihon. p. v*  
**C** On the fryday  
**E** For as moche as Christ hath *i. Pet. iii*  
**D** Then y. vi. disciples went. *Mat. p. viii*  
**C** On the Satterday  
**A** Wherfore laye a syde all ma *i. Pet. ii.*  
**A** The morowe after the *Ihon. p. v*  
**C** On the. i. Sonday after esterday  
**A** For all that ys borne of god *i. Ihon. v*  
**E** The same daye at nyght which. *Ihon. p. v*  
**C** On the wensday  
**E** If christ be preached howe *i. Co. p. v*  
**E** When Iesus was rysen the *Mar. p. vi*  
**C** On the fryday  
**E** Obeye them that have the ouer. *Heb. viii*  
**E** And they departed quickly *Mat. p. viii*  
**C** On the. ii. Sonday after esterday  
**D** Christ also suffered for oure *i. Pet. ii*  
**E** I am a good shepherde/a good *Ihon. p.*  
**C** On the fryday  
**A** For as moche as ye know how. *i. Pet. i.*  
**E** On the morowe after the sab. *Lu. p. viii*  
**C** On the wensday  
**D** Lykewyse then as by the synne *Ro. v.*  
**B** Then cam the disciples of *Ihon. Mat. ix*  
**C** On the. iii. Sonday  
**A** after esterday  
**E** Verely beloued I beseeche you *i. Pr. ii.*  
**D** After a whyle ye shall not se *Ihon. p. vi*  
**C** On the wensday  
**E** Le. ii. My



## The Table

A My lytell children/these i. Joh. ii  
 B There arose a question bitwe. Jo. iii  
 On the fryday.  
 A Ye are all the children. i. Tes. v  
 A I am come a lyght in to the. John. vii  
 On the. iiii. Sondaye after esterdaye  
 L Every good gyfte/and every. Jaco. i  
 B But now go I my waye to. John. xvi  
 On the wendsdaye.  
 A Brethren have not the fayth Jaco. ii  
 B Holy father kepe in thyne John. xvii  
 On the frydaye  
 D Ye se then how that of dedes Jaco. ii  
 D Deare chyl dren/ yet a lytell John. viii  
 On the. v. sondaye in the cros dayes.  
 D And se that ye be doares of Jaco. i.  
 E Verely verely I saye vnto John. xvi  
 On the Mondaye  
 D knowledg your fautes one Jaco. v.  
 A Which of you shall have a Lu. xi  
 On the Teusday  
 D Esaiethe. xix. Chapter  
 D And Jesus sat ouer agaynst Marc. vii  
 On the wendsday  
 B The multitude of them that Ac. iiii  
 A These wordes spake Jesus. Jo. xvii  
 On the ascension day  
 A In my fyrst treatyse Deare Act. i.  
 D After that he appered Mat. xvi  
 On the sonday after ascension day.  
 B Be ye therfore discrete/ & so i. Pe. iiii  
 D But when the conforter is Joh. xv  
 On the witson even  
 It fortu

## The Table

A It fortuneth/whill Apollos Act. xix  
 B If ye love me kepe my comaun. Jo. xviii  
 On the witson daye.  
 A When the fyrstie daye was co. Act. ii.  
 L If a man love me & will kepe. Joh. xviii  
 On the mondaye.  
 ff And he comaunded vs to preache. Ac. x  
 B God so loved the worlde/that. John. iii  
 On the teusdaye.  
 L When the Apostles which we. Ac. viii  
 A Verely verely I saye vnto you. John. x.  
 On the wendsdaye  
 L Peter stepped forth with the. Act. ii  
 E No man can come to me except. Joh. vi  
 On the Thurs daye  
 A Then cam Philip into a cite of. Act. xlii  
 A Then called he the. vii. to gether. Lu. ix  
 On the frydaye  
 D Ye men of Israel/ heare the Act. ii.  
 D And it happened on a certayne. Luke. v  
 On the Saterdaye.  
 ff And the nexte saboth daye. Act. xlii  
 ff And he arose vp & cam oute. Luke. iiii  
 On the Trinite sondaye  
 A After this I looked/ & beholde Reve. iiii  
 A There was a man of the psha. John. iii  
 On the Corpus Christi daye.  
 E That which I gave vnto you. i. Cor. vi  
 ff For my flesh. & is meate in dede. Joh. vi  
 On the fyrst sondaye after  
 Trinite sondaye  
 B For God is love/ in this app. i. John. iiii  
 E There was a certayne rich. Luk. xvi  
 Ee. iiii. On



## The Table

On the wensday

**D** When we opened vnto you the ii. Pet. i

**B** Ye shall not thinke that I am. Mat. v

**On the.ii. Sunday after trynete sonday.**

**L** Maruayle not my brethren i. Jhon. iii

**E** A certayne mā ordeyned a gret. Luk. viii

On the wensday

**E** This I saye therfore a testifye Eph. iiii

**L** And whē he was come into y. Mat. xxi

**On the.iii. Sunday after trynete sonday**

**B** Submit your selves therfore i. Pet. v

**A** Thē resorted vnto him al y pub. Luc. xv

On the wensday

**D** Notwithstandinge the lorde ii. Ti. iiii

**D** Agre with thyne aduersary Mat. v

**On the.iiii. Sunday after trynete sonday**

**D** For I suppose that the afflic. Ro. viii

**F** Be yetherfore merciful as you. Luk. vi

On the wensday

**B** And hereby we know that we i. Jhon. ii

**A** And his disciple asked of him. Mat. xvi

**On the.v. Sunday after trynete sonday**

**B** In conclusion be ye all of one i. Pet. iii

**A** It cam to passe as y people pre. Luk. v.

On the wensday

**A** Fewhozte therfore that above i. Ti. ii

**D** It chaūsed on a certayne daye Lu. viii.

**On the.vi. Sunday after trynete sonday**

**A** Remember ye not that all we Ro. vi

**L** For I saye vnto you except your Mat. v

On the wensday

**D** I wrote not vnto you as. i. Jhon. ii

**L** And whē he was come out into Mar. v.

**On**

## The Table

**On the. vii. Sunday after trynete sonday**

**D** I will speake grossly because of Ro. vi

**A** In those dayes whē there wa. Mar. viii

On the wensday

**A** There is then no dānaciō to thē Ro. viii

**A** In that tyme wēt Iesus on the. Mat. vii

**On the. viii. Sunday after trynete sonday**

**L** Therfore brethren we are now Ro. viii

**L** Beware of falce prophetis/ Mat. vii

On the wensday

**B** But god setteth out his loue Ro. v.

**F** Master we sawe won castinge Mat. ix

**On the. ix. Sunday after trynete sonday**

**B** That we shulde not lust after i. Cor. v.

**A** There was a certayne ryck man Lu. xvi

On the wensday

**L** Remember ye not how that Ro. vi

**L** He y is faithfull in that which Lu. xvi

**On the. x. Sunday after trynete sonday**

**A** Ye knowe that ye were gētylo i. Cor. xii

**F** And when he was come neare he. Lu. xix

On the wensday

**E** All flesshe is not one māner of. i. Cor. xv

**B** Take hede to youre selves lest. Luk. xxi

**On the. xi. Sunday after trynete sonday**

**A** Brethren as pertaynyng to y i. Cor. xv

**B** And he put forth this similitu. Lu. xviii

On the wensday

**L** Other remember ye not y you. i. Cor. xv

**A** He put forth a similitude vnto. Lu. xviii

On the. xii. Sunday after

trynete sonday

**B** Suche trust have we thorow ii. Cor. iii

On



## The Table

- D** And he departed agayne from **Mar. vii.**  
**On the wensday**
- B** For we preache not onte selfe. **ii. Cor. iiii.**  
**L** Then began he to vpbraid y cit. **Mat. xi.**  
**On the. viii. Sondag after**  
**trynete sonday**
- L** To Abraham & his seede were y. **gala. iiii.**  
**D** Happy are the eyes which se **Luc. x.**  
**On the wensday**
- B** Remember brethren oure labor. **i. tessa. ii.**  
**B** Then the pharises went forth **Mat. xii.**  
**On the. xiiii. Sondag after**  
**trynete sonday**
- L** I saye walke in the spirite and. **Gala. v.**  
**B** And it chaused as he wet to Jer. **Lu. xvii.**  
**On the wensday**
- B** Beare not the yoke with the **ii. Cor. vi.**  
**B** Mon of the cōpany sayde vnto **Luc. xii.**  
**On the. xv. Sondag after trynete sonday.**
- D** If we lyue in the spirite let vs **Gala. v.**  
**L** Roma can serue two masters **Mat. vi.**  
**On the wensday**
- B** We know that the law is good. **i. Ti. i.**  
**A** And it fortunēd in one of those **Luc. xx.**  
**On the. xvi. Sondag after trynete sonday**
- T** Wherefore I desire y ye faynt **Ephe. iii.**  
**L** And it fortunēd after y he went **Luc. xii.**  
**On the wensday**
- B** Beware lest eny man come & **Colos. ii.**  
**L** And he ca to bethsaida & they **Mar. viii.**  
**On the. xvii. Sondag after**  
**trynete sonday**
- A** I therfore which am in bōdes **ephe. iiii.**  
**A** And

## The Table

- A** And it chaused that he went in. **Luc. xiiii.**  
**On the wensday.**
- L** For yf by the synne of one deth **Ro. v.**  
**D** Whē they were come to cap. **Mar. xxi.**  
**On the. xviii. Sondag after trynete sonday**
- A** I thank my god alwayes on **i. Cor. i.**  
**D** Whē y pharises had herde **Mar. xvii.**  
**On the fryday.**
- B** I beseeche you brethren for oure **Ro. xv.**  
**E** Another parable he put forth **Mat. xxi.**  
**On the. xix. Sondag after trynete sonday**
- E** And be ye remued in the spirite **Ephe. iiii.**  
**A** And he entred into a byppe **Mat. ix.**  
**On the wensday**
- D** Therfore brethren stōde fast & ii. **Tes. ii.**  
**E** Thē sent Iesus y people awa. **Mat. xiii.**  
**On the. xx. Sondag after trynete sonday**
- L** Take heed therfore that ye wal. **Ephe. v.**  
**A** The kyngdō of heauē is lyke **Mat. xxi.**  
**On the wensday**
- A** Thou therfore my sonne be strō. **ii. Tim. ii.**  
**L** Whē thou makest a diner or or a. **Lu. xiiii.**  
**On the. xxi. Sondag after**  
**trynete sonday**
- B** fynally my brethren be stronge. **Ephe. vi.**  
**B** And ther was a certayne ruler **Jhon. iiii.**  
**On the wensday**
- B** Because we knowe brethren **i. Tes. i.**  
**B** And it fortunēd in another sab. **Luc. vi.**  
**On the. xxii. Sondag after**  
**trynete sonday**
- A** And am surely certified of **philip. i.**  
**L** Therfore is the kyngdom **Mat. xxi.**  
**Le. v. On the**



## The Table

On the wendsdaye.

**L** Ye & we knowe that what so. rom. iii.  
**E** verely I saye vnto you/that. Mar. vi.  
**C** On y. xviii. Sonday after Trynete sonday  
**D** Brethren folowe me/and philip. ii.  
**B** Then went the pharises & mat. xvii

On the wendsdaye.

**L** For yf by the synne of one. Rom. v  
**D** When they were come to. mat. xvii  
**C** On y. xvi. Sonday after Trynete sonday  
**B** For this cause we also/sence collos. i  
**L** Whyle he this spake vnto the. mat. iv

On the wendsdaye.

**E** And I wolde not that ye shulde. i. cor. v  
**L** A certayne mā had two sones. mat. xvi  
**C** On y. last. Sonday after Trynete sonday.  
**B** Hieremye the. xvi. Chapter.  
**A** Then Jesus lyfte vpe his eyes. ioh. vi.  
 On the wendsday at. iiii. tymes

**D** Amos the. iv. Chapter.  
**L** And one of the compayne ans. mar. iv  
 On the frydaye at. iiii. tymes.

**A** Dzee the. viii. chapter  
**E** And one of the pharises desyred. Lu. vii  
 On the Saterdaye at. iiii. tymes.

**A** For that fyrst tabernacle was. Heb. ix  
**B** He put forth the this similitude. Lu. viii  
 In the Dedicacion of the church.  
**A** And I John sawe that holy. Reve. xvi  
**A** And he entred in/ & went tho. Luc. xiv

Here endeth the Table of the Pistles and  
Gospelles of the Sondages.

## The Table

Here after folowe the Pistles & Gos-  
pels of the Sayntes.

On saynt Andrews daye.

**L** For the belefe of the hert iusti. Rom. v  
**L** As Jesus walked by the see of. Mat. iiii

On saynt Nicolas daye.

**A** Ecclesiasti. xliiii. chapter.  
**A** For lyke wyse a certayn man. Mat. xxv  
 On the conception of oure lady.

**L** Ecclesi. the. xviii. Chapter  
**A** This is the boke of the generati. Mat. i  
 On S. Thomas the Apostle daye

**D** Now therfore ye are no more. Eph. ii.  
**A** Thomas one of the twelve. John. xv  
 In the conversion of S. Paul.

**A** Saul yet bretchinge oute threath. Act. ix  
**D** Then answered Peter & sayd. Mat. xiv  
 On candelmayes daye

**A** Malachie the. iii. chapter  
**D** And when the tyme of their purif. Lu. ii.  
 On S. Mathias the Apostle daye.

**L** And in those dayes Peter. Act. i.  
**D** Then Jesus answered & sayde. Mat. vi  
 The gretynge of oure ladye

**B** Esaye the. vii. chapter  
**L** And in the. vi. moneth the angell. Lu. i.  
 On saynt Georges daye

**A** My brethren/count it excedinge. Iaco. i  
**A** I am the true vyne/ & my father. Jo. xv  
 On saynt Mark the Evangelist.

**B** Vnto every one of you is geve. Eph. iiii  
 I am



## The Table

**A** I am the true vine / & my father. Joh. xv  
 On saynt Philip & James daye.  
**A** Sapientie the. v. Chapter  
**A** And he sayde vnto his discip. Joh. viii  
 The fyndinge of the crosse  
**B** I have trust towarde you in god. Gal. v  
**A** There was a man of the pha. John. iii  
 On the nativite of S. John Baptist  
**A** Esaye the. xlii. Chapter.  
**F** Elizabeths tyme was come Luke. i  
 On S. Peter & Pauls daye.  
**A** In that tyme Herode the kyng. Act. vii  
**E** When Jesus cam into the. Mat. xvi  
 In the commemoracion of S. Paul  
**B** I certifie you brethren that. Gala. i.  
**D** Then answered Peter & sayde. Mat. xix  
 On the visitacion of oure Lady.  
**A** Lanticorum the. ii. Chapter  
**D** Mary arose in those dayes Luke. i.  
 On saynt Mary Magdalen daye.  
**B** Proverbiorum the. xvi. Chapter  
**E** And one of the Pharises despyed. Lu. vii  
 On saynt James the Apostle  
**D** Nowe therfore ye are no more. Ephesi. ii  
**E** Then came to him y mother. Mat. xv.  
 Petri ad vincula  
**E** And as he consydred the thinge. Act. vii  
**E** When Jesus ca into y coostis. Mat. xvi  
 On the transfiguracion of oure Lorde.  
**D** For we folowed not deceauable. ii Pet. i  
**A** And after. vi. dayes Jesus. Mat. xvii  
 On the name of Jesu  
**B** The Petir ful of the goly goost Act. iiii  
 Whi.

## The Table.

**E** While he thus thought / behold. Mat. i.  
 One saynt Laurens day  
**B** This yet remember how that. ii Cor. iv  
**D** Verely verely I saye vnto you Joah. vii  
 On the assumption of ouer lady  
**B** Eccle. the. xviii. Chapter  
**E** It fortunied as he went that he Lu. x.  
 On saynt Bartholomews  
**D** Nowe therfore ye are no moare Ephe. ii  
**E** And there was a stryfe amonge Lu. xvi  
 On the nativite of ouer lady  
**E** Eccle. the. xxi. Chapter  
**A** This is the boke of the generaciō. Mat. i  
 On the exaltacion of the crosse  
**B** I have trust towarde you in god Gal. v.  
**E** Nowe is the iudgement of this. Joā. xii  
 On saynt Mathew the apostle.  
**E** Ezechielis the. i. Chapter  
**B** And so Jesus passed forth from Mat. x  
 On saynt Michael daye  
**A** And he sent & shewed by hys Reue. i  
**A** The same tyme the disciples Mat. xviii  
 On saynt Luke the euangelist  
**E** Ezechielis the. i. Chapter  
**A** After that the lorde apoynted Luk. x  
 On saynt Symon and Judes day  
**E** For we knowe well that all. Rom. viii  
**E** This comaunde I you / y ye. Joh. xv  
 On the alle hallowes daye  
**A** And I sawe another angell Reue. vii  
**E** When he sawe the people / he Mat. v.  
 On the alle soules day  
**E** I wolde not brethren haue y. i. Tes. iiii  
 Them



## The Table

**L** Then sayde Martha vnto Iesus. Jo. vi  
 On saynt Katheryns daye.  
**B** Ecclesiast. the. li. chapter  
**I** Agayne the kyngdome of. Mat. viii

**¶** These thinges haue I added to fill  
 vp the leffe with all.

**¶** Infernus and gehenna differ moche in sig-  
 nificacion/though we haue none other inter-  
 pretacion for ether of them/ then this Engly-  
 she wordc/hell. for gehenna signifieth a pla-  
 ce of punysshment: but infernus is taken for  
 any maner of place beneth in y<sup>e</sup> erth/ as a gra-  
 ve sepulchre or cave.

**math. v.** **Hell:** it is called in Hebrue the valeye of  
 Hennon. A place by Jerusalem / where they  
 burnt their chyldren in fyre vnto the ydole  
 Moloch/ & is vsurped & taken now for a pla-  
 ce where the wycked and vngodlye shal be tor-  
 mented both soule and bodye / after the gene-  
 rall iudgement.

**rom. vii** **Beue Rowme to y<sup>e</sup> wrath of God.** Rom. vii  
 wrath is there taken for vengeance. And the  
 meaninge is: let God advenge / ether by him-  
 selfe or by the officers that beare his rowme.

**mat. v.** **There tarpe & abyde tyll ye go oute.** It is  
 in Marke the. vi. Wheresoeuer ye enter in  
 to an house/there abyde till ye go oute thence.  
 And Luke. ix. it is / into what soeuer housse ye  
 enter/ther tarpe/and go not oute thence: that  
 is to saye / whosoever receaueth you / there  
 abyde

## The Table.

abyde as longe as you are in the citie or tou-  
 ne/and go not shamefully a beggyng from  
 housse to housse as freers do.

**Dust:** Shake of the dust of youre fete. Mat. mat. p.  
 thew. v. Why are they commaunded to Shake  
 of the dust? for a wytnes sayth Luke. That  
 that dede maye testifie agaynst them in the  
 daye of iudgement/that the doctrine of salva-  
 cion was offered them/ but they wolde not re-  
 ceave it. Ye se also that soche gestures and ce-  
 remonies haue greater power with them/ then  
 haue bare wordes onelye/ to move the harte &  
 to steepe vp sayth/ as do the layenge on of han-  
 des and anoyntinge with oyle. &c.

**Apocrytes:** can ye decerne the face of hea-  
 ven and not decerne the signe of the tymes?  
 That is to saye: they coulde iudge by the sig- math. p. vi  
 nes of the skye what wether shuld folowe:  
 but coulde not knowe Christ by the signes of  
 the scripture. And yet other signe myght not  
 be geuen them.

**He that sayth he knoweth Christ and ke-  
 peth not his commaundementes/ys a lyar. To  
 knowe Christ is to beleve in Christ. Ergo he  
 that kepeth not the commaundementes/ be-  
 leueth not in Christ.**

**¶ The ende of this  
 booke.**





